

**THE WORD
APPEARS
IN THE FLESH**

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PREFACE

Though many people believe in God, few understand what faith in God means, and what they must do to be after God's heart. This is because, though people are familiar with the word "God" and phrases such as "the work of God," they do not know God, much less do they know His work. No wonder, then, that all those who do not know God are possessed of a muddled belief. People do not take belief in God seriously because believing in God is too unfamiliar, too strange for them. In this way, they fall short of the demands of God. In other words, if people do not know God, do not know His work, then they are not fit for God's use, much less can they fulfill the desire of God. "Belief in God" means believing that there is a God; this is the simplest concept of faith in God. What's more, believing that there is a God is not the same as truly believing in God; rather, it is a kind of simple faith with strong religious overtones. True faith in God means experiencing the words and work of God based on a belief that God holds sovereignty over all things. So you shall be freed of your corrupt disposition, shall fulfill the desire of God, and shall come to know God. Only through such a journey can you be said to believe in God. Yet people often see belief in God as something very simple and frivolous. The belief of such people is meaningless and shall never gain the approval of God, because they tread the wrong path. Today, there are still those who believe in God in letters, in hollow doctrines. They are unaware that their belief in God has no substance, and that they are unable to gain the approval of God, and they still pray for peace and sufficient grace from God. We should stop and ask ourselves: Could believing in God really be the easiest thing on earth? Does believing in God mean nothing more than receiving much grace from God? Can people who believe in God but do not know Him, and believe in God yet oppose Him, really fulfill the desire of God?

God and man cannot be spoken of as equals. His substance and His work are most unfathomable and incomprehensible to man. If God does not personally do His work and speak His words in the world of man, then man would never be able to understand the will of God, and so, even those who have devoted their entire life to God would be incapable of gaining His approval. Without God's work, no matter how good man's doing, it will count for nothing, for the thoughts of God shall

always be higher than the thoughts of man, and the wisdom of God is unfathomable to man. And so I say that those who have “seen through” God and His work are ineffectual, they are all arrogant and ignorant. Man should not define the work of God; moreover, man cannot define the work of God. In the eyes of God, man is smaller than an ant, so how can man fathom God’s work? Those who are constantly saying, “God does not work in this or that way” or “God is like this or that”—are they not all arrogant? We should all know that people, who are of the flesh, have all been corrupted by Satan. It is their nature to oppose God, and they are not on a parity with God, much less can they offer counsel for the work of God. How God guides man is the work of God Himself. Man should submit, and should not hold such and such a view, for man is but dust. Since we try to seek God, we should not superimpose our conceptions on the work of God for God’s consideration, least of all should we employ our corrupt disposition to deliberately try to oppose the work of God. Would that not make us antichrists? How could such people say that they believe in God? Since we believe that there is a God, and since we wish to satisfy Him and to see Him, we should seek the way of truth, and should look for a way to be compatible with God. We should not stand in stiff-necked opposition to God; what good could come of such actions?

Today, God has new work. You may not accept these words, they may feel odd to you, but I advise you not to reveal your naturalness, for only those who truly hunger and thirst for righteousness before God can obtain the truth, and only those who are truly devout can be enlightened and guided by God. Nothing will come of seeking the truth through quarreling. Only by seeking calmly can we obtain results. When I say that “Today, God has new work,” I am referring to God’s return to flesh. Perhaps you do not mind these words, perhaps you despise them, or perhaps they are of great interest to you. Whatever the case, I hope that all those who truly yearn for the appearance of God can face this fact and give it careful consideration. It is best not to jump to conclusions. This is the way that wise people should act.

To study such a thing is not difficult, but requires each of us to know this truth: He who is God’s incarnation shall hold the substance of God, and He who is God’s incarnation shall hold the expression of God. Since God becomes flesh, He shall bring forth the work He must do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon man, and show man

the way. Flesh that does not contain the substance of God is surely not the incarnate God; of this there is no doubt. To investigate whether it is God's incarnate flesh, man must determine this from the disposition He expresses and the words He speaks. Which is to say, whether or not it is God's incarnate flesh, and whether or not it is the true way, must be judged from His substance. And so, in determining^[a] whether it is the flesh of God incarnate, the key is to pay attention to His substance (His work, His words, His disposition, and many more), rather than external appearance. If man sees only His external appearance, and overlooks His substance, then that shows the ignorance and naivety of man. External appearance does not determine substance; what's more, the work of God has never conformed with the conceptions of man. Did not the outward appearance of Jesus conflict with the conceptions of man? Were not His appearance and dress unable to provide any clues as to His true identity? Was not the reason why the earliest Pharisees opposed Jesus because they merely looked at His external appearance, and did not take to heart the words that He spoke? It is My hope that the brothers and sisters who seek the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and should have a clear mind of how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return with the clouds. We should rub our spiritual eyes, and not fall prey to the words full of flights of fancy. We should think about the practical work of God, and should take a look at the real side of God. Do not get carried away or lose yourselves in daydreams, always looking forward to the day that the Lord Jesus suddenly descends among you on a cloud to take you who have never known Him or seen Him, and do not know how to do His will. It is better to think upon practical matters!

You may have opened this book for the purpose of research, or with the intention to accept; whatever your attitude, I hope that you will read it to the end, and will not put it aside easily. Perhaps, after reading these words, your attitude will change, but that depends on how motivated you are, and how easily you take things to heart. There is, however, one thing that you should know: The word of God cannot

Footnotes:

a. The original text reads "as for."

be spoken as the word of man, much less can the word of man be spoken as the word of God. A man used by God is not the incarnate God, and the incarnate God is not a man used by God; in this, there is a substantial difference. Perhaps, after reading these words, you do not accept that they are the words of God, and only accept them as the words of a man who has been enlightened. In that case, you are blinded by ignorance. How can the words of God be the same as the words of a man who has been enlightened? The words of God incarnate initiate a new age, guide the whole of mankind, reveal mysteries, and show man the direction ahead in a new age. The enlightenment obtained by man is but simple practice or knowledge. It cannot guide the whole of mankind into a new age or reveal the mystery of God Himself. God, after all, is God, and man is man. God has the substance of God, and man has the substance of man. If man views the words spoken by God as simple enlightenment of the Holy Spirit, and takes the words of the apostles and prophets as words personally spoken by God, then man is wrong. Regardless, you should never turn right into wrong, or speak of the high as the low, or speak of the profound as the shallow; regardless, you should never deliberately refute what you know to be the truth. Everyone who believes there is a God should consider this problem from the correct standpoint, and should accept His new work and words as a creature of God—or else be eliminated by God.

After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but built upon the work of Jehovah. It was work for a new age after God had concluded the Age of Law. Similarly, after the work of Jesus ended, God still continued His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new age, and once the old work has been completed, a new work will continue the management of God. This incarnation is God's second incarnation following the completion of Jesus' work. Of course, this incarnation does not occur independently, but is the third stage of work after the Age of Law and the Age of Grace. Each new stage of God's work always brings a new beginning and a new age. So too are there corresponding changes in the disposition of God, in His way of working, in the location of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward. When

Jesus came into the world of man, He brought the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and when He became flesh this time, He ended the Age of Grace and brought the Age of Kingdom. All those who accept the second incarnation of God will be led into the Age of Kingdom, and be able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering, and did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to take on the sins of man as the sin offering, but also required God to do greater work to completely rid man of his disposition, which has been corrupted by Satan. And so, after man was forgiven his sins, God has returned to flesh to lead man into the new age, and begun the work of chastisement and judgment, and this work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and shall gain the truth, the way, and the life.

If people remain in the Age of Grace, then they shall never be free of their corrupt disposition, let alone know the inherent disposition of God. If people always live among an abundance of grace but are without the way of life that allows them to know God and satisfy God, then they shall never truly gain Him though they believe in Him. What a pitiful form of belief that is. When you have finished reading this book, when you have experienced each step of the work of God incarnate in the Age of Kingdom, you will feel that the hopes of many years have finally been realized. You will feel that only now have you truly seen God face-to-face; only now have you gazed upon the face of God, heard the personal utterance of God, appreciated the wisdom of God's work, and truly sensed how real and almighty God is. You will sense that you have gained many things that people of times past have never seen or possessed. At this time, you will clearly know what it is to believe in God, and what it is to be after God's heart. Of course, if you cling to views of the past, and reject or deny the fact of the second incarnation of God, then you shall remain empty-handed and acquire nothing, and ultimately be guilty of opposing God. Those who obey the truth and submit to the work of God shall come under the name of the second incarnate God—the Almighty. They will be able to accept the personal guidance of God, and shall acquire more and higher truth and receive the real human life. They shall behold the vision that people of

the past have never seen: “And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like to fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shines in his strength” (Revelation 1:12-16). This vision is the expression of God’s entire disposition, and such an expression of His entire disposition is also the expression of the work of God when He becomes flesh this time. In the torrents of chastisements and judgments, the Son of man expresses His inherent disposition through the speaking of words, allowing all those who accept His chastisement and judgment to see the true face of the Son of man, a face that is a faithful depiction of the face of the Son of man seen by John. (Of course, all this will be invisible to those who do not accept the work of God in the Age of Kingdom.) The true face of God cannot be fully articulated using the words of man, and so God uses the expression of His inherent disposition to show His true face to man. Which is to say that all those who have experienced the inherent disposition of the Son of man have seen the true face of the Son of man, for God is too great and cannot be fully articulated using the words of man. Once man has experienced each step of God’s work in the Age of Kingdom, then he shall know the true meaning of John’s words when he spoke of the Son of man among the lampstands: “His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like to fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shines in his strength.” At that time, you shall know beyond all doubt that this ordinary flesh that has spoken so many words is really the second incarnate God. And you shall truly sense how blessed you are, and feel yourself the most fortunate. Would you be unwilling to accept this blessing?

The first part of this book is the words personally spoken by the Son of man after He officially revealed Himself. It includes a rich content of several types of utterances and words such as prophecy, the

revelation of mysteries, and the way of life. There are predictions for the future of the kingdom, revelations of the mysteries of God's management plan, dissections of the nature of man, exhortations and warnings, severe judgments, heartfelt words of consolation, talk of life, talk of entry, and so on. In short, what God has, what He is, and the disposition of God are all expressed in His work and words. Of course, when God becomes flesh this time, His work is to express His disposition, primarily through chastisement and judgment. Using this as the foundation, He brings more truth to man, shows more ways of practice, and so achieves His objective of conquering man and saving man from his corrupt disposition. This is what lies behind the work of God in the Age of Kingdom. Do you wish to enter the new age? Do you wish to rid yourself of corrupt disposition? Do you wish to obtain higher truth? Do you wish to see the true face of the Son of man? Do you wish to live a life that is worthwhile? Do you wish to be made perfect by God? Then, how will you welcome the return of Jesus?

THE APPEARANCE OF GOD HAS BROUGHT A NEW AGE

God's six-thousand-year management plan is coming to an end, and the gate of the kingdom has been opened to all those who seek the appearance of God. Dear brothers and sisters, what are you waiting for? What is it that you seek? Do you await the appearance of God? Are you searching for the footprints of God? How the appearance of God is yearned for! And how difficult it is to find God's footprints! In an age such as this, in a world such as this, what must we do to witness the day of God's appearance? What must we do to follow the footprints of God? Such questions are faced by all those who await the appearance of God. You have all considered them on more than one occasion—but with what outcome? Where does God appear? Where are the footprints of God? Have you gained the answers? Many people's reply would be this: God appears among those who follow Him and His footprints are among us; it's that simple! Anyone can provide a formulaic answer, but do you understand what the appearance of God is, and what the footprints of God are? The appearance of God refers to His personal arrival on earth to do His work. With His own identity and disposition, and in His inherent method, He descends among man to conduct the work of initiating an age and ending an age. This kind of appearance is not a form of ceremony. It is not a sign, a picture, a miracle, or a grand vision, and even less is it a kind of religious process. It is a real and actual fact that can be touched and beheld. This kind of appearance is not for the sake of following a process, or for the sake of a short-term undertaking; it is, rather, for the sake of a stage of work in His management plan. The appearance of God is always meaningful, and is always connected to His management plan. This appearance is completely different from the appearance of God's guidance, leadership, and enlightenment of man. God carries out a stage of great work each time He reveals Himself. This work is different from that of any other age. It is unimaginable to man, and has never been experienced by man. It is work that starts a new age and concludes the old age, and it is a new and improved form of work for the salvation of mankind; moreover, it is work of bringing mankind into the new age. That is the significance of the appearance of God.

At the same time as understanding the appearance of God, how

should you seek the footprints of God? This question is not hard to explain: Where there is the appearance of God, you will find the footsteps of God. Such an explanation sounds very straightforward, but is not so easy to do, for many people do not know where God reveals Himself, much less where He is willing to, or should, reveal Himself. Some impulsively believe that where there is the work of the Holy Spirit, there is the appearance of God. Or else they believe that where there are spiritual figures, there is the appearance of God. Or else they believe that where people are well-known, there is the appearance of God. For the moment, let us not deliberate whether such beliefs are right or wrong. To explain such question, we must first be clear about an objective: We are searching for the footprints of God. We are not seeking spiritual figures, much less are we following famous figures; we are following the footprints of God. As such, since we are searching for the footprints of God, we must search for God's will, for the words of God, for the utterances of God—for where there are the new words of God, there is the voice of God, and where there are the footsteps of God, there are the deeds of God. Where there is the expression of God, there is the appearance of God, and where there is the appearance of God, there exists the truth, the way, and the life. While seeking the footprints of God, you ignored the words that “God is the truth, the way, and the life.” So when many people receive the truth, they do not believe that they have found the footprints of God and much less acknowledge the appearance of God. What a serious error that is! The appearance of God cannot be reconciled with the conceptions of man, much less can God appear at the behest of man. God makes His own choices and has His own plans when He does His work; moreover, He has His own objectives, and His own methods. It is not necessary for Him to discuss the work He does with man or to seek the advice of man, much less notify each and every person of His work. This is the disposition of God and, moreover, should be recognized by everyone. If you desire to witness the appearance of God, if you wish to follow the footprints of God, then you must first transcend your own conceptions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own conceptions. Instead, you should ask how you should seek the footprints of God, how you should accept the appearance of God, and how you should submit to the new work of God; that is what should be done by man. Since man is not the truth, and is not possessed of the

truth, man should seek, accept, and obey.

Regardless of whether you are American, British, or any other nationality, you should step beyond your own confines, should surpass yourself, and should view the work of God as a creature of God. In this way, you shall not place constraints on the footprints of God. Because, today, many people conceive it to be impossible that God will appear in a certain country or nation. How profound is the significance of God's work, and how important is the appearance of God! How can they be measured by the conception and thinking of man? And so I say, you should break through the conceptions of your nationality or ethnicity when you seek the appearance of God. In this way, you shall not be constrained by your own conceptions; in this way, you will be qualified to welcome the appearance of God. Otherwise, you shall always be in the darkness, and shall never gain the approval of God.

God is the God of all mankind. He does not make Himself the private property of any country or nation, and does the work of His plan unconstrained by any form, country, or nation. Perhaps you have never imagined this form, or perhaps you deny its existence, or perhaps the country or nation in which God appears is discriminated against and the least developed on earth. Yet God has His wisdom. With His power and through His truth and disposition He has truly gained a group of people who are of one mind with Him. And He has gained a group of people that He wanted to make: a group conquered by Him, who endure agonizing trials and all manner of persecution and can follow Him to the very end. The objective of God's appearance free from the constraints of any form or country is for Him to be able to complete the work of His plan. For example, when God became flesh in Judea, His aim was to complete the work of crucifixion to redeem all mankind. Yet the Jews believed that it was impossible for God to do this, and they thought it impossible that God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis by which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have committed a similar error. They wantonly proclaim the imminent appearance of God, yet also condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people fall about laughing after coming upon the words of God. Isn't this laughter no different from the condemnation and blasphemy of the Jews? You are not devout in facing the truth, much

less do you yearn for the truth. You merely study blindly and wait nonchalantly. What can you gain from studying and waiting like this? Can you receive the personal guidance of God? If you cannot discern the utterances of God, how are you qualified to witness the appearance of God? Where God appears, there is the expression of the truth, and there is the voice of God. Only those who can accept the truth can hear the voice of God, and only such people are qualified to witness the appearance of God. Put your conceptions to one side! Stop and carefully read these words. If you yearn for the truth, God will enlighten you to understand His will and His words. Put aside your view of “impossible”! The more that people believe something is impossible, the more likely it is to occur, for the wisdom of God soars higher than the heavens, God’s thoughts are higher than man’s thoughts, and the work of God transcends the limits of man’s thinking and conception. The more that something is impossible, the more there is the truth to be sought; the more that something is beyond the conception and imagination of man, the more it contains the will of God. Because no matter where God reveals Himself, God is still God, and His substance will never change because of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are. No matter where the footprints of God are, He is the God of all mankind. For example, the Lord Jesus is not only the God of Israelites, but is also the God of all people in Asia, Europe, and America, and even more the only God in the entire universe. So let us seek God’s will and discover His appearance from His utterances, and follow His footprints! God is the truth, the way, and the life. His words and His appearance exist concurrently, and His disposition and footprints shall always be accessible to mankind. Dear brothers and sisters, I hope that you can see the appearance of God in these words, and will begin to follow His footprints toward a new age, and into a beautiful new heaven and new earth prepared for those who await the appearance of God.

GOD PRESIDES OVER THE FATE OF ALL MANKIND

As members of the human race and devout Christians, it is the responsibility and obligation of us all to offer up our mind and body for the fulfillment of God's commission, for our entire being came from God, and it exists thanks to the sovereignty of God. If our minds and bodies are not for God's commission and not for the righteous cause of mankind, then our souls will be unworthy of those who were martyred for God's commission, much more unworthy of God, who has provided us with everything.

God created this world, He created this mankind, and moreover He was the architect of ancient Greek culture and human civilization. Only God consoles this mankind, and only God cares for this mankind night and day. Human development and progress is inseparable from the sovereignty of God, and the history and future of mankind are inextricable from the designs of God. If you are a true Christian, then you will surely believe that the rise and fall of any country or nation occurs according to the designs of God. God alone knows the fate of a country or nation, and God alone controls the course of this mankind. If mankind wishes to have a good fate, if a country wishes to have a good fate, then man must bow down to God in worship, repent and confess before God, or else the fate and destination of man will unavoidably end in catastrophe.

Look back to the time of Noah's ark: Mankind was deeply corrupt, had strayed from the blessing of God, was no longer cared for by God, and had lost the promises of God. They lived in darkness, without the light of God. Thus they became licentious by nature, abandoned themselves to hideous depravity. Such men could no longer receive the promise of God; they were unfit to witness the face of God, nor to hear the voice of God, for they had abandoned God, had cast aside all that He had bestowed upon them, and had forgotten the teachings of God. Their heart strayed farther and farther from God, and as it did, they became depraved beyond all reason and humanity, and became increasingly evil. Thus they came ever closer to death, and fell under the wrath and punishment of God. Only Noah worshiped God and shunned evil, and so he was able to hear the voice of God, and hear the instructions of God. He built the ark according to the instructions of God's word, and

assembled all manner of living creatures. And in this way, once everything had been prepared, God unleashed His destruction upon the world. Only Noah and the seven members of his family survived the destruction, for Noah worshiped Jehovah and shunned evil.

Then look upon the present age: Such righteous men as Noah, who could worship God and shun evil, have ceased to exist. Yet God is still gracious toward this mankind, and absolves mankind during this final era. God seeks those who long for Him to appear. He seeks those who are able to hear His words, those who have not forgotten His commission and offer up their heart and body to Him. He seeks those who are as obedient as babes before Him, and do not resist Him. If you are unhindered by any force in your devotion to God, then God shall look upon you with favor, and shall bestow His blessings upon you. If you are of high station, of honorable reputation, possessed of abundant knowledge, the owner of plentiful assets, and supported by many people, yet these things do not prevent you from coming before God to accept His calling and His commission, to do what God asks of you, then all that you do shall be the most significant on earth and the most righteous of mankind. If you reject the call of God for the sake of status and your own goals, all that you do shall be cursed and even despised by God. Maybe you are a president, or a scientist, a pastor, or an elder, but no matter how high your office, if you rely on your knowledge and ability in your undertakings, then you shall always be a failure, and shall always be bereft of the blessings of God, because God accepts nothing that you do, and He does not grant that your career is a righteous one, or accept that you are working for the benefit of mankind. He will say that everything you do, is to use the knowledge and strength of mankind to divest man of the protection of God, and to deny the blessings of God. He will say that you are leading mankind toward darkness, toward death, and toward the start of an existence without limits in which man has lost God and His blessing.

From when man first had social sciences, the mind of man was occupied by science and knowledge. Then science and knowledge became tools for the ruling of mankind, and there was no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God sunk ever lower in the heart of man. A world in man's heart with no place for God is dark, empty without hope. And so arose many social scientists, historians, and politicians to express theories of social science, the

theory of human evolution, and other theories that contravene the truth that God created man, to fill the heart and mind of man. And in this way, those who believe that God created everything become ever fewer, and those who believe in the theory of evolution become ever greater in number. More and more people treat records of the work of God and His words during the Old Testament age as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind and the fate of countries and nations are no longer important to them. Man lives in a hollow world only concerned with eating, drinking, and the pursuit of pleasure. ... Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, human civilization unconsciously becomes ever more incapable of meeting the wishes of man, and there are even many people who feel that, living in such a world, they are less happy than people who have gone. Even people of countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort, these are but a temporary respite. Even with these things, man will inevitably sin and bemoan the injustices of society. These things cannot allay man's craving and desire to explore. Because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress. Man will exist in a constant state of fear, will not know how to face the future of mankind, or how to face the path that lies ahead. Man will even come to fear science and knowledge, and fear even more the feeling of emptiness within him. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind. Much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man can come forth to solve such problems. Man, after all, is man. The position and life of God cannot be replaced

by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free, but the salvation of God and His provision of life to them. Only when man receives the salvation of God and His provision of life to them can the needs, yearning to explore, and spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the salvation and care of God, then such a country or nation will tread the road to ruin, toward darkness, and shall be annihilated by God.

Perhaps your country currently prospers, but if you allow your people to stray from God, then your country shall find itself increasingly bereft of the blessings of God. The civilization of your country shall be increasingly trampled underfoot, and before long the people shall rise up against God and curse Heaven. And so the fate of a country shall be unwittingly brought to ruin. God shall raise up powerful countries to deal with those countries that have been cursed by God, and may even wipe them from the face of the earth. The rise and fall of a country or nation is predicated upon whether its rulers worship God, and whether they lead their people closer to God and to worship Him. And yet, in this final era, because those who truly seek and worship God are increasingly scarce, God bestows special favor upon countries in which Christianity is the state religion. He gathers them together to form the relatively righteous camp of the world, while atheistic countries or those which do not worship the true God become the opponents of the righteous camp. In this way, God not only has a place among mankind in which to conduct His work, but also gains countries that can exercise righteous authority, so as to impose sanctions and restrictions on those countries that resist God. Yet despite this, still there are not more people who come forward to worship God, because man has strayed too far from Him, and God has been absent from the thoughts of man for too long. There remain on earth only countries that exercise righteousness and resist unrighteousness. But this is far from the wishes of God, for no country's rulers will allow God to preside over their people, and no political party shall gather together its people to worship God; God has lost His rightful place in the heart of every country, nation, ruling party, and even in the heart of every person. Although righteous forces do exist in this world, rule in which God holds no place in the heart of man is fragile. Without the blessing of God, the political arena shall fall into disarray and become vulnerable to attack. For mankind, being without the blessing of God is like having no sunshine. Regardless of how

assiduously rulers make contributions to their people, irrespective of how many righteous conferences mankind holds together, none of this shall turn things around or alter the fate of mankind. Man believes that a country in which people are fed and clothed, in which they live together peacefully, is a good country, and one with good leadership. But God does not think so. He believes that a country in which no one worships Him is one that He shall annihilate. Man's way of thinking is too much at odds with that of God. If the head of a country does not worship God, then the fate of this country shall be a tragic one, and the country shall have no destination.

God does not partake in the politics of man, yet the fate of a country or nation is controlled by God. God controls this world and the entire universe. The fate of man and the plan of God are intimately connected, and no man, country or nation is exempt from the sovereignty of God. If man wishes to know his fate, then he must come before God. God shall cause those who follow and worship Him to prosper, and shall bring decline and extinction upon those who resist and reject Him.

Recall the scene in the Bible when God wrought destruction upon Sodom, and think also of how Lot's wife became a pillar of salt. Think back to how the people of Nineveh repented their sins in sackcloth and ashes, and recall what followed after the Jews nailed Jesus to the cross 2,000 years ago. The Jews were expelled from Israel and fled to countries around the world. Many were killed, and the entire Jewish nation was subjected to unprecedented destruction. They had nailed God to the cross—committed a heinous crime—and provoked the disposition of God. They were made to pay for what they did, were made to bear the consequences of their actions. They condemned God, rejected God, and so they had but one fate: to be punished by God. This is the bitter consequence and disaster that their rulers brought upon their country and nation.

Today, God has returned to the world to do His work. His first stop is the grand assemblage of dictatorial rulers: China, the staunch bastion of atheism. God has gained a group of people by His wisdom and power. During the period, He is hunted by China's ruling party in every means and subjected to great suffering, with no place to rest His head and unable to find a shelter. Despite this, God still continues the work He intends to do: He utters His voice and spreads the gospel. None can fathom the almightiness of God. In China, a country that regards God

as an enemy, God has never ceased His work. Instead, more people have accepted His work and word, for God does all He can to save each and every member of mankind. We trust that no country or power can stand in the way of what God wishes to achieve. Those that obstruct God's work, resist the word of God, disturb and impair the plan of God shall ultimately be punished by God. He who defies the work of God shall be sent to hell; any country that defies the work of God shall be destroyed; any nation that rises up to oppose the work of God shall be wiped from this earth, and shall cease to exist. I urge the people of all nations, countries, and even industries to listen to the voice of God, to behold the work of God, to pay attention to the fate of mankind, thus making God the most holy, the most honorable, the highest, and the only object of worship among mankind, and allowing the whole of mankind to live under the blessing of God, just as the descendants of Abraham lived under the promise of Jehovah, and just as Adam and Eve, who were originally made by God, lived in the Garden of Eden.

The work of God is like mightily surging waves. No one can detain Him, and no one can halt His footsteps. Only those who listen carefully to His words, and who seek and thirst for Him, can follow His footsteps and receive His promise. Those who do not shall be subjected to overwhelming disaster and deserved punishment.

BEHOLDING THE APPEARANCE OF GOD IN HIS JUDGMENT AND CHASTISEMENT

Like hundreds of millions of other followers of the Lord Jesus Christ, we abide by the laws and commandments of the Bible, enjoy the abundant grace of the Lord Jesus Christ, and gather together, pray, praise, and serve in the name of the Lord Jesus Christ—and all this we do under the care and protection of the Lord. We are often weak, and often strong. We believe that all of our actions are in accordance with the teachings of the Lord. It goes without saying, then, that we also believe ourselves to walk the path of obedience to the will of the Father in heaven. We long for the return of the Lord Jesus, for the glorious arrival of the Lord Jesus, for the end of our life on earth, for the appearance of the kingdom, and for everything as it was foretold in the Book of Revelation: The Lord arrives, and brings disaster, and rewards the good and punishes the wicked, and takes all those who follow Him and welcome His return into the air to meet Him. Every time we think of this, we can't help but be overcome with emotion. We are thankful that we were born in the last days and are lucky enough to witness the coming of the Lord. Though we have suffered persecution, it is in return for "a far more exceeding and eternal weight of glory"; what a blessing that is! All of this longing and the grace bestowed by the Lord make us often sober unto prayer, and bring us together more often. Maybe next year, maybe tomorrow, or maybe even sooner when man does not expect it, the Lord shall suddenly arrive, and shall appear among a group of people who have been attentively waiting for Him. We are all contending with each other, none wanting to fall behind, in order to be the first group to behold the appearance of the Lord, to become one of those who shall be raptured. We have given everything, regardless of the cost, for the coming of this day. Some have given up their jobs, some have abandoned their families, some have renounced marriage, and some have even donated all of their savings. What selfless devotion! Such sincerity and loyalty must be beyond even the saints of ages past! As the Lord bestows grace upon whomever He wishes, and has mercy on whomever He wishes, our devotion and spending, we believe, have already been beheld by His eyes. So, too, have our heartfelt prayers already reached His ears, and we trust that the Lord will reward us for our devotion. Moreover, God was graceful

toward us before He created the world, and none shall take away God's blessings and promises to us. We are all planning for the future, and take it for granted that our devotion and spending are bargaining chips or stock for our rapture into the air to meet the Lord. What's more, without the slightest hesitation, we place ourselves on the future throne, presiding over all nations and all peoples, or ruling as kings. All this we take as a given, as something to be expected.

We disdain all those who are against the Lord Jesus; in the end, they will all be annihilated. Who told them not to believe that the Lord Jesus is the Savior? Of course, there are times when we learn from the Lord Jesus and are compassionate toward the world, for they do not understand, and we should be tolerant and forgiving of them. Everything that we do is in accordance with the words of the Bible, for everything that does not conform to the Bible is heresy, and an evil cult. Such belief is deeply embedded in each of our minds. Our Lord is in the Bible, and if we do not depart from the Bible we shall not depart from the Lord; if we abide by this principle, then we shall be saved. We spur each other on, and support each other, and every time we gather together we hope that everything we say and do is in accordance with the will of the Lord, and can be accepted by the Lord. Despite the severe hostility of our environment, our hearts are filled with joy. When we think of the blessings that are within such easy reach, is there nothing we cannot forsake? Is there nothing we cannot bear to part with? All of this is implicit, and all of this is looked upon by the eyes of God. We, the handful of the needy who have been lifted from the dunghill, are the same as all ordinary followers of the Lord Jesus: We dream of rapture, and of being blessed, and of ruling all the nations. Our corruption is laid bare in the eyes of God, and our desires and greed are condemned in the eyes of God. Yet all of this happens so unremarkably, so logically, and none of us wonder whether our longing is right, much less do any of us doubt the accuracy of all that we hold to. Who can know God's will? We do not know to seek, or explore, or even concern ourselves with the path that man walks. For we only care about whether we can be raptured, whether we can be blessed, whether there is a place for us in the kingdom of heaven, and whether we shall have a share of the water of the river of life and the fruit of the tree of life. Do we not believe in the Lord, and are we not followers of the Lord, for the sake of gaining these things? Our sins have been forgiven, we have repented, we have drunk the bitter cup of wine, and we have put the cross upon our back. Who

can say that the price we have paid will not be accepted by the Lord? Who can say that we have not prepared enough oil? We don't want to be those foolish virgins, or one of those who are forsaken. Moreover, we pray often, and ask the Lord to keep us from being deceived by false Christs, for it is said in the Bible that "Then if any man shall say to you, See, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so that, if it were possible, they shall deceive the very elect" (Matthew 24:23-24). We have all committed these verses of the Bible to memory, we know them back to front, and we see them as precious treasure, as life, and as the credentials for our rapture and salvation....

For thousands of years, the living have passed away, taking their longings and dreams with them, and no one truly knows whether they have gone to the kingdom of heaven. The dead return, and they have forgotten all the stories that once occurred, and still follow the teachings and the paths of the forefathers. And so, as the years pass and the days go by, no one knows whether our Lord Jesus, our God, truly accepts all that we do. We simply look forward to an outcome and speculate about all that will happen. Yet God has kept His silence throughout, and has never appeared to us, or spoken to us. And so we willfully judge God's will and disposition according to the Bible and the signs. We have become accustomed to the silence of God; we have become accustomed to measuring the rights and wrongs of our behavior using our own way of thinking; we have become accustomed to using our knowledge, conceptions, and moral ethics to replace God's demands of us; we have become accustomed to enjoying the grace of God; we have become accustomed to God providing assistance whenever we need it; we have become accustomed to holding out our hands to God for all things, and to ordering God about; we have also become accustomed to following doctrine, not paying attention to how the Holy Spirit leads us; moreover, we have become accustomed to days in which we are our own master. We believe in a God such as this, whom we have never met. Questions such as what His disposition is like, what His possessions and being are, what His image is like, whether or not we will know Him when He comes, and so on—none of these are important. What's important is that He is in our hearts, that we all await Him, and that we are able to imagine what He is like. We appreciate our faith, and treasure our spirituality. We consider everything as dung, and tread all things underfoot. Because we are the followers of the glorious Lord, no

matter how long and arduous the journey, no matter what hardships and dangers befall us, nothing can halt our footsteps as we follow the Lord. "A pure river of water of life, clear as crystal, proceeded out of the throne of God and of the Lamb. On either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign for ever and ever" (Revelation 22:1-5). Every time we sing these words, our hearts brim with surpassing joy and satisfaction, and tears flow from our eyes. Thanks be to the Lord for choosing us, thanks be to the Lord for His grace. He has given us a hundredfold now in this time, has given us eternal life in the world to come, and if He asked us to die now, we would do so without the slightest complaint. Lord! Please come soon! Do not delay a minute longer, for we desperately yearn for You, and have forsaken everything for You.

God is silent, and has never appeared to us, yet His work has never stopped. He looks upon all lands, and commands all things, and beholds all the words and deeds of man. His management is conducted in steps and according to His plan. It proceeds silently, without dramatic effect, yet His footsteps advance ever closer to mankind, and His judgment seat is deployed in the universe at the speed of lightning, immediately followed by the descent of His throne among us. What a majestic scene that is, what a stately and solemn tableau. Like a dove, and like a roaring lion, the Spirit arrives among us all. He is wise, He is righteous and majestic, He quietly arrives among us possessed of authority and filled with love and compassion. No one is aware of His arrival, no one welcomes His arrival, and, moreover, no one knows all that He will do. Man's life remains unchanged; his heart is no different, and the days go by as usual. God lives among us like an ordinary person, as a most insignificant follower and an ordinary believer. He has His own pursuits, His own goals, and, moreover, He has divinity not possessed by ordinary men. No one has noticed the existence of His divinity, and no one has perceived the difference between His substance and that of man. We live together with Him, unconstrained and unafraid, for we see Him as nothing more than an insignificant

believer. He watches our every move, and all of our thoughts and ideas are laid bare before Him. No one takes an interest in His existence, no one has any imagination of His function, and, moreover, no one has any suspicion about who He is. We merely continue our pursuits, as if He has nothing to do with us....

By chance, the Holy Spirit expresses a passage of words “through” Him, and though it feels very unexpected, we recognize that this is the utterance of God, and we readily accept it from God. That is because, regardless of who expresses these words, as long as they come from the Holy Spirit we should accept them, and cannot deny them. The next utterance could be through me, it could be through you, or it could be through him. Regardless of who it is, all is the grace of God. Yet no matter who the person is, we should not worship them, for regardless of anything else, they cannot possibly be God; we can by no means choose an ordinary person such as this to be our God. Our God is so great and honorable; how could He be represented by someone so insignificant? What’s more, we are all awaiting the arrival of God to take us back to the kingdom of heaven, and so how could someone so insignificant be qualified for such an important and arduous task? If the Lord comes again, it must be upon a white cloud, visible to all. How glorious that will be! How could He quietly hide among an ordinary group of people?

And yet it is this ordinary person hidden among people who is doing the new work of saving us. He does not clarify anything for us, nor does He tell us why He has come. He merely does the work He intends to do in steps, and according to His plan. His words and utterances become ever more frequent. From consoling, exhorting, reminding, and warning, to reproaching and disciplining; from a tone that is gentle and kind, to words that are fierce and majestic—they all instill both compassion and trepidation in man. Everything that He says hits home at the secrets hidden deep within us, His words sting our hearts, sting our spirits, and leave us ashamed and humiliated. We begin to wonder whether the God in this person’s heart really loves us, and what exactly He intends to do. Perhaps we can only be raptured after enduring such pain? In our heads we are calculating ... about the destination to come, and about our future fate. Still none of us believes that God has assumed flesh and works among us. Even though He has been with us for so long, even though He has already spoken so many words face to face with us, we are still unwilling to accept someone so

ordinary as the God of our future, much less are we willing to entrust control of our future and fate to someone so insignificant. From Him we enjoy an unending supply of living water, and thanks to Him we live face-to-face with God. We are only thankful for the grace of the Lord Jesus in heaven, and have never paid any attention to the feelings of this ordinary person who is possessed of divinity. He still does His work humbly hidden in the flesh, expressing His heart's voice, seemingly insensible to mankind's rejection of Him, apparently eternally forgiving of man's childishness and ignorance, and forever tolerant of man's irreverence toward Him.

Unbeknownst to us, this insignificant man has led us into step after step of God's work. We undergo countless trials, are subjected to innumerable chastenings, and tested by death. We learn of God's righteous and majestic disposition, enjoy, too, His love and compassion, come to appreciate God's great power and wisdom, witness the loveliness of God, and behold God's eager desire to save man. In the words of this ordinary person, we come to know the disposition and substance of God, come to understand God's will, come to know the nature and substance of man, and see the way of salvation and perfection. His words cause us to die, and cause us to be reborn; His words bring us comfort, yet also leave us wracked with guilt and a sense of indebtedness; His words bring us joy and peace, but also great pain. Sometimes we are as lambs to the slaughter in His hands; sometimes we are like the apple of His eye, and enjoy His love and affection; sometimes we are like His enemy, turned to ashes by His wrath in His eyes. We are the mankind saved by Him, we are the maggots in His eyes, and we are the lost lambs that He thinks of finding day and night. He is merciful toward us, He despises us, He raises us up, He comforts and exhorts us, He guides us, He enlightens us, He chastens and disciplines us, and He even curses us. He worries for us night and day, He protects and cares for us night and day, He never leaves our side, and He devotes all His care to us and pays any price for us. Among the words of this small and ordinary flesh, we have enjoyed the entirety of God, and beheld the destination that God has bestowed upon us. Yet despite this, vanity still stalks within our hearts, and we are still unwilling to actively accept a person such as this as our God. Though He has given us so much manna, so much to enjoy, none of this can usurp the Lord's place in our hearts. We honor this person's special identity and status only with great reluctance. If He does not speak up

to make us acknowledge that He is God, then we will never take it upon ourselves to acknowledge Him as the God that is soon to arrive yet has been working among us for so long.

The utterance of God continues, and He employs various methods and perspectives to admonish us what to do and express His heart's voice. His words carry life power, and show us the way we should walk, and allow us to understand what the truth is. We start to be drawn to His words, we begin to focus on the tone and manner of His speaking, and subconsciously begin to take an interest in the heart's voice of this unremarkable person. He makes painstaking efforts for us, loses sleep and appetite for us, weeps for us, sighs for us, groans in sickness for us, suffers humiliation for the sake of our destination and salvation, and His heart bleeds and sheds tears for our numbness and rebelliousness. Such being and possessions of His are beyond an ordinary person, and cannot be possessed or attained by any of the corrupted. He has tolerance and patience possessed by no ordinary person, and His love is not possessed by any created being. No one apart from Him can know all of our thoughts, or have such a grasp of our nature and substance, or judge the rebelliousness and corruption of mankind, or speak to us and work among us like this on behalf of the God of heaven. No one except for Him can possess the authority, wisdom, and dignity of God; the disposition of God and what He has and is are issued forth, in their entirety, from Him. No one apart from Him can show us the way and bring us light. No one apart from Him can reveal the mysteries God has not disclosed from creation until today. No one apart from Him can save us from Satan's bondage and our corrupt disposition. He represents God, and expresses the heart's voice of God, the exhortations of God, and the words of judgment of God toward all mankind. He has begun a new age, a new era, and brought a new heaven and earth, new work, and He has brought us hope, and ended the life we led in vagueness, and allowed us to fully behold the path of salvation. He has conquered our whole being, and gained our hearts. From that moment onward, our minds become conscious, and our spirits seem to be revived: This ordinary, insignificant person, who lives among us and has long been rejected by us—is He not the Lord Jesus, who is ever in our thoughts, and whom we long for night and day? It is He! It's really Him! He is our God! He is the truth, the way, and the life! He has allowed us to live again, to see the light, and has stopped our hearts from wandering. We have returned to the home of God, we have

returned before His throne, we are face-to-face with Him, we have witnessed His countenance, and have seen the road ahead. At the time, our hearts have been completely conquered by Him; we no longer doubt who He is, and no longer oppose His work and word, and we fall down, completely, before Him. We wish for nothing except to follow the footprints of God for the rest of our lives, and to be made perfect by Him, and to repay His grace, and repay His love for us, and to obey His orchestrations and arrangements, and to cooperate with His work, and to do everything we can to complete what He entrusts to us.

Being conquered by God is like a martial arts contest.

Each of God's words strikes at our mortal spot, and leaves us sorrowful and afraid. He reveals our notions, reveals our imaginations, and reveals our corrupt disposition. Through all that we say and do, and every one of our thoughts and ideas, our nature and substance are revealed by His words, leaving us humiliated and trembling with fear. He tells us of all of our actions, our aims and intentions, and even the corrupt disposition that we have never discovered, making us feel we are thoroughly exposed, and even more feel completely convinced. He judges us for our opposition to Him, chastises us for our blasphemy and condemnation of Him, and makes us feel that in His eyes we are worthless, and we are the living Satan. Our hopes are dashed, we no longer dare to make any unreasonable demands and attempts upon Him, and even our dreams vanish overnight. This is a fact that none of us can imagine, and which none of us can accept. For a moment, our minds become unbalanced, and we do not know how to continue on the road ahead, do not know how to continue in our beliefs. It seems like our faith has gone back to square one, and that we have never met and been acquainted with the Lord Jesus. Everything before our eyes perplexes us, and makes us feel as if we have been cast adrift. We are dismayed, we are disappointed, and deep in our hearts there is insuppressible anger and disgrace. We try to vent, try to find a way out, and, what's more, we attempt to continue waiting for our Savior Jesus, and pour our hearts out to Him. Though there are times when we are neither haughty nor humble on the outside, in our hearts we are afflicted with a sense of loss like never before. Though sometimes we may seem unusually calm on the outside, inside we endure rolling seas of torment. His judgment and chastisement have stripped us of all our hopes and dreams, have left us without our extravagant desires, and unwilling to believe that He is our Savior and capable of saving us. His

judgment and chastisement have opened up a deep gulf between us and Him and no one is even willing to cross. His judgment and chastisement are the first time that we suffer such a great setback and such great humiliation. His judgment and chastisement have allowed us to truly appreciate God's honor and intolerance of man's offense, compared to which we are so lowly and impure. His judgment and chastisement have made us realize for the first time how arrogant and pompous we are, and how man will never be the equal of God, or on a par with God. His judgment and chastisement have made us yearn to no longer live in such a corrupt disposition, and have made us long to rid ourselves of such nature and substance as soon as possible, and no longer be detested by Him and disgusting to Him. His judgment and chastisement have made us happy to obey His words, and no longer willing to rebel against His orchestrations and arrangements. His judgment and chastisement have once more given us the desire to seek life, and have made us happy to accept Him as our Savior.... We have walked out of the work of conquest, stepped out of hell, stepped out of the valley of the shadow of death.... Almighty God has gained us, this group of people! He has triumphed over Satan, and defeated all of His enemies!

We are just such an ordinary group of people possessed of corrupt satanic disposition, we are the ones predestined by God before the ages, and we are the needy whom God has lifted from the dunghill. We once rejected and condemned God, yet now we have been conquered by Him. We have received life and have received the way of eternal life from God. No matter where we are on earth, despite persecution and tribulation, we cannot be apart from the salvation by Almighty God. For He is our Creator, and our only redemption!

The love of God extends forth like the water of a spring, and is given to you, and to me, and to him, and to all those who truly seek the truth and await the appearance of God.

Just as the moon always follows the sun, the work of God never ceases, and is carried out upon you, upon me, upon him, and upon all those who follow the footprints of God and accept the judgment and chastisement of God.

Expressed on March 23, 2010

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Explanation About Footnotes: This book contains two kinds of footnotes. Those marked with numbers (like this^[1]) are footnotes from the original text, while those marked with letters (like this^[a]) are notes on the translation.

PART ONE

GOD'S UTTERANCES TO THE ENTIRE UNIVERSE

INTRODUCTION

“God’s Utterances to the Entire Universe” are utterances expressed by Christ, in which He employs the identity of God Himself. They cover the period from February 20, 1992 to June 1, 1992, and are comprised of a total of forty-seven utterances. In this portion of utterances, God expresses His words from the perspective of the Spirit. The manner in which He speaks is unattainable by created mankind. Moreover, the vocabulary and style of His words are beautiful and moving, and no form of human literature could take their place. The words with which He exposes man are accurate, they are irrefutable by any philosophy, and they bring all people into submission. Like a sharp sword, the words with which He judges man cut straight to the depths of people’s souls, even leaving them with no place to hide. The words with which He comforts people carry mercy and lovingkindness, they are warm as a loving mother’s embrace, and they make people feel secure as never before. The single greatest characteristic of these utterances is that, during this stage, God does not speak using the identity of Jehovah or Jesus Christ, nor of Christ of the last days. Instead, using His inherent identity—the Creator—He speaks to and teaches all those who follow Him and have yet to follow Him. It is fair to say that this was the first time since the creation that God had addressed all mankind. Never before had God spoken to created mankind in such detail and so systematically. Of course, this was also the first time He had spoken so much, and for so long, to all mankind. It was totally unprecedented. What’s more, these utterances were the first text expressed by God among mankind in which He exposed people, guided them, judged them, and spoke heart-to-heart to them and so, too, were they the first utterances in which God let people know His footsteps, the place in which He lies, God’s disposition, what God has and is, God’s thoughts, and His concern for mankind. It can be said that these were the first utterances that God had spoken to mankind from the third heaven since the creation, and the first time that God had used His inherent identity to appear and express His voice to mankind amid words.

The utterances are profound and unfathomable; they are not easy to understand, nor is it possible to grasp the origins and purposes of God’s words. Thus, Christ has added an explanation after each utterance, using language that is easy for man to comprehend to bring

clarity to the greater part of the utterances. This, combined with the utterances themselves, makes it easier for everyone to understand and know God's words. We have made these words an appendix to "God's Utterances to the Entire Universe." In them, Christ provides explanations using the most easy to understand wording. The combination of the two is the perfect marrying of divinity and God in humanity. Although God speaks in the perspective of the third person in the appendix, no one can deny that these words were personally uttered by God, for no human can explain God's words clearly; only God Himself can elucidate the origins and purposes of His utterances. Thus, although God speaks using many means, the aims of His work never change, nor does the objective of His plan ever alter.

Although "God's Utterances to the Entire Universe" ends with an utterance in which God parts with man, in fact, this was when God's work of conquest and salvation among man, and His work of making people perfect, was officially unveiled. Thus, it is more suitable for us to regard "God's Utterances to the Entire Universe" as the prophecy of God's work of the last days. For only after this point did the incarnate Son of man officially begin to work and speak using the identity of Christ, walking among the churches and providing life, and watering and shepherding all His people—which gave rise to the many utterances in "The Words of the Son of Man Incarnate as He Walked in the Churches."

THE FIRST UTTERANCE

Do those who witness My words really accept them? Do you really know Me? Have you truly learned obedience? Do you sincerely expend yourselves for Me? Have you really borne strong, unyielding witness to Me in the face of the great red dragon? Does your devotion truly humiliate the great red dragon? Only through the trial of My words can I achieve My goal of purifying the church and choosing those who truly love Me. For how else could anyone understand Me? Who can understand My majesty, My wrath, and My wisdom through My words? I will finish what I have started, but still it is I who measures the hearts of men. In truth, no man fully understands Me, so I guide them with words, and lead them into a new era this way. In the end I will complete all of My work through My words, and bring those who truly love Me back to My kingdom, to live before My throne. The situation is not what it once was, and My work has entered a new starting point. That being so, there will be a new approach: Those who read My word and accept it as their very life are the people of My kingdom. Since they are in My kingdom, they are My people in the kingdom. Because they are guided by My words, although they are referred to as My people, this title is not at all inferior to being called My “sons.” As My people, all must be faithful in My kingdom and fulfill their duties, and those who offend My administrative decrees must receive My punishment. This is My warning to all.

As now a new approach is used, all that from the past need not be said again. However, I have said these words: What I have said must be counted, what is counted must be completed, and this cannot be changed by anyone; this is absolute. Whether it be what I have said in the past or what I say in the future, all will come to be, and all of mankind will see this. This is the principle behind the work of My words. As the construction of the church has already been achieved, it is now no longer the era of church building, but rather the era in which the kingdom is successfully built. However, as you are still on earth, your assemblies will remain known as the church. Nevertheless, the essence of the church is not the same as it once was, and it has shown true success. Therefore, I say My kingdom has descended to earth. None can grasp the root of My words, nor can they understand the purpose behind them. As I speak today, you may experience an epiphany. Perhaps some will burst out

weeping; others may feel afraid that this is the way that I speak. Some may maintain an old-fashioned perspective to My every action; some may regret their complaints or resistance to Me; some may inwardly rejoice, for they have never strayed from My name, and now today are revived; perhaps some people were rattled by My words long ago, and they hover between life and death, dispirited and downcast, and no longer have the heart to hear the words I speak even if I choose a different manner of expression. There may be some who are so devoted to Me that they have never complained, never doubted, and today are fortunate enough to gain release and feel gratitude in their hearts toward Me that is beyond words. Everyone falls under these categories to varying degrees. But as the past is the past, and now is the present, there is no need to long for the past any longer, or to worry about the future. Among men, those who go against reality and do not do things according to My guidance will not come to a good end, and will only bring trouble upon themselves. Of everything that occurs in the universe, there is nothing that I do not have the final say in. What exists that is not in My hands? All that I say goes, and among men, who is there who can change My mind? Could it be the covenant I made on the earth? Nothing can hinder My plan; I am ever-present in My work as well as in the plan of My management. What man can interfere? Is it not I who has personally made these arrangements? Entering into this situation today, it still does not stray from My plan or what I foresaw; it was all determined by Me long ago. Who among you can fathom My plan for this step? My people will listen to My voice, and each and every one of those who truly loves Me shall return before My throne.

February 20, 1992

THE SECOND UTTERANCE

Following the undertaking of the new approach, there will be new steps in My work. As it is in the kingdom, I will do things directly through divinity, leading every step of the way, precise to the finest detail, and absolutely free of any adulteration with human intentions. The following outlines the ways of actual practice: As it is through hardship and refinement that they have earned the title of the “people,”

and as they are the people of My kingdom, I must hold them to stringent requirements, which are higher than the methods of My work for previous generations. It is not only the reality of words, but even more importantly it is the reality of practice, and this must first be achieved. In all words and deeds, they must meet the standards required of the people of the kingdom, and any offenders will immediately be removed, to avoid shame coming to My name. However, those ignorant who cannot see clearly, and cannot understand are an exception. In the construction of My kingdom, pay attention to eating and drinking the words I speak, understand My wisdom, and corroborate through My work. Whoever pays mind to the words of a book that is not Mine is absolutely unwanted by Me; this is a harlot who is defiant of Me. As an apostle, one must not dwell at home for too long. If this cannot be done, I will discard and no longer use him. I do not force him. Since apostles are not at home for long, it is through spending long periods of time in the church that they are edified. Of every two assemblies of the churches, apostles must participate at least once. So, co-workers' assemblies must become regular (co-workers' assemblies include: all apostle assemblies, all church leader assemblies, and all assemblies for saints who have clear insight). At least some of you must attend each assembly, and apostles only pay attention to watching over the churches. The requirements previously made of saints have become more profound. For those who had committed offenses before I bore witness to My name, due to their devotion to Me, I will still use them once they have been tested by Me. However, for those who commit an offense again after My testimony and are determined to turn over a new leaf, such people only remain within the church. Still, they cannot be careless and wanton, but rather must be more constrained than others. As for those who do not mend their ways after I have uttered My voice, My Spirit will leave them immediately, and the church will have the right to carry out My judgment, and make them leave the church. This is absolute, and there can be no extra room for consideration. If one collapses in the trial, that is, he leaves, no one should pay any mind to that person, so as to avoid testing Me and allowing Satan to enter the church in madness. This is My judgment of him. Whoever does unrighteousness and acts based on their emotions will also not be numbered among My people, not just the one who defected. Another function of apostles is to focus on spreading the gospel. Of course, saints can also do this work, but they must be wise in doing so, and must

refrain from stirring up trouble. The above are the current ways of practice. Also, as a reminder, you must pay attention to making your sermons more profound, so that all may enter the reality of My words. You must closely follow My words, and make it so all people may understand them clearly, and unambiguously. This is most crucial. Those among My people who harbor thoughts of betrayal must be expelled, and must not be allowed to stay long in My house, lest they bring insult to My name.

February 21, 1992

THE THIRD UTTERANCE

Since you are called My people, things are not as they used to be; you should listen to and obey the utterances of My Spirit, closely follow My work, and may not separate My Spirit and My flesh, for We are inherently one, and are not apart. Whosoever divides the Spirit and the person, cherishing either the person or the Spirit, shall suffer loss, and will only be able to drink from their own bitter cup—and that's all there is to say. Only those who are able to look upon the Spirit and the person as an inseparable whole shall have an ample knowledge of Me, and only then can changes gradually occur in the life contained within them. So that the next step of My work may proceed smoothly and without hindrance, I employ the refinement of words to test all those who are in My house, using the method of working to test those who follow Me. Under these circumstances, it is fair to say that they all lose hope; as people, there is not one among them whose conditions are not negative and passive, as if their entire space has changed. Some people rail against Heaven and earth; some, in their despair, still bite the bullet and accept the test of My words; some look to the skies and sigh deeply, tears filling their eyes, as if distraught by the untimely demise of a newborn infant; some even feel there is shame in living thus, and pray for God to take them away soon; some spend all day in a daze, as if they've just been seriously ill and have yet to come to their senses; some, after complaining, quietly leave; and some still praise Me from their own place, yet are still a little negative. Today, when all has been revealed, I need speak no more of the past; of greater importance is

that you should still be capable of the utmost loyalty from the place I give you today, so that all you do meets My approval, and all you say is the product of My enlightenment and illumination, and ultimately what you live out is My image, is completely the manifestation of Me.

My words are released and expressed at any time or place, and so, too, should you know yourselves before Me at all times. For today is, after all, unlike what came before, and you can no longer accomplish whatever you wish. Instead, you must, under the guidance of My words, be capable of subduing your body, you must use My words as a mainstay, and must not act recklessly. All the paths to real practice for the church can be found in My words. Those who do not act according to My words directly offend My Spirit, and I shall destroy them. Since things have come as far as today, you need not feel too aggrieved and regretful about your deeds and actions of the past. My magnanimity is as boundless as the seas and the sky—could it be that the extent of man's action and knowledge of Me is not as familiar to Me as the back of My own hand? Who among man is not in My hands? Do you think I know nothing of how great your stature is, do you believe Me totally ignorant of this? That is impossible! Thus, when all people are at their most despairing, when they can wait no longer and wish to start anew, when they want to ask Me what is going on, when some indulge in dissipation and some want to revolt, when some are still loyally doing service, I begin the second part of the era of judgment: purifying and judging My people. Which is to say, I officially begin to train My people, allowing you to not only bear beautiful testimony to Me, but, moreover, to achieve beautiful victory in battle for Me from the seat of My people.

At all times, My people must be on guard against the cunning schemes of Satan, protecting the gate of My house for Me, able to support each other and provide to each other, which will stop you falling into Satan's trap, at which time it will be too late for regrets. Why am I training you with such urgency? Why do I tell you the facts of the spiritual world? Why do I remind and exhort you time and time again? Have you ever given this any thought? Have you ever figured it out? Thus, you not only need to be able to become seasoned based upon the foundation of the past, but, moreover, to expel the impurities within you under the guidance of the words of today, allowing each of My words to take root and blossom within your spirits, and more importantly, to bear more fruit. That's because what I ask for is not bright, lush flowers, but bounteous fruit—fruit, what's more, that does not go bad. Do you

understand the true meaning of My words? Although the flowers in a greenhouse are as innumerable as the stars, and draw all the tourists, once they have wilted, they become as tattered as the deceitful schemes of Satan, and no one shows any interest in them. But for those who have been buffeted by the winds and scorched by the sun and bear testimony to Me, although these flowers are not pretty, once they have withered there comes fruit, for this is My requirement. When I speak these words, how much do you understand? Once the flowers have wilted and borne fruit, and once all of this fruit can be provided for My enjoyment, I shall conclude all of My work on earth, and shall begin enjoying the crystallization of My wisdom!

February 22, 1992

THE FOURTH UTTERANCE

All of My people who serve before Me should think back on the past: Was your love for Me tainted by impurity? Was your loyalty to Me pure and wholehearted? Was your knowledge of Me true? How much of a place did I hold within your hearts? Did I fill their entirety? How much did My words accomplish within you? Don't take Me for a fool! These things are perfectly clear to Me! Today, as the voice of My salvation is uttered forth, has there been some increase in your love for Me? Has part of your loyalty to Me become pure? Has your knowledge of Me deepened? Did the praise of the past lay a solid foundation for your knowledge today? How much of your inside is occupied by My Spirit? How much of a place does My image hold within you? Have My utterances struck you at your Achilles' heel? Do you truly feel that you have nowhere to hide your shame? Do you truly believe that you are unqualified to be My people? If you are completely oblivious to the questions above, then this shows that you are fishing in murky waters, that you are only there to make up the numbers, and at the time preordained by Me, you will surely be eliminated and cast into the bottomless pit for a second time. These are My words of warning, and any who take them lightly will be struck by My judgment, and, at the appointed time, will be assailed by disaster. Is this not so? Do I still need to provide examples to illustrate this? Must I speak more plainly

to provide an exemplar for you? From the time of creation until today, many people have disobeyed My words and thus been cast out and eliminated from My stream of recovery; ultimately, their bodies perish and their spirits are cast into Hades, and even today they are still subjected to grievous punishment. Many people have followed My words, but they have gone against My enlightenment and illumination, and have thus been kicked aside by Me, falling under the domain of Satan and becoming those who oppose Me. (Today all those who directly oppose Me obey only the superficialities of My words, and disobey the substance of My words.) There have been many, too, who have merely listened to the words I spoke yesterday, who have held on to the junk of the past and not treasured the produce of the present day. These people have not only been taken captive by Satan, but have become eternal sinners and become My enemies, and they directly oppose Me. Such people are the objects of My judgment at the height of My wrath, and today they are still blind, still within the dark dungeons (which is to say, such people are rotten, benumbed corpses that are controlled by Satan; because their eyes have been veiled by Me, I say that they are blind). It would be well to provide an example for your reference, so that you can learn from it:

At the mention of Paul, you will think of his history, and of some of the stories about him that are inaccurate and out of line with reality. He was taught by his parents from a young age, and received My life, and as a result of My predestination he was possessed of the caliber that I require. At the age of 19, he read various books about life; thus I do not need to go into detail about how, because of his caliber, and because of My enlightenment and illumination, he could not only speak with some insight about spiritual matters, but was also able to grasp My intentions. Of course, this does not exclude the combination of internal and external factors. Nevertheless, his one imperfection was that, because of his talents, he would often be glib and boastful. As a result, due to his disobedience, part of which directly represented the archangel, when I became flesh for the first time, he made every effort to defy Me. He was one of those who do not know My words, and My place in his heart had already vanished. Such people directly oppose My divinity, and are struck down by Me, and only bow down and confess their sins at the very end. Hence, after I had utilized his strong points—which is to say, after he had worked for Me for a period of time—he once more fell into his old ways, and although he did not

disobey My words directly, he disobeyed My inner guidance and enlightenment, and thus all that he had done in the past was futile; in other words, the crown of glory he spoke of had become empty words, a product of his own imagination, for even today he is still subjected to My judgment amid My bonds.

From the example above it can be seen that whoever opposes Me (by opposing not only My fleshly self but more importantly, My words and My Spirit—which is to say, My divinity), receives My judgment in their flesh. When My Spirit leaves you, you plummet downward, descending directly into Hades. And although your fleshly body is upon earth, you are like someone suffering from mental illness: You have lost your reason, and immediately feel as if you are a corpse, such that you beg Me to terminate your flesh without delay. Most of you who are possessed of the spirit have a deep appreciation of these circumstances, and I need not go into further detail. In the past, when I worked in normal humanity, most people had already measured themselves against My wrath and majesty, and already knew a little of My wisdom and disposition. Today, I speak and act directly in divinity, and there are still some people who will see My wrath and judgment with their own eyes; moreover, the main work of the second part of the era of judgment is to make all of My people know My deeds in the flesh directly, and to make all of you behold My disposition directly. Yet because I am in the flesh, I am considerate of your weaknesses. My hope is that you do not treat your spirit, soul and body as playthings, insouciantly dedicating them to Satan. It is better to treasure all that you have, and to not treat it like a game, for such things relate to your fate. Are you really able to understand the true meaning of My words? Are you really capable of being considerate of My true feelings?

Are you willing to enjoy My blessings on earth, blessings that are akin to those in heaven? Are you willing to treat the understanding of Me, and the enjoyment of My words and the knowledge of Me, as the most valuable and meaningful things in your life? Are you truly able to fully submit to Me, without thought to your own prospects? Are you truly able to allow yourselves to be put to death by Me, and led by Me, like a sheep? Are there any among you capable of achieving such things? Could it be that all who are accepted by Me and receive My promises are the ones who gain My blessings? Have you understood anything from these words? If I test you, can you truly put yourselves at My mercy, and, in the midst of these trials, search for My intentions

and perceive My heart? I do not wish for you to be able to speak many touching words, or tell many exciting stories; rather, I ask that you are able to bear fine testimony to Me, and that you can fully and deeply enter into reality. If I did not speak directly, could you forsake everything around you and allow yourself to be used by Me? Is this not the reality that I require? Who is able to grasp the meaning in My words? Yet I ask that you no longer be weighed down by misgivings, that you be proactive in your entry and grasp the substance of My words. This will prevent you misunderstanding My words, and being unclear as to My meaning, and thus violating My administrative decrees. I hope that you grasp My intentions for you in My words. Think no more of your own prospects, and act as you have resolved before Me that all should be at the mercy of God. All of those who stand within My household should do as much as they possibly can; you should offer the best of yourself to the last section of My work on earth. Are you truly willing to put such things into practice?

February 23, 1992

THE FIFTH UTTERANCE

When My Spirit gives voice, it expresses the whole of My disposition. Are you clear on this? To be unclear on this point would be tantamount to opposing Me directly. Have you truly seen the importance that lies herein? Do you really know how much effort, how much energy, I expend on you? Do you really dare to lay bare what you have done before Me? And you have the nerve to call yourselves My people to My face—you have no sense of shame, still less any reason! Sooner or later, people like this will be expelled from My house. Don't you come the old soldier with Me, thinking that you have stood for My testimony! Is this something that humanity is capable of doing? If nothing remained of your intentions and your goals, you would long since have struck out on a different path. Do you think I don't know how much the human heart can hold? From this time forth, in all things you must enter into the reality of practice; merely flapping your gums, as you used to do, will no longer get you by. In the past, most of you managed to sponge under My roof; the fact that you are able to

stand firm today is entirely due to the severity of My words. Do you think that My words are randomly spoken without an object? Impossible! I look down upon all things from on high, and exercise dominion over all things from on high. In the same way, I have sent forth My salvation over the earth. There is never a moment when I am not watching, from My secret place, humanity's every move, everything they say and do. Humanity is to Me an open book: I see and know them one and all. The secret place is My abode, and the empyrean the bed on which I lie. Satan's forces cannot reach unto Me, for I am overflowing with majesty, righteousness, and judgment. An ineffable mystery resides in My words. When I am speaking, you become like fowls that have just been cast into water, overwhelmed with confusion, or babies who have just had a fright, seeming to know nothing, because your spirit has fallen into a state of stupefaction. Why do I say that the secret place is My abode? Do you know the deeper meaning of what I say? Who in all humanity is capable of knowing Me? Who is capable of knowing Me as they know their own father and mother? Resting in My abode, I observe closely: All the people on earth bustle about, "traveling around the world" and rushing back and forth, all for the sake of their destiny, their future. But not a single one has energy to spare for building My kingdom, not even so much as the strength one might use in drawing breath. I created the human race, and I have rescued them many times from tribulation, but these humans are all ingrates: Not a single one among them is able to enumerate all the instances of My salvation. How many years, how many centuries has it been from the creation of the world down to the present day, and how many miracles have I worked, how many times made manifest My wisdom? But man, like a lunatic afflicted with dementia and torpor or, even worse, sometimes like a wild beast flailing about in the forest, has not the slightest intention of paying heed to My affairs. Many times I have given man the death sentence and condemned him to die, but the plan of My management cannot be altered by anyone. And so man is, still in My hands, strutting the old things he clings to. Because of the steps of My work, I have, once again, rescued you, you beings born into the corrupt, decadent, filthy, and sordid big family.

The work I have planned keeps pressing forward without a moment's surcease. Having moved into the Age of Kingdom, and having carried you into My kingdom as My people, I will have other demands to make of you; that is to say, I will begin to promulgate

before you the constitution with which I will govern this era:

Since you are called My people, you should be able to glorify My name, that is, stand testimony in the midst of trial. If anyone attempts to deceive Me and conceal the truth from Me, or engage in disreputable dealings behind My back, they will without exception be chased out, removed from My house to await summary action. Those who have been unfaithful and disobedient to Me in the past, and today rise up again to judge Me openly, they too will be chased out from My house. Those who are My people must constantly care for My burdens as well as seek to know My words. Only people like this will I enlighten, and they will surely live under My guidance and enlightenment, never meeting with chastisement. Those who, failing to care for My burdens, concentrate on planning for their own futures, that is, those who do not aim with their doings to satisfy My heart but rather to cadge a handout, these beggar-like creatures I absolutely refuse to use, because from the time they were born they know nothing of what it means to care for My burdens. They are people with abnormal sense; people like this are suffering from “malnutrition” of the brain, and need to go home for some “nourishment.” I have no use for people of this kind. Among My people, everyone will be required to regard knowing Me as an obligatory duty to be fulfilled to the end, like eating, dressing, and sleeping, something that one never forgets about for a moment, so that in the end knowing Me will become a familiar skill like eating, something you do effortlessly, with a practiced hand. As for the words I speak, every single one must be taken with the utmost certainty and fully assimilated; there can be no perfunctory half-measures. Anyone who does not pay attention to My words will be regarded as directly opposing Me; anyone who does not eat My words, or does not seek to know them, will be regarded as not giving Me attention, and will directly be swept out the door of My house. For, as I have said in the past, what I desire is not a great many people, but a select few. Out of a hundred people, if only one is able to know Me through My words, then I would willingly throw away all the others to focus on enlightening and illuminating this single one. From this you can see, it is not necessarily true that greater numbers alone can manifest Me, live out Me. What I want is wheat (even though the kernels may not be full) and not tares (even when the kernels are full enough to call for admiration). As for those who give no regard to seeking but instead behave in a slack manner, they should leave of

their own accord; I don't wish to see them anymore, lest they go on bringing disgrace to My name. On what I require of My people, I will stop at these precepts for now, and will wait to make further sanctions depending on how circumstances change.

In days past, the great majority of people thought I was the God Himself of wisdom, that I was the very God who saw deep into the hearts of men; but it was all superficial talk. If man had truly known Me, he would not have presumed to leap to conclusions, but would have kept on trying to know Me through My words. Only when he had arrived at a stage where he truly saw My deeds, would he have been worthy to say that I was Wise, that I was Wonderful. Your knowledge of Me is too shallow. Throughout the ages, how many people have served Me for how many years and, having seen My deeds, really came to know something of Me; and so they always had a submissive heart toward Me, not daring to harbor the least intention of opposing Me, because how difficult it is to seek out My footprints. If My guidance was absent among these people, they would not dare to act rashly, and so, after living through many years' experience, they eventually generalized a portion of knowledge about Me, saying that I am Wise, Wonderful and Counselor, that My words are like a double-edged sword, that My deeds are great, astounding, and wondrous, that I am robed in majesty, that My wisdom reaches higher than the firmament, and other insights. But today you are only knowing Me on the foundation they have laid, so the great majority of you, like parrots, are just mouthing the words that they have spoken. It is only because I take into account how shallow is the way in which you know Me and how poor your "education" is that I have spared you so much chastisement. But even so, the great majority of you still do not know yourselves, or think you have already reached My will in your deeds, and for this reason have escaped judgment. Or you think that, after becoming flesh, I have completely lost track of man's doings, and for this reason you have also escaped chastisement. Or you think that the God you believe in does not exist in the wide spaces of the universe, and so you have relegated knowing God to a chore to be done in your spare time rather than holding it in your hearts as a duty that must be fulfilled, using belief in God as a way of beguiling the time that otherwise would be spent in idleness. If I did not take pity on your lack of qualifications, reason, and insights, then all of you would perish in the midst of My chastisement, wiped out from existence. But until My work on earth is finished, I will remain

lenient to mankind. This is something you must all know. Stop getting good and bad muddled up.

February 25, 1992

THE SIXTH UTTERANCE

In matters within the spirit, you should be delicately sensitive; to My words, you should be carefully attentive. You should aim for the state in which you see My Spirit and My fleshly self, My words and My fleshly self, as one indivisible whole, so that all of humanity will be able to satisfy Me in My presence. I have trodden the universe with My feet, stretching out My gaze over its entire expanse, and I have walked in the midst of all mankind, tasting the sweet, sour, bitter, and pungent flavors of human experience, but man never truly recognized Me, nor did he notice Me as I walked abroad. Because I was silent, and performed no supernatural deeds, because of this no one ever truly saw Me. Things are not now as they once were: I am going to do things that, since the beginning of creation, the world has never seen, I am going to speak words that, throughout the ages, men have never heard, because I ask that all humanity come to know Me in the flesh. These are steps in My management, about which humanity has not the faintest inkling. Even when I speak of them openly, man is still so befuddled in his mind that it is impossible to articulate them to him in every detail. Herein lies man's abject lowliness, does it not? This is precisely what I wish to remedy in him, is it not? All these years, I have not worked anything upon man; all these years, even those who were in direct touch with My incarnate flesh never heard the voice coming directly from My divinity. And so it is unavoidable that human beings should be lacking in their knowledge of Me, but this one thing alone has not affected humanity's love for Me through the ages. Now, however, I have wrought upon you countless amount of work miraculous and unfathomable as well as spoken to you many words. And yet, even under conditions like these, so many people still oppose Me to My face. Let Me give you a few examples:

Daily you pray to a vague God, trying to grasp My intentions, to get the feel of life. But, when My words actually come down, you look at

them differently: You take My words and My Spirit as one indivisible entity, but you kick the man aside, thinking that the man that I am is simply incapable of uttering words of this kind, and that they are rather the result of My Spirit's disposing. How would you know about a situation like this? You believe in My words to a certain extent, but as for the flesh that I put on, to greater or lesser degree you entertain your own ideas, about which you cogitate day by day, saying: "Why does He do things in that way? Could it be that this comes from God? Impossible! In my view, He is pretty much the same as I am—a normal, ordinary person." Again, how would you explain a situation like this?

Regarding what I said above, is there any one among you who is not equipped with it? Any who does not possess it? It would appear to be something that you're holding onto like a piece of personal property, and all this time you've been reluctant to let it go. Still less have you been willing to pursue active effort; instead you wait for Me to do the work in person. Truth be told, there is not a single human being who, without seeking after Me, comes to know Me with ready ease. Indeed, these are not shallow words with which I preach you a lesson, because I can raise an example from a different angle for your reference:

As soon as Peter is mentioned, everybody is full of praise, instantly reminded of all these stories about Peter—how he thrice denied knowing God and moreover rendered service unto Satan, thereby testing God, but in the end was nailed upside down on the cross for His sake, and so on. Now I place great importance on narrating for you how Peter came to know Me as well as his final outcome. This man Peter was of excellent caliber, but his circumstances were different from those of Paul. His parents persecuted Me, they belonged to demons possessed by Satan, and for this reason one cannot say that they transmitted the way to Peter. Peter was agile of wit, endowed with native intelligence, doted on from boyhood by his parents; after growing up, however, he became their enemy, for he always sought to know Me, and this led him to turn his back on his parents. This was because, first of all, he believed that the heavens and earth and all things are in the hands of the Almighty, and that all positive things originate from God and come directly from Him, without passing through any processing by Satan. With the counterexample of his parents to serve as a foil, this enabled him all the more readily to recognize My love and mercy, thereby inflaming in him an even greater passion to seek after Me. He paid close attention not only to eating and

drinking My words, but even more to grasping My intentions, and was constantly prudent and cautious in his thoughts, so that he was always keenly astute in his spirit, and hence was able to please Me in everything he did. In ordinary life, he paid close attention to integrating the lessons of those who had failed in the past so as to spur himself on to greater endeavor, deeply afraid that he might fall into the nets of failure. He also paid close attention to assimilating the faith and love of all those who through the ages had loved God. In this way he not only in negative aspects, but much more importantly, in positive aspects sped up the progress of his growth, until he became in My presence the one human being who knew Me best. For this reason, it is not difficult to imagine how he could place all that he had in My hands, no longer being his own master even in eating, dressing, sleeping, or where he stayed, but made satisfying Me in all things the foundation on which he enjoyed My bounty. So many times did I put him under trial, which of course left him half dead, but even in the midst of these hundreds of trials, he never once lost faith in Me or became disillusioned with Me. Even when I said I had already thrown him aside, he did not grow faint of heart or fall into despair, but continued as before to carry out his principles so as to realize his love for Me. When I told him that, even though he loved Me, I did not commend him but would cast him into Satan's hands in the end. In the midst of these trials, which did not reach unto his flesh but were trials by means of words, he still prayed to Me: Oh, God! Among the heavens and earth and the myriad things, is there any man, any creature, or any thing that is not in the hands of You, the Almighty? When You wish to show me mercy, my heart rejoices greatly on account of Your mercy; when You wish to execute judgment on me, unworthy though I may be, I feel all the more the profound mystery of Your deeds, because You are filled with authority and wisdom. Though my flesh may suffer, I am comforted in my spirit. How could I not extol Your wisdom and Your deeds? Even if I die after coming to know You, I would be ever ready and willing. Oh, Almighty One! Surely it is not that You truly do not wish to let me see You? Surely it is not that I am truly unworthy of receiving Your judgment? Can it possibly be that there is something in me that You do not wish to see? In the midst of these kinds of trials, even though Peter was not able to grasp My intentions accurately, it is evident that he considered it a matter of pride and personal glory to be used by Me (be it only to receive My judgment so that humanity might see My majesty and

wrath), and was anything but dejected on account of being put under trial. Because of his loyalty in My presence, and because of My blessings upon him, he has become an exemplar and a model for mankind for thousands of years. Is this not precisely the example that you should follow? At this time, you should think hard and try to work out why I have given such a lengthy account of Peter. This should serve you as a code of conduct.

Even though there are very few people who know Me, I will not on that account vent My anger upon humanity, because human beings have so many shortcomings that it is difficult for them to attain the level that I ask of them. And so I have been lenient to humanity for thousands of years, all the way down to the present day. But I hope that you will not, because of My leniency, be too ready to indulge yourselves; you should rather, through Peter, come to know Me and seek after Me, and through all of Peter's stories, receive revelation in unprecedented ways, and in this way arrive at a realm previously unattained by humanity. Throughout the universe and the limitless expanses of the firmament, the myriad things of creation, the myriad things on earth, and the myriad things in heaven are each and every one consecrating their whole strength for the sake of My last stage of work. Surely you do not wish to remain spectators on the sidelines, driven hither and yon by Satan's forces? Satan is constantly devouring the knowledge that men hold of Me in their hearts, and constantly, with teeth bared and claws unsheathed, engaged in the last throes of its death struggle. Do you wish to be captured by its deceitful stratagems at this moment? Do you wish, at the moment that the last phase of My work is completed, to cut off your own life? Surely you are not still waiting for Me to dispense My leniency one more time? Seeking to know Me is the key thing, but neither should you neglect to pay attention to actual practice. I am revealing insights to you directly in My words, in hopes that you will be able to submit to My guidance, and cease to entertain aspirations or designs of your own.

February 27, 1992

THE SEVENTH UTTERANCE

All of the western branches should listen to My voice:

In the past, have you been faithful to Me? Have you obeyed My excellent words of counsel? Do you have hopes that are realistic and not vague and uncertain? Man's loyalty, his love, his faith—there is none but what comes from Me, none but what is bestowed by Me. My people, when you listen to My words, do you understand My will? Do you see My heart? In the past, as you traveled the path of service, you met with ups and downs, advances and setbacks, and there were times when you were in danger of falling down and even of betraying Me; but did you know that at every moment I was ever in the act of saving you? That at every moment I was ever uttering My voice to call and save you? How many times have you fallen into Satan's nets? How many times have you been entangled in the snares of men? And again, how often have you, failing to let go of yourselves, lapsed into endless contention with one another? How often have your bodies been in My house but your hearts were who knows where? Nevertheless, how many times have I reached out My saving hand to hold you up; how many times have I cast among you the grains of mercy; how many times have I been unable to bear seeing the pitiful state of your suffering? How many times ... do you know?

But today, you have, in My keeping, at last conquered all difficulties and I rejoice along with you; this is the crystallization of My wisdom. Nevertheless, remember this well! Who among you has fallen down while you remained strong? Who among you has been strong without ever having moments of weakness? Among men, who has enjoyed any blessing that did not come from Me? Who has experienced any misfortune that did not come from Me? Could it be that all those who love Me receive only benediction? Could it be that misfortunes befell Job because he failed to love but rather resisted Me? Could it be that Paul managed to serve Me with loyalty in My presence because he was truly able to love Me? Though you may hold fast to My testimony, can there be any one among you whose testimony is, like pure gold, unadulterated with impurities? Is man capable of genuine loyalty? That your testimony brings Me enjoyment does not conflict with your "loyalty," because I have never demanded much from anyone. Going by the original intention of My plan, you would all be "second-rate

goods—unsatisfactory.” Is this not an example of what I told you about “casting grains of mercy”? Is not what you see My salvation?

You should all cast your minds back: Since returning to My house, is there anyone who, without considering his gain or loss, comes to know Me in the way that Peter did? You have got the surface of the Bible down pat, but did you imbibe anything of its essence? Even so, you are still holding onto your “capital,” refusing to truly let go of yourselves. When I make an utterance, when I speak to you face to face, who among you has ever put down the closed scroll to receive the words of life that I have disclosed? You have no regard for My words, nor do you cherish them. Rather, you use My words like a machine gun to fire upon your enemies in order to maintain your own position; not in the slightest degree do you try to accept My judgment to know Me. Every one of you points a weapon at someone else, you are all “unselfish,” all “taking thought for others” in every situation; isn’t this precisely what you were doing yesterday? And today? Your “loyalty” has gone up by a few points, you are all a bit more seasoned, a bit more mature, and because of this, your “fear” of Me has increased somewhat, and no one “dares to act lightly.” Why do you exist in a state of perpetual passivity? Why is it that the positive aspects are always nowhere to be found in you? Oh, My people! The past is long gone; you must not cling to it any longer. Having stood your ground yesterday, today you should give Me your sincere loyalty, and even more you should bear a good testimony for Me tomorrow, and you will inherit My benediction in the future. This is what you should understand.

Though I am not present before you, My Spirit will surely confer grace on you. I hope that you will treasure My benediction and be able, relying on this, to know yourselves. Do not take this to be your capital; rather, you should fill what is lacking in you from within My words, and from this derive your positive elements. This is the message I bequeath to you!

February 28, 1992

THE EIGHTH UTTERANCE

When My revelations reach their peak, and when My judgment draws to an end, it will be the time when all My people are revealed and made complete. My footsteps tread across all corners of the universe world in perpetual search of those who are after My own heart and fit for My use. Who can stand up and cooperate with Me? Man's love of Me is too meager and his faith in Me is pitifully small. If the brunt of My words was not directed at man's weaknesses, he would boast and exaggerate, and would pontificate and concoct high-sounding theories, as if he was omniscient and all-knowing about matters upon the earth. Who still dares to boast among those who were loyal to Me in the past, and who today stand fast before Me? Who is not secretly delighted by their own prospects? When I did not expose directly, man had nowhere to hide and was tormented by shame. How much worse would it be when I speak through other means? People would have an even greater sense of indebtedness, they would believe that nothing could cure them, and would all be tightly bound by their passiveness. When man loses hope, the salute of the kingdom formally rings out, which is "the time when the sevenfold intensified Spirit begins to work," as spoken of by man, when, in other words, the life of the kingdom officially begins on earth, that is, when My divinity comes forth to act directly (without being processed by the brain). All people become as busy as bees; it seems as if they are revived, as if they are roused from a dream, and as soon as they awake, they are astonished to find themselves in such circumstances. In the past, I said much about the building of the church, I revealed many mysteries, and when the building of the church reached its peak, it came to an abrupt end. The building of the kingdom, however, is different. Only when the battle in the spiritual realm reaches its final stage do I begin anew on earth. That is to say, it is only when man is about to draw back that I formally begin and raise up My new work. The difference between the building of the kingdom and the building of the church is that, in the building of the church, I worked in humanity that was governed by divinity. I directly dealt with man's old nature, directly revealed the ugly self of man, and exposed the essence of man. As a result, man came to know himself on this basis, and so was convinced in heart and by word. In the building of the kingdom I act directly in My divinity,

and allow all people to know what I have and am based on the knowledge of My words, ultimately allowing them to achieve the knowledge of Me who is in the flesh. Thus it brings to an end all mankind's pursuit of the vague God, and puts an end to the place of the God in heaven in man's heart, which is to say, it allows man to know My deeds in My flesh, and so concludes My time on earth.

The building of the kingdom is aimed directly at the spiritual realm. In other words, the battle of the spiritual realm is made plain directly among all My people, and from this can be seen that all people are always warring, not just in the church, but even more in the Age of Kingdom, and that although man is in the flesh, the spiritual realm is revealed directly, and man engages with the life of the spiritual realm. Thus, when you begin to be faithful, you must properly prepare for the next part of My work. You should give over the entirety of your heart, and only then can you satisfy My heart. I care nothing about what man previously did in the church; today, it is in the kingdom. In My plan, Satan has ever snapped at the heels of every step, and, as the foil of My wisdom, has always tried to find ways and means to disrupt My original plan. But could I succumb to its deceitful schemes? All in heaven and on earth serves Me—could the deceitful schemes of Satan be any different? This is precisely the intersection of My wisdom, it is precisely that which is wondrous about My deeds, and it is the principle by which My entire management plan is carried out. During the time of the building of the kingdom, still I do not avoid the deceitful schemes of Satan, but continue to do the work I must do. Among all things in the universe, I have chosen the deeds of Satan as My foil. Is this not My wisdom? Is this not precisely that which is wondrous about My work? On the occasion of the entry into the Age of Kingdom, tremendous changes occur in all things in heaven and on earth, and they celebrate and rejoice. Are you any different? Who does not feel as sweet as honey in their heart? Who does not burst with joy in their heart? Who does not dance with delight? Who does not speak words of praise?

In all that I have talked of and spoken of above, do you grasp aims and origins of My utterances, or do you not? If I did not ask this, most people would believe that I am merely prattling on, and would be unable to locate the source of My words. If you ponder them carefully, you will know the importance of My words. You'd do well to read them closely: Which of them are not of benefit to you? Which of them are not for the sake of the growth of your life? Which of them do not speak of

the reality of the spiritual realm? Most people believe there is no rhyme or reason to My words, that they lack any explanation and interpretation. Are My words really so abstract and unfathomable? Do you truly submit to My words? Do you truly accept My words? Do you not treat them as toys? Do you not use them as clothing to cover your ugly appearance? In this vast world, who has personally been examined by Me? Who has personally heard the words of My Spirit? So many people grope around in the darkness, so many pray in the midst of adversity, so many watch in hope whilst hungry and cold, so many are bound by Satan, yet so many know not where to turn, so many betray Me amid happiness, so many are ungrateful, and so many are loyal to the deceitful schemes of Satan. Who among you is Job? Who is Peter? Why have I made repeated mention of Job? And why have I referred to Peter many times? Have you ever perceived My hopes for you? You should spend more time pondering such things.

Peter was faithful to Me for many years, yet he never grumbled or had a complaining heart, and even Job was not his equal. Throughout the ages the saints, too, have all fallen far short of him. He not only pursued the knowledge of Me, but also came to know Me during the time that Satan was carrying out its deceitful schemes. This led to many years of service that was after My own heart, as a result of which he was never exploited by Satan. Peter drew upon the faith of Job, yet he also clearly perceived his shortcomings. Although Job was of great faith, he lacked a knowledge of matters in the spiritual realm, and thus he said many words that did not correspond to reality; this shows that his knowledge was still shallow, and incapable of being perfect. And so, Peter always looked to gaining a sense of the spirit, and always focused on observing the dynamics of the spiritual realm. As a result, he was not only able to ascertain something of My wishes, but also understood a little of the deceitful schemes of Satan, and thus his knowledge was greater than any other throughout the ages.

From Peter's experiences it is not hard to see that if man wishes to know Me, he must concentrate on the careful consideration in the spirit. I do not ask that you devote a great amount to Me externally; this is of secondary concern. If you do not know Me, then all the faith, love and loyalty that you speak of are but illusions, they are froth, and you are sure to become someone who makes great boasts before Me but does not know himself, and thus you will once more be ensnared by Satan and unable to extricate yourself; you will become the son of

perdition, and will become the object of destruction. But if you are cold and uncaring toward My words, then you undoubtedly oppose Me. This is fact, and you'd do well to look through the gate to the spiritual realm at the many and varied spirits that are chastised by Me. Which of them were not passive, and uncaring, and unaccepting toward My words? Which of them were not cynical toward My words? Which among them did not try to find a handle in My words? Which among them did not use My words as a defensive weapon with which to protect themselves? They did not pursue the knowledge of Me through My words, but merely used them as toys to play with. In this, did they not directly oppose Me? Who are My words? Who is My Spirit? So many times have I posed such words to you, yet have your seeings ever been higher and clear? Have your experiences ever been true? I remind you once again: If you do not know My words, do not accept them, and do not put them into practice, then you will inevitably become the object of My chastisement! You will surely become a victim of Satan!

February 29, 1992

THE NINTH UTTERANCE

Since you are one of the people of My household, and since you are faithful in My kingdom, all that you do must meet the standards that I require. I do not ask that you be nothing more than a drifting cloud, but that you be gleaming snow, and possessed of its substance and even more its value. Because I came from the holy land, not like the lotus, which has only a name and no substance because it came from the mire and not the holy land. The time that a new heaven descends upon the earth and a new earth spreads over the skies is also the very time that I formally work among man. Who among man knows Me? Who beheld the moment of My arrival? Who has seen that I not only have a name, but, moreover, am also possessed of substance? I sweep away the white clouds with My hand and closely observe the skies; in space, nothing is not arranged by My hand, and beneath space, no man does not contribute his own tiny effort to the accomplishment of My mighty enterprise. I do not make onerous demands of the people on earth, for I have always been the practical God, and because I am the Almighty that

created man and knows man well. All people are before the eyes of the Almighty. How could even those in the remotest corners of the earth avoid the scrutiny of My Spirit? Although man knows My Spirit, he also offends My Spirit. My words lay bare the ugly face of all people, and lay bare the innermost thoughts of all people, and cause all upon earth to be made plain by My light and fall down in the midst of My scrutiny. But though man falls down, his heart does not dare to stray far from Me. Among the creatures, who does not come to love Me because of My deeds? Who does not yearn for Me as a result of My words? In whom are not born feelings of devotion because of My love? It is only because of the corruption of Satan that man is unable to reach the realm as required by Me. Even the lowest standards that I require produce misgivings in him, to say nothing of today, the era in which Satan runs riot and is madly despotic, or the time when man has been so trampled by Satan that his entire body is caked in filth. When has man's failure to care for My heart as a result of his depravity not caused Me grief? Could it be that I pity Satan? Could it be that I am mistaken in My love? When man disobeys Me, My heart secretly weeps; when man opposes Me, I chastise him; when man is saved by Me and resurrected from the dead, I feed him with the utmost care; when man obeys Me, My heart rests easy and I immediately sense great changes in all things in heaven and on earth; when man praises Me, how could I not enjoy it? When man witnesses Me and is gained by Me, how could I not be glorified? Could it be that all man does is not governed and supplied by Me? When I do not provide direction, people are idle and quiescent, and, behind My back, they engage in those "laudable" dirty dealings. Do you think the flesh, with which I clothe Myself, knows nothing of your actions, your behavior, and your words? Many years have I endured the wind and the rain, and so too have I experienced the bitterness of the human world, yet upon closer reflection, no amount of suffering can make man of flesh lose hope in Me, much less can any sweetness cause man of flesh to become cold, downhearted, or dismissive toward Me. Is man's love for Me really limited to either no pain or no sweetness?

Today, I inhabit flesh and have begun to officially carry out the work that I must do, yet though man fears the voice of My Spirit, he disobeys the substance of My Spirit. I need not elaborate upon how difficult it is for man to know the Me of the flesh in My words. As I have said before, I am not exacting in My requirements, and it is not necessary for you to achieve a full knowledge of Me (for man is lacking;

this is an inherent condition, and acquired conditions are incapable of making up for it). You need only know all that is done and said by the Me in fleshly form. Since My requirements are not exacting, it is My hope that you can come to know, and that you can achieve. You must rid yourselves of your impurities in this filthy world, must strive to make progress in this backward family of emperors, and must not cut yourselves some slack. You should not be the slightest bit lenient toward yourself: You would need to devote great time and effort in order to know that which I utter in a single day, and the knowledge of even a single sentence spoken by Me is worthy of a lifetime's experiencing. The words I speak are not vague and abstract, they are not empty talk. Many people hope to gain My words, but I pay them no heed; many people yearn for My fatness, but I give them not a bit; many people wish to see My face, yet I have ever hidden it; many people listen intently to My voice, but I close My eyes and tilt back My head, unmoved by their yearning; many people fear the sound of My voice, but My words are always on the offensive; many people are fearful of seeing My face, but I deliberately appear to strike them down. Man has never truly seen My face and has never truly heard My voice, for he does not truly know Me. Even though he is struck down by Me, even though he leaves Me, even though he is chastised by My hand, he still does not know whether all that he does is truly after My own heart, and is still ignorant of just whom My heart is revealed to. From the creation of the world until today, no one has ever truly known Me, or truly seen Me, and though I have become flesh today, you still do not know Me. Is this not a fact? Have you ever beheld even a little of My actions and disposition in the flesh?

In heaven is where I recline, and beneath heaven is where I find rest. I have somewhere to dwell, and I have a time for when I display My powers. If I were not on earth, if I did not conceal Myself within flesh, and if I were not humble and hidden, would heaven and earth not have already been changed long ago? Would you, the people of Mine, not have already been used by Me? Yet there is wisdom to My actions, and although I am fully aware of man's deceit, I do not follow his example, but instead make an exchange for it. My wisdom in the spiritual realm is inexhaustible, while My wisdom in the flesh is everlasting. Is this not the very time in which My deeds are made plain? I have forgiven and pardoned man many times, right up until today, in the Age of Kingdom. Could I really delay My time any longer? Although

I have been somewhat more merciful toward the fragile man, once My work is complete, could I still bring trouble upon Myself by doing old work? Could I wittingly allow Satan to accuse? I do not need man to do anything but accept the reality of My words and the original meaning of My words. Though My words are simple, in substance they are complex, for you are too small, and have grown too numb. When I reveal My mysteries directly and make plain My will in the flesh, you take no notice; you listen to the sound, but do not understand the meaning. I am overcome with sadness. Although I am in the flesh, I am unable to do the work of the ministry of the flesh.

Who has come to know My deeds in the flesh among My words and actions? When I reveal My mysteries in writing, or speak them aloud, people are all dumbstruck, they close their eyes in silence. Why is what I say incomprehensible to man? Why are My words unfathomable to him? Why is he blind to My deeds? Who is able to see Me and never forget? Who is able to hear My voice and not allow it to pass them by? Who is able to sense My will and please My heart? I live and move among people, I have come to experience their lives, and though I felt that everything was good after I created them for man, I take no joy from life among man, and am not gladdened by the happiness among man. I do not detest and reject man, but neither am I sentimental toward him—for he does not know Me, he finds it hard to see My face in the darkness, and has difficulty hearing My voice, and is unable to discern My words, amid the clamor. Thus, superficially, all that you do is in obedience to Me, but in your heart, you still disobey Me. The whole of mankind's old nature, it can be said, is like this. Who is an exception? Who is not one of the objects of My chastisement? But who does not live under My tolerance? If man were destroyed by My wrath, what would be the significance of My creation of the heavens and earth? I once warned many people, and exhorted many people, and openly judged many people—is this not much better than directly destroying man? My aim is not to put man to death, but to cause him to know all My deeds amid My judgment. When you ascend from the bottomless pit, which is to say, when you free yourselves from My judgment, your personal considerations and plans will all disappear, and all people will aspire to satisfy Me. And in this, will I not have achieved My aim?

March 1, 1992

THE TENTH UTTERANCE

The Age of Kingdom is, after all, different from times past. It does not concern what man does. Instead, I personally carry out My work after descending upon the earth—work that human beings can neither conceive nor accomplish. From the creation of the world until today, all these years it has always been about building the church, but one never hears of building the kingdom. Even though I speak of this with My own mouth, is there anyone who knows its essence? I once descended into the world of men and experienced and observed their suffering, but without fulfilling the purpose of My incarnation. When the building of the kingdom gets under way, My incarnate flesh formally begins to perform the ministry; that is, the King of the kingdom formally takes up His sovereign power. From this it is evident that the descent of the kingdom into the human world, far from being merely a matter of words and appearances, is one of actual reality; this is one aspect of the meaning of “the reality of practice.” Man has never seen a single one of My acts, has never heard a single one of My utterances. Even if he had seen, what would he have discovered? And should he have heard Me speak, what would he have understood? Throughout the world, all humanity lies within My love, My compassion, but so does all humanity lie under My judgment, and likewise under My trial. I have been merciful and loving to mankind, even when all men had been corrupted to a certain degree; I have meted out chastisement to mankind, even when all men had bowed down in submission before My throne. But is there any human being who is not in the midst of the suffering and refinement that I have sent? How many people are groping through the darkness for the light, how many are struggling bitterly through their trial? Job had faith, and yet, for all that, was he not seeking a way out for himself? Although My people can stand firm in trial, is there anyone who, without saying it aloud, believes it in his heart? Is it not rather that he mouths his belief while doubting in his heart? There are no human beings who have stood fast in trial, who give true obedience in trial. Did I not cover My face to avoid looking at this world, the entire human race would topple under My burning gaze, for I do not ask anything of humanity.

When the salute to the kingdom rings out—which is also when the seven thunders peal—this sound convulses heaven and earth, shaking

up the empyrean and causing the heartstrings of every human being to vibrate. An anthem to the kingdom ceremoniously rises up in the nation of the great red dragon, proving that I have destroyed the great red dragon's nation and then established My kingdom. Even more important, My kingdom is established on the earth. At this moment, I begin sending My angels out to every one of the world's nations so that they may shepherd My sons, My people; this is also to meet the needs of the next step of My work. But I personally go to the place where the great red dragon lies coiled, to do battle with it. And when all of humanity comes to know Me from within the flesh, and is able to see My deeds from within the flesh, then the great red dragon's lair will turn to ashes and vanish without a trace. As the people of My kingdom, since you abominate the great red dragon in your bones, you must satisfy My heart with your actions and in this way bring shame upon the dragon. Do you really feel that the great red dragon is hateful? Do you really feel that it is the enemy of the King of the kingdom? Do you really have faith that you can bear wonderful testimony to Me? Do you really have faith to defeat the great red dragon? This is what I ask of you. All I need is for you to be able to go as far as this step; will you be able to do this? Do you have faith that you can attain this? What is man capable of doing? Is it not rather that I do it Myself? Why do I say that I personally descend upon the place where battle is joined? What I want is your faith, not your deeds. Human beings are incapable of receiving My words in a straightforward way, but just peer from the side. And have you attained the goal in this way? Have you come to know Me in this way? To tell the truth, of the men on the earth, not one is able to look Me straight in the face, not one is able to receive the pure and unadulterated meaning of My words. And so I have set in motion an unprecedented feat of engineering upon the earth, in order to attain My goal and set up the true image of Myself in men's hearts, and in this way bring to an end the period when notions wield power over men.

Today, not only am I descending upon the nation of the great red dragon, I am also turning My face toward the entire universe, so that the whole empyrean is quaking. Is there a single place that does not undergo My judgment? Is there a single place that does not exist under the scourges that I hurl down? Everywhere I go I have scattered seeds of disaster of all kinds. This is one of the ways in which I work, and is without doubt an act of salvation for man, and what I extend to him is still a kind of love. I wish to make even more people come to know Me,

be able to see Me, and in this way come to revere God whom they have not seen for so many years but who, today, is real. For what reason did I create the world? For what reason, when mankind became corrupt, did I not completely destroy them? For what reason does the whole human race live under scourges? For what reason did I Myself put on the flesh? When I am performing My work, humanity knows the taste not only of the bitter but also of the sweet. Of the people in the world, who but lives within My grace? Did I not endow human beings with material blessings, who would be able to enjoy sufficiency in the world? Surely, allowing you to take up your place as My people is not the only blessing, is it? Supposing that you were not My people but rather service-doers, would you not be living within My blessing? Not one among you is capable of fathoming the place whence My words come. Humanity—far from treasuring the names that I have conferred upon you, so many of you, at the title “service-doers,” nurse resentment in your hearts, and so many, at the title “My people,” breed love in your hearts. Do not try to fool Me—My eyes see and penetrate all! Who among you receives willingly, who among you gives complete obedience? If the salute to the kingdom did not ring out, would you truly be able to obey to the end? What man is capable of doing, of thinking, how far he is able to go—all these I have predetermined since long ago.

The great majority of people accept My burning fire in the light of My countenance. The great majority of people, inspired by My encouragement, stir themselves to forge ahead in pursuit. When the forces of Satan attack My people, I am there to fend them off; when Satan's plots wreak havoc in the lives of My people, I send it fleeing in a rout, once gone never to return. On earth, all manner of evil spirits are endlessly on the prowl for a place to rest, are ceaselessly searching for the corpses of men to eat up. My people! You must remain inside My care and protection. Never behave dissolutely! Never behave recklessly! Rather, offer up your loyalty in My house, and only with loyalty can you mount a countercharge against the devil's cunning. Under no circumstances must you behave as in the past, doing one thing before My face and another behind My back—that way you are already beyond redemption. Surely I have uttered more than enough of words like these, have I not? It is precisely because man's old nature is incorrigible that I have repeatedly reminded him. Do not get bored! All that I say is for the sake of ensuring your destiny! What Satan needs is

precisely a foul and filthy place; the more hopelessly irredeemable, and the more debauched you are, refusing to submit to restraint, the more will unclean spirits avail themselves of any opportunity to infiltrate. Once you have arrived at this pass, your loyalty will be but idle chatter, without any reality, and your resolution will be eaten up by unclean spirits, to be turned into disobedience or Satan's wiles, and used to disrupt My work. Thereat I will smite you to death whenever and wherever I please. No one knows the gravity of this situation; all regard what they hear to be so much hot air and do not take caution in the least. I remember not what was done in the past. Do you still wait for Me to be lenient toward you by forgetting once more? Though humanity has opposed Me, I will not hold it against him, for man's stature is too short, and so I do not make high demands of him. All I require is that he should not dissipate himself, and submit to restraint. Surely it is not beyond your capacity to meet this one stipulation? The majority of people are waiting for Me to reveal even more mysteries for them to feast their eyes upon. And yet, should you come to understand all the mysteries of heaven, what could you do with that knowledge? Would it increase your love for Me? Would it inflame your love for Me? I do not underestimate man, nor do I lightly arrive at a verdict about him. If these weren't man's actual circumstances, I would never casually crown people with these labels. Think back upon the past: Have there been any times when I slandered you? Any times when I underestimated you? Any times when I have looked upon you without regard for your actual circumstances? Any times when what I say has failed to fill your hearts and your mouths with conviction? Any times when I have spoken without sounding a deeply resonant chord within you? Who among you has read My words without fear and trembling, deeply afraid that I will strike him down into the bottomless pit? Who does not endure trial within My words? Inside My words resides authority, but this is not for passing casual judgment on man; rather, mindful of man's actual circumstances, I constantly manifest to man the meaning that inheres in My words. In point of fact, is there anyone who is capable of recognizing My omnipotent might in My words? Is there anyone who can receive into himself the purest gold of which My words are made up? How many words have I spoken, but has anyone ever treasured them?

KINGDOM ANTHEM

The people cheer Me, the people praise Me; all mouths name the one true God, all people raise their eyes to watch My deeds. The kingdom descends on the world, My person is rich and bountiful. Who would not celebrate for this? Who would not dance with joy for this? Oh, Zion! Raise your triumphant banner to celebrate Me! Sing your triumphant song of victory and spread My holy name! All things on earth! Now purify yourselves in sacrifice for Me! Stars in the sky! Now return to your places and show My greatness in the firmament! I attend to the voices of the people on earth, pouring out infinite love and reverence for Me in song! On this day, as all things rejuvenate, I come to walk the earth. At this moment, the flowers bloom, the birds sing, all things are full of jubilation! In the sound of the kingdom's salute, Satan's kingdom collapses, destroyed in the reverberating chorus of the kingdom anthem. And it will never rise again!

Who on the earth dares to rise and resist? As I descend to earth I bring burning, bring wrath, bring all disasters. The earthly kingdoms now are My kingdom! Up in the sky, the clouds tumble and billow; under the sky, lakes and rivers surge and churn out a moving melody. Resting animals emerge from their dens, and all peoples who slumber are awakened by Me. The day all peoples have awaited finally has come! They offer up the most beautiful songs to Me!

At this beautiful moment, at this exciting time,

The heavens above and all under heaven now praise. Who would not be excited for this?

Who would not rejoice for this? Who would not weep on this occasion?

The sky is not the same sky, now it is the kingdom's sky.

The earth is not the earth it was, but now is holy earth.

After a heavy rain has passed, the filthy old world is utterly transformed.

The mountains changing ... the waters changing ...

People too changing ... all things changing ...

Quiet mountains! Dance for Me!

Stagnant waters! Flow freely!

Slumbering men! Rise up in your pursuits!

I have come ... And I reign ...

All will see with their own eyes My face, all will hear with their own ears My voice,
Experience for themselves life in the kingdom ...
So sweet ... So beautiful ...
Unforgettable ... Unforgettable ...

In the burning of My wrath, the great red dragon struggles;
In My majestic judgment, devils show their true forms;
At My stern words, all feel shame,
Not daring to show their faces.
Recalling the past, how they mocked Me,
Always showing off themselves, always defying Me.
Today, who will not weep? Who feels no remorse?
The entire universe world is full of tears ...
Full of the sounds of rejoicing ... full of laughter ...
Incomparable joy ... Incomparable joy ...

Light rain pattering ... heavy snow fluttering down ...
People mingling sorrow and joy ... some laughing ...
Some sobbing ... and some cheering ...
As if people have forgotten ... whether it is an overcast and rainy spring,
A summer of blooming flowers, an autumn of bountiful harvest,
A winter cold as ice and frost, no one knows ...
In the sky the clouds drift, on the earth the seas boil.
The sons wave their arms ... the people move their feet in dance ...
The angels are at work ... the angels are shepherding ...
The people of earth bustle, all things on earth multiply.

THE ELEVENTH UTTERANCE

Every person in mankind should accept the observation of My Spirit, should closely scrutinize their every word and action, and, moreover, should look upon My wondrous deeds. How do you feel at the time of the kingdom's arrival on earth? When My sons and people stream to My throne, I formally commence judgment before the great white throne. Which is to say, when I begin My work on earth in

person, and when the era of judgment nears its end, I start to direct My words to the entire universe, and release the voice of My Spirit to the entire universe. Through My words, I will wash clean all the people and things among all that is in heaven and on earth, so that the land is no longer filthy and licentious, but is a holy kingdom. I will renew all things, so that they will be provided for My use, so that they will no longer bear the earthy breath, and no longer be stained with the flavor of the ground. On earth, man has groped for the goal and origins of My words, and has observed My deeds, yet no one has ever truly known the origins of My words, and no one has ever truly beheld the wondrousness in My deeds. It is only today, when I personally come among man and speak My words, that man has a little knowledge of Me, removing the place for “Me” in their thoughts, instead creating a place for the practical God in their consciousness. Man has conceptions and is full of curiosity; who would not want to see God? Who would not wish to encounter God? Yet the only thing that occupies a definite place in man’s heart is the God that man feels is vague and abstract. Who would realize this if I did not tell them plainly? Who would truly believe that I indeed exist? Surely without a hint of doubt? There is a vast difference between the “Me” in man’s heart and the “Me” of reality, and no one is capable of drawing comparisons between them. If I did not become flesh, man would never know Me, and even if he came to know Me, wouldn’t such knowledge still be a conception? Each day I walk among the unceasing flow of people, and each day I operate within every person. When man truly sees Me, he will be able to know Me in My words, and will grasp the means by which I speak as well as My intentions.

When the kingdom formally arrives on earth, what, among all things, is not silent? Who, among all people, is not afraid? I walk everywhere throughout the universe world, and everything is personally arranged by Me. At this time, who does not know that My deeds are wonderful? My hands uphold all things, yet I am also above all things. Today, is not My incarnation and My personal presence among man the true meaning of My humility and hiddenness? Outwardly, many people applaud Me as good, and praise Me as beautiful, but who truly knows Me? Today, why do I ask that you know Me? Is My aim not to shame the great red dragon? I do not wish to force man to praise Me, but to make him know Me, through which he will come to love Me, and thus praise Me. Such praise is worthy of its

name, and is not empty talk; only praise such as this can reach My throne and soar into the skies. Because man has been tempted and corrupted by Satan, because he has been taken over by the thinking of conceptions, I have become flesh in order to personally conquer all of mankind, to expose all the conceptions of man, and to tear apart the thinking of man. As a result, man no longer parades about in front of Me, and no longer serves Me using his own conceptions, and thus the “Me” in man’s conceptions is completely dispelled. When the kingdom comes, I first of all begin this stage of work, and I do so among My people. Being My people who are born in the country of the great red dragon, surely there is not only a little, or a part, of the great red dragon’s venom within you. Thus, this stage of My work is primarily focused on you, and this is one aspect of the significance of My incarnation in China. Most people are unable to grasp even a fragment of the words I speak, and when they do, their understanding is hazy and muddled. This is one of the turning points of the method by which I speak. If all people were able to read My words and understand their meaning, then who among man could be saved, and not cast down into Hades? When man knows Me and obeys Me will be when I rest, and will be the very time that man is able to grasp the meaning of My words. Today, your stature is too small, it is almost pitifully small, not even worthy of mention—to say nothing of your knowledge of Me.

Though I say the angels have begun to be sent forth to shepherd My sons and people, no one is able to understand the meaning of My words. When I personally come among man, the angels simultaneously begin the work of shepherding, and during the time of the angels’ shepherding, all the sons and people not only receive trials and shepherding, but are also able to behold, with their own eyes, the occurrence of all kinds of visions. Because I work directly in divinity, everything enters into a new beginning, and because this divinity works directly, it is not the slightest bit constrained by humanity, and seems to man to operate freely under supernatural circumstances. Yet, to Me, all is normal (man believes it is supernatural because he has never encountered divinity directly); it is possessed of none of the conceptions of man, and is untainted by human meaning. People will only see this when they all enter onto the right track; because now is the beginning, when it comes to his entry man has many shortcomings, and such failings and opacity can hardly be avoided. Today, since I have led you to this point, I have made fitting arrangements, and have My

own aims. If I were to tell you of them today, would you truly be able to know them? I am well acquainted with the thoughts of man's mind and the wishes of man's heart: Who has never looked for a way out for themselves? Who has never thought of their own prospects? Yet even though man is possessed of a rich and prismatic intellect, who was able to predict that, following the ages, the present would turn out as it has? Is this really the fruit of your own subjective efforts? Is this the payment for your tireless industry? Is this the beautiful tableau envisaged by your mind? If I did not guide all mankind, who would be able to separate themselves from My arrangements and find another way out? Is it the thoughts and wishes of man that have brought him to today? Many people go their whole lives without having their wishes fulfilled. Is this really because of a fault in their thinking? Many people's lives are filled with unexpected happiness and satisfaction. Is this really because they expect too little? Who of the whole of mankind is not cared for in the eyes of the Almighty? Who does not live in the midst of the Almighty's predestination? Whose birth and death come from their own choices? Does man control his own fate? Many people cry out for death, yet it is far away from them; many people want to be those who are strong in life and fear death, yet unbeknownst to them, the day of their demise draws near, plunging them into the abyss of death; many people look to the skies and sigh deeply; many people cry great, wailing sobs; many people fall amidst trials; and many people become the prisoners of temptation. Though I do not appear in person to allow man to behold Me clearly, many people fear seeing My face, deeply afraid that I will strike them down, that I will snuff them out. Does man truly know Me, or does he not? No one can say for sure. Is this not so? You fear both Me and My chastisement, yet you also stand up and openly oppose Me and pass judgment on Me. Is this not the case? That man has never known Me is because he has never seen My face or heard My voice. Thus, even though I am within man's heart, are there any in whose heart I am not hazy and indistinct? Are there any in whose heart I am perfectly clear? I do not wish for those who are My people to also see Me vaguely and opaquely, and thus I embark upon this great work.

I quietly come among man, and I softly depart. Has anyone ever seen Me? Is the sun able to see Me because of its burning flames? Is the moon able to see Me because of its lustrous clarity? Can the constellations see Me because of their place in the sky? When I come,

man does not know, and all things remain ignorant, and when I depart, still man is unaware. Who can bear testimony to Me? Could it be the praise of the people on earth? Could it be the lilies blossoming in the wild? Is it the birds flying in the sky? Is it the lions roaring in the mountains? No one can fully witness Me! No one can do the work that I will do! Even if they did do this work, what effect would it have? Each day I observe every action of many people, and each day I search the hearts and minds of many people; never has anyone escaped My judgment, and never has anyone divested themselves of the reality of My judgment. I stand above the skies and look into the distance: Innumerable people have been struck down by Me, yet so, too, do countless people live amid My mercy and lovingkindness. Do you also not live under such circumstances?

March 5, 1992

THE TWELFTH UTTERANCE

When lightning issues forth from the East—which is also precisely the moment that I begin to speak—at the moment the lightning comes forth, the whole empyrean is illuminated, and all the stars begin to transform. It seems as though the entire human race is subjected to a proper cleaning and sorting out. Under the glow of this shaft of light from the East, all of mankind is revealed in their original form, eyes dazzled, stymied in confusion; still less are they able to conceal their ugly features. Again, they are like unto animals fleeing from My light for refuge in mountain caves; yet, not one among them can be effaced from within My light. All human beings lie in the grip of terror and alarm, all are waiting, all are watching; with the advent of My light, all rejoice at the day they were born, and likewise all are cursing the day they were born. Conflicting emotions are impossible to articulate; tears of self-castigation form rivers, and are borne away on the sweeping torrent, gone without trace in a twinkling. Once again, My day is pressing close upon the human race, once again arousing the human race, giving humanity a point from which to make a new beginning. My heart beats and, following the rhythms of My heartbeat, the mountains leap for joy, the waters dance with joy, and the waves, keeping time,

beat upon the rocky reefs. It is difficult to express what is in My heart. I want all unclean things to burn up into ashes under My gaze, I want all the sons of disobedience to disappear from before My eyes, never more to linger on in existence. Not only have I made a new beginning in the dwelling place of the great red dragon, I have also embarked on new work in the universe. Soon the kingdoms of the earth will become My kingdom; soon the kingdoms of the earth will forever cease to exist because of My kingdom, because I have already achieved victory, because I have returned triumphant. The great red dragon has exhausted every conceivable means to disrupt My plan, hoping to erase My work on the earth, but can I grow disheartened on account of its deceitful stratagems? Can I be frightened into losing confidence by its threats? There has never been a single being in either heaven or earth that I do not hold in the palm of My hand; how much the more is this true of the great red dragon, this device that serves as a foil to Me? Is it not also an object to be manipulated with My hands?

At the time of My incarnation in the human world, mankind arrived unwittingly at this day with the help of My guiding hand, came unwittingly to know Me. But, as for how to walk the path that lies ahead, no one has any inkling, no one is aware, and still less does anyone have a clue as to the direction in which that path will take him. Only with the Almighty watching over him will anyone be able to walk the path to the end; only guided by the lightning in the East will anyone be able to cross over the threshold leading to My kingdom. Among men, there has never been one who has seen My face, one who has seen the lightning in the East; how much the less, one who has heard the voice emanating from My throne? In fact, since the days of old, not one human being has directly come into contact with My person; only today, when I have come into the world, do men have a chance to see Me. But even now, men still do not know Me, just as they look only upon My face and hear only My voice, but without understanding what I mean. All human beings are like this. Being one of My people, do you not feel deep pride when you see My face? And do you not feel abject shame because you do not know Me? I walk among men, and I live among men, for I have become flesh and I have come into the human world. My aim is not merely to enable humanity to look upon My flesh; more importantly, it is to enable humanity to know Me. What is more, I will, through My incarnate flesh, convict humanity of his sins; I will, through My incarnate flesh, vanquish the

great red dragon and stamp out its lair.

Although the human beings that populate the earth are as numerous as the stars, I know them all as clearly as I see the palm of My own hand. And, though the human beings that “love” Me are also as innumerable as the sands of the sea, only a few are chosen by Me: only those that pursue the bright light, who are apart from those who “love” Me. I do not overestimate man, nor do I underestimate him; rather, I make demands of man according to his natural attributes, and so what I require is the kind of man who sincerely seeks after Me—this is in order to attain My goal in choosing men. There are wild beasts without number in the mountains, but they are all as tame as sheep before Me; unfathomable mysteries lie underneath the ocean, but they present themselves to Me as clearly as all things upon the face of the earth; in the empyrean above are realms that man can never reach, yet I walk about freely in those inaccessible realms. Man has never recognized Me in the light, but has only seen Me in the world of darkness. Are you not in exactly the same situation today? It was at the climax of the great red dragon’s rampages that I formally put on the flesh to do My work. It was when the great red dragon revealed its true form for the first time that I bore witness to My name. When I walked about on the roads of mankind, not one being, not one person, was startled into wakefulness, and so when I was incarnate in the human world, nobody knew it. But when, in My incarnate flesh, I began to take up My work, then humanity awoke, was startled out of his dreams by My thunderous voice, and from this moment commenced upon life under My guidance. Among My people, I have once again started upon new work. Having said that My work on the earth is not finished, this is sufficient to prove that those people of whom I spoke previously are not the ones I had perceived Myself as needing, but nevertheless I am still counting chosen ones among these people. From this it becomes evident that I do this not only to enable My people to know the incarnate God, but also in order to cleanse My people. Due to the severity of My administrative decrees, a great majority of people are still in danger of being eliminated by Me. Unless you make every effort to deal with yourself, to subdue your own body, unless you do this, you will assuredly become an object that I despise and reject, to be cast down into hell, just as Paul received chastisement directly from My hands, from which there was no escape. Have you perhaps discovered something in My words? As before, it is still My intention to cleanse the

church, to continue to purify the people I need, because I am God Himself, who is all holy and immaculate. I will make My temple not just iridescent with the colors of the rainbow, but also spotlessly clean, with an interior to match its exterior. In My presence, you should one and all think back on what you have done in the past, and decide whether you can today resolve to give Me perfect satisfaction in My heart.

It is not merely that man does not know Me in My flesh; even worse, he has failed to understand his own self that resides in a fleshly body. How many years has it been, and all this time human beings have deceived Me, treating Me as a guest from outside? How many times have they shut Me out from the door to their home? How many times have they, standing before Me, paid Me no heed? How many times have they renounced Me in the midst of other men? How many times have they denied Me in front of the devil? And how many times have they attacked Me with their bickering mouths? Yet I do not keep account of man's weaknesses, nor do I on account of his disobedience ask for a tooth in return for a tooth. All I have done is to apply medicine to his illnesses, in order to cure his incurable diseases, thereby restoring him to health, so that he may at last come to know Me. Has not all I have done been for the sake of humanity's survival, for the sake of giving humanity a chance at life? Many times I came into the world of men, but men did not, because I had come in My own person into the world, pay Me any regard; instead, each went about his own affairs, seeking a way out for himself. Little do they know that every single road below the heavens comes out from My hands! Little do they know that every single thing below the heavens is subject to My ordination! Which one of you dares to harbor resentment in his heart? Which one of you dares lightly to come to a settlement? I have just been quietly going about My work in humanity's midst, that is all. If, during the period of My incarnation, I had not cared for man's frailty, then all of humanity would, solely on account of My incarnation, have been frightened out of their wits and, as a result, fallen into Hades. It is only because I humbled Myself and hid Myself away that humanity has escaped catastrophe, met deliverance from My chastisement, and in this way arrived at today. Mindful of how difficult it was to arrive at today, should you not cherish all the more the tomorrow that is still to come?

March 8, 1992

THE THIRTEENTH UTTERANCE

Hidden within the proclamations of My voice are a number of My intentions. But man knows and understands nothing of these, and keeps receiving My words from the outside and following them from the outside, without being able to realize My heart or intuit My will from within My words. Even if I have made My words clear, has anyone understood? From Zion I came into mankind. Because I have put on the humanity of an ordinary man and clothed Myself in the skin of a man, men merely come to know My appearance from the outside, but they do not know the life that lies within Me, nor do they recognize the God of the Spirit, and only know the man of flesh. Could it be that the real God Himself is unworthy of your trying to know Him? Could it be that the real God Himself is unworthy of your making an effort to try to “dissect” Him? I detest the corruption of the whole human race, but I feel compassion for their weakness. I am also dealing with the old nature of the whole human race. As one of My people in China, are you not also a part of the human race? Among all My people, and among all My sons, that is, among the ones that I have chosen out of the whole human race, you belong to the lowest group. For this reason, I have expended the largest amount of energy on you, the greatest amount of effort. Do you still not cherish the blessed life that you enjoy today? Are you still hardening your hearts to rebel against Me and set upon your own designs? Were it not that I still have pity and love for you, the whole of humanity would long ago have fallen captive to Satan and turned into “delectable morsels” in its mouth. Today, in the midst of all humanity, those who genuinely expend themselves for Me and who genuinely love Me are still rare enough to be counted on the fingers of one hand. Could it be that today the title of^{a]} “My people” has already become your personal property? Has your conscience simply grown ice-cold? Are you truly worthy to become the people that I require? Thinking back on the past, and looking again at today, which of you has satisfied My heart? Which of you has shown genuine solicitude for My intentions? Had I not prompted you, you would still not have awakened, but would have remained as if in a frozen state, and again,

Footnotes:

a. The original text omits “the title of.”

as if in a state of hibernation.

In the midst of the roiling waves, man sees My wrath; in the tumbling welter of dark clouds, men are terrified out of their wits, and know not where to flee, as though in fear that the thunder and rain will wash them away. Then, after the swirling snowstorm has drifted past, their mood grows easy and lightsome as they delight in nature's beauteous scenery. But, at such moments, which one among them has ever experienced the boundless love I bear humanity? In their hearts is only My figure, but not the substance of My Spirit: Could it be that man is not openly defying Me? When the tempest has blown over, all mankind is as if renewed, as if, following refinement through tribulations, they have regained light and life. Did you not also, after enduring the blows I struck, have the good fortune to arrive at today? But, when today is gone and tomorrow comes, will you be able to keep the purity that followed upon the downpour? Will you be able to keep the devotion that followed upon your refinement? Will you be able to keep the obedience of today? Can your devotion remain steadfast and unchanging? Surely this is not a demand that lies beyond man's capacity to fulfill? Day by day, I live with men, and act together with men, in mankind's midst, but no one has ever noticed this. If not for the guidance of My Spirit, who out of the entire human race would still exist in the present age? Could it be that, when I say I live and act in the company of men, I am exaggerating? In the past, I said "I created humanity, and guided the whole of humanity, and commanded the whole of humanity"; was this not actually so? Could it possibly be that your experience of these things is insufficient? The mere phrase "service-doer" should be enough for you to spend the effort of a lifetime in explicating. Without actual experience, a human being would never come to know Me, would never be able to come to know Me through My words. But today I have come personally into your midst: Won't this facilitate your getting to know Me? Could it be that My incarnation is not also salvation for you? If I did not descend into mankind in My own person, the entire human race would long ago have been permeated with conceptions, which is to say, have become Satan's possessions, because what you believe in is merely Satan's image and has nothing whatever to do with God Himself. Is this not My salvation?

When Satan comes before Me, I do not recoil from its wild ferocity, nor am I frightened by its hideousness: I simply ignore it. When Satan tempts Me, I see through its trickery, causing it to slink

away in shame and humiliation. When Satan fights with Me and tries to wrest away My chosen people, I go all-out with it in My flesh; and in My flesh I sustain and shepherd My people so that they may not easily fall down or get lost, and I lead them every step of the way. And when Satan retires in defeat, I will have been glorified in My people, and My people will have borne bright and resounding witness to Me. Hence, I will take the foils in My plan of management and cast them down once and for all into the bottomless pit. This is My plan, this is My work. In your lives, there may come a day when you will meet with this kind of situation: Would you willingly allow yourselves to fall captive to Satan, or will you have Me obtain you? This is your own fate, and you must think it over carefully.

Life in the kingdom is the life of the people and God Himself. All humanity lies under My care and protection, and all are engaged in a fight to the death with the great red dragon. In order to win this final battle, in order to finish off the great red dragon, all people should offer up their whole being to Me in My kingdom. When I say “kingdom,” what I mean is the life that is lived directly under the auspices of divinity, in which all humankind is shepherded by Me directly, is trained by Me directly, so that the lives of all humankind, though still on earth, are as if in heaven, a true embodiment of life in the third heaven. Although I am in My flesh, I do not suffer the limitations of the flesh. How many times have I come into man’s midst to listen to his prayers, and how many times have I, walking among men, enjoyed their praises? Even though human beings have never been aware of My existence, I still go about My work in this way. In My dwelling place, which is the place where I am hidden, nevertheless, in this My dwelling place, I have defeated all My enemies; in My dwelling place, I have gained real experience of living on earth; in My dwelling place, I am observing man’s every word and action, and watching over and dictating to the whole of the human race. If humanity could feel solicitude for My intentions, thereby satisfying My heart and giving Me pleasure, I would then surely bless all mankind. Is this not what I intend for humanity?

As mankind lies comatose, it is only through the peals of My thunder that human beings are aroused from their dreams. And when they open their eyes, many are hurt in the eye by these blasts of cold radiance, to the point of losing their sense of direction, and knowing not whence they come nor whither they are going. Most people are

struck by the laser-like beams and as a result collapse in a heap under the tempest, their bodies swept away by the gushing torrents, leaving behind no trace. In the light, the survivors are finally able to see My face clearly, and only then do they come to know something of My external appearance, to the point where they no longer dare to look Me directly in the face, deeply fearful lest I visit My chastisement and curses once more upon their flesh. How many people break down in uncontrollable sobbing? How many fall into despair? How many form rivers with their blood? How many become corpses drifting aimlessly this way and that? How many people, finding their own place in the light, feel the sudden pang of heartache and shed tears for their long years of unhappiness? How many people, under the ominous glare of the light, confess their uncleanness and resolve upon self-reformation? How many people, being blinded, have already lost the joy of living and in consequence have no mind to take notice of the light, and thus continue to stagnate, waiting for their end? And how many people are hoisting up the sails of life and, under the guidance of the light, eagerly anticipate their tomorrow? ... Today, who among mankind does not exist in this state? Who does not exist within My light? Even if you are strong, or supposing you are weak, how can you avoid the coming of My light?

March 10, 1992

THE FOURTEENTH UTTERANCE

Throughout the ages, no human has entered the kingdom and thus none has enjoyed the grace of the Age of Kingdom, none has seen the King of the kingdom. Though under the illumination of My Spirit many people have prophesied the kingdom's beauty, they know but its exterior, not its significance within. Today, as the kingdom comes into formal existence on earth, most of humanity still knows not just what is to be accomplished, what realm man is ultimately to be brought to, during the Age of Kingdom. About this, I'm afraid all men are in a state of confusion. Because the day of the kingdom's complete realization has not fully come, all men are befuddled, unable to see it clearly. My work in divinity begins formally with the Age of Kingdom. It is with the

formal start of the Age of Kingdom that My disposition begins to progressively manifest itself to man. Thus at this moment the holy trumpet formally begins to sound and proclaim to all. When I formally take My power and reign as King in the kingdom, all My people shall over time be made complete by Me. When all the nations of the world are disrupted, that is precisely when My kingdom will be established and shaped and also when I will be transfigured and turn to the entire universe. At that time, all people shall see My glorious face, see My true countenance. From the creation of the world to the present, humanity has been corrupted by Satan to the extent that exists today. With man's corruption, I have become more and more concealed from humans and increasingly unfathomable to them. Man has never seen My true face, never directly interacted with Me. Only in hearsay and myth has there been a "Me" of man's imagination. I therefore accord with human imagination, that is, with human conceptions, to tackle the "Me" in men's minds, that I might change the state of "Me" that they have harbored for myriad years. This is My work principle. Not a single person has been able to know it through and through. Although men have prostrated themselves to Me and come before Me to worship Me, I do not enjoy such acts of men because in their hearts they hold not My image, but an image exterior to Me. Therefore, their mind lacking My disposition, they know nothing about My true face. Therefore, when they believe they have resisted Me or offended My administrative decrees, I yet turn a blind eye. And therefore, in their memories, I am a God who shows mercy on men rather than chastises them, or I am God Himself who does not mean what He says. These are all imaginations born of human thought and not in accordance with the facts.

I stand over the universe day after day, observing, and I humbly hide Myself in My dwelling place to experience human life, closely studying man's every deed. No one has ever truly offered up himself to Me. No one has ever pursued the truth. No one has ever been conscientious for Me. No one has ever made resolutions before Me and kept to his duty. No one has ever allowed Me to dwell in him. No one has valued Me as he would his own life. No one has ever seen in practical reality the whole being of My divinity. No one has ever been willing to be in contact with the practical God Himself. When the waters swallow men whole, I save them from the stagnant waters and give them a chance to have life anew. When men lose their confidence to live, I pull them up from the brink of death, granting them the

courage to live, that they take Me as the foundation of their existence. When men disobey Me, I cause them to know Me in their disobedience. In light of humanity's old nature and in light of My mercy, rather than putting humans to death, I allow them to repent and make a fresh start. When men suffer famine, I wrest them from death so long as they have one breath left, preventing them from falling prey to Satan's trickery. How many times have people seen My hands; how many times have they seen My kind countenance, seen My smiling face; and how many times have they seen My majesty, seen My wrath. Though humanity has never known Me, I do not seize upon their weakness to make unnecessary trouble. Experiencing humanity's hardships, I thus sympathize with man's weakness. It is only in response to men's disobedience, their ingratitude, that I mete out chastisements in varying degrees.

I conceal Myself in men's times of busyness and reveal Myself in their times of leisure. Humanity imagines Me to be omniscient and the God Himself who grants all pleas. Most therefore come before Me only to seek God's help, not owing to a desire to know Me. When in the throes of illness, men urgently plead My aid. When in adversity, they confide their difficulties to Me with all their might the better to shed their suffering. Yet not a single human being has been able to also love Me whilst in comfort. Not a single person has reached out in their time of peace and happiness that I might partake of their joy. When their immediate family is happy and well, men already cast Me aside or shut the door on Me, prohibiting Me from entering, and thus enjoying the family's blessed happiness. The human mind is too narrow, too narrow even to hold a God as loving, merciful, and touchable as I. How many times was I rejected by men in their time of joyous laughter; how many times was I leaned upon as a crutch by men as they stumbled; how many times was I forced into the role of doctor by men suffering illness. How cruel is mankind! Utterly unreasonable and immoral. Not even the feelings that humans are supposedly equipped with can be perceived in them. They are nearly devoid of any human touch. Ponder the past and compare it to the present. Are changes taking place within you? Is less of that past at play in the present? Or has that past yet to be replaced?

Over hill and down dale I have traversed, experiencing the ups and downs of the world. Among men I have roamed and among men I have lived for many a year, yet it appears that humanity's disposition has

changed little. And it is as if men's old nature has taken root and sprouted in them. Never are they able to change that old nature, only to improve it somewhat upon the original foundation. As people say, the essence has not changed, but the form has changed much. Everyone, it seems, is trying to fool Me, to dazzle Me, that he might slip by and win My appreciation. I neither admire nor pay attention to people's tricks. Rather than flying into a rage, I adopt an attitude of looking but not seeing. I plan to grant humanity a certain degree of laxity and, thereafter, deal with all humans as one. As humans are all un-self-respecting and worthless wretches, cherishing not themselves, why then would they even need Me to show renewed mercy and love? Without exception, men do not know themselves, and do not know their heft. They should put themselves on a scale to be weighed. Humanity pays Me no heed, thus neither do I take them seriously. Humans pay no attention to Me, so neither do I need to exert effort on them. Is this not the best of both worlds? Does this not describe you, My people? Who has made resolutions before Me and not discarded them afterward? Who has made long-term resolutions before Me rather than resolved frequently on this and that? Always, men make resolutions before Me in times of ease and write them all off in times of adversity. Later they pick their resolve back up and set it before Me. Am I so disrespectful that I would casually accept the junk that man has picked up from the garbage heap? Few humans hold fast to their resolutions, few are chaste, and few offer their most precious as their sacrifice to Me. Are all of you not this same way? If, as one of My people in the kingdom, you are unable to keep to your duty, you will be detested and rejected by Me!

March 12, 1992

THE FIFTEENTH UTTERANCE

Man is a creature without self-knowledge. Yet, unable to know himself, he nevertheless knows everyone else like the palm of his hand, as though all others have first passed his inspection and received his approval before they say or do anything, and hence as though he has taken the full measure of all others down to their psychological state.

Human beings are all like this. Man has entered into the Age of Kingdom today, but his nature remains unchanged. He still does as I do in front of Me, but behind My back he starts getting up to his own unique "business." Once that's over and he comes before Me again, however, he is like a different person, seeming audaciously calm, features composed, pulse steady. Is this not precisely what makes man so despicable? How many people wear two completely different faces, one in front of Me and another one behind My back? How many of them are like newborn lambs before Me but behind Me turn into ravening tigers, and then become like little birds flitting merrily about in the hills? How many show purpose and resolve in front of Me? How many come before Me, seeking My words with thirst and longing but, behind My back, grow sick of them and renounce them, as though My words were an encumbrance? So many times, seeing the human race corrupted by My enemy, I have given up placing My hopes in mankind. So many times, seeing man come before Me in tears to sue for pardon, but on account of his lack of self-respect, his stubborn incorrigibility, I have closed My eyes to his action in anger, even when his heart is genuine and his intentions sincere. So many times, I see man capable of having faith to cooperate with Me, and how, before Me, he seems to be lying in My embrace, tasting the warmth of My embrace. So many times, seeing the innocence, liveliness, and loveliness of My chosen people, in My heart I have always taken pleasure on account of these things. Human beings know not how to enjoy their predestined blessing in My hands, because they do not know what is ultimately meant by either blessing or suffering. For this reason, mankind is far from sincere in their quest for Me. If there were no such thing as tomorrow, which of you, standing before Me, would be as white as the driven snow, as unspotted as pure jade? Surely your love for Me is not something that can be exchanged for a delicious meal, or a classy suit of clothes, or high office with handsome emoluments? Or can it be exchanged for the love that others bear you? Surely, undergoing trial will not drive man to abandon his love for Me? Surely, suffering and tribulation will not cause him to complain against what I have arranged? No man has ever truly appreciated the sword in My mouth: He knows only its surface meaning without truly grasping the inner. If human beings were genuinely able to see the sharpness of My sword, they would go scurrying like rats into their holes. Because of their numbness, human beings understand nothing of the true meaning of

My words, and so they have no clue as to how formidable My words are, or just how much of their nature is revealed, and how much of their corruption has received judgment, within those words. For this reason, based on their half-baked ideas about My words, most people have taken up a lukewarm and noncommittal attitude.

Within the kingdom, not only do utterances issue forth from My mouth, but My feet tread ceremoniously everywhere upon the ground. In this way, I have triumphed over all unclean and filthy places, so that not only is heaven changing, but earth also is in the process of change, soon thereafter to be renewed. Within the cosmos, everything becomes new in the radiance of My glory, presenting a heartwarming aspect that ravishes the senses and lifts the spirits, as if man now exists in a heaven beyond the heavens, as conceived in the human imagination, unmolested by Satan, free from the assaults of enemies from outside. Above the cosmos, the myriad stars take up their appointed places at My command, beaming their light through the astral regions in the hours of darkness. Not one single being dares to harbor thoughts of recalcitrance, and so, in accordance with the substance of My administrative decrees, the entire universe is well regulated and in perfect order: No disturbance has ever arisen, nor has the unity of the cosmos ever been broken. I execute flying leaps above the stars, and when the sun shoots forth its rays, I blot out their warmth, sending giant flurries of snowflakes as big as goose feathers drifting down from My hands. But when I change My mind, all the snow melts into a river. In a moment, spring has sprung everywhere beneath the skies, and emerald green transforms the entire landscape upon the earth. I go wandering above the firmament, and immediately, the earth is shrouded in pitch-black darkness because of My shape: Without warning, “night” has arrived, and throughout the world it is so dark that one cannot see the hand in front of one’s face. With the light’s extinction, mankind seizes the moment to embark on a rampage of mutual destruction, snatching and plundering one from another. The nations of the earth, falling into chaotic disunity, enter upon a state of muddy turbulence, to the point where they are past redemption. Men struggle in the throes of suffering, moan and groan in the midst of suffering, set up a piteous wail in their suffering, yearning for the light to come into their midst once again and so end the days of darkness and restore the vitality that was once existing. But I have long since left man with a flick of My sleeves, never again to take pity on him for the

wrongs of the world: Long have I detested and rejected the people of the whole world, closed My eyes to the conditions on earth, turned My face away from man's every move, his every gesture, and ceased to take pleasure in his babyhood and innocence. I have embarked on another plan to make the world anew, so that this new world may find rebirth betimes and no longer be submerged. In humanity's midst, how many outlandish states are waiting for Me to set them to rights, how many mistakes for Me to come in person to prevent them from happening, how much dust for Me to sweep away, how many mysteries for Me to unveil: All humanity awaits Me, and longs for My coming.

On earth, I am the practical God Himself in the hearts of men; in heaven, I am the Master of all creation. I have climbed mountains and forded rivers, and I have also drifted in and out of humanity's midst. Who dares openly to oppose the practical God Himself? Who dares to break away from the sovereignty of the Almighty? Who dares to assert that I am, beyond the shadow of a doubt, in heaven? Again, who dares to assert that I am, without the slightest chance of error, on earth? There is no one in all of humanity capable of articulating in every detail the places where I reside. Could it be that, when I am in heaven, I am then the supernatural God Himself? Could it be that, when I am on earth, I am then the practical God Himself? That I am the Ruler of all creation, or that I experience the sufferings of the human world—surely these cannot determine whether or not I am the practical God Himself? If man thinks so,^[a] is not he benighted beyond all hope? I am in heaven; I am also on earth; I am among the myriad things of creation, and also in the midst of the myriads of people. Man can touch Me every day; moreover, he can see Me every day. As far as humanity is concerned, I seem to be sometimes hidden and sometimes visible; I seem to have real existence, and yet I seem also not to have being. In Me lie mysteries unfathomable to humanity. It is as though all men are peering at Me through a microscope in order to discover even more mysteries in Me, hoping thereby to dispel that uncomfortable feeling in their hearts. But even were they to use a fluoroscope, how could humanity uncover any of the secrets lodged in Me?

When My people, through My working, are glorified together with Me, at that moment the great red dragon's lair will be unearthed, all the

Footnotes:

a. The original text reads "In this case."

mud and dirt swept clean away, and the polluted water, accumulated over countless years, dried up in My burning fires, to exist no more. Thereupon the great red dragon will perish in the lake of fire and brimstone. Are you truly willing to remain under My watchful care so as not to be snatched away by the dragon? Do you really hate its deceitful stratagems? Who is able to bear staunch witness for Me? For the sake of My name, for the sake of My Spirit, for the sake of My whole plan of management—who is able to offer up all the strength in his body? Today, when the kingdom is in the world of men, is the time that I have come in person into the world of men. If this were not so, is there anyone who could, intrepidly, go into the battlefield in My behalf? So that the kingdom may take shape, so that My heart may be contented, and again, so that My day may come, so that the time may come when the myriad things of creation are reborn and grow abundant, so that man may be rescued out of the sea of suffering, so that tomorrow may come, and so that it may be wondrous, and blossom and flourish, and again, so that the enjoyment of the future may come to pass, all of humanity is striving with all their might, sparing nothing in sacrificing themselves for Me. Is this not a sign that victory is already Mine, and a mark of the completion of My plan?

The more that men dwell in the last days, the more they will feel the emptiness of the world and the less courage they will have for living life. For this reason, countless people have died in disappointment, countless others have been disappointed in their quest, and countless others suffer themselves to be manipulated in Satan's hands. I have rescued so many people, succored so many, and, so often, when human beings have lost the light, I have moved them back into a place of light, so that they might know Me within the light, and enjoy Me in the midst of happiness. Because of the coming of My light, adoration grows in the hearts of the people who dwell in My kingdom, for I am a God for humanity to love, a God to whom humanity clings in fond attachment, and mankind is filled with an abiding impression of My figure. But, when all is said and done, there is no one who understands whether this is the working of the Spirit, or a function of the flesh. This one thing alone is sufficient for man to experience in minute detail through the course of a lifetime. Man has never despised Me in his heart's innermost reaches; rather, he cleaves to Me in the depths of his spirit. My wisdom raises his admiration, the wonders that I work are a feast for his eyes, My words boggle his mind, and yet he cherishes them

dearly. My reality renders man at a loss, dumbfounded and perplexed, and yet he is willing to accept it all. Is this not precisely the measure of man as he really is?

March 13, 1992

THE SIXTEENTH UTTERANCE

There is so much that I wish to say to man, so many things that I must tell him. But man's abilities of acceptance are too lacking: He is incapable of fully grasping My words according to that which I provide, and only understands one aspect but remains ignorant of the other. Yet I do not put man to death because of his powerlessness, nor am I aggrieved by his weakness. I merely do My work, and speak as I have always done, even though man does not understand My will; when the day comes, people will know Me in the depths of their hearts, and will remember Me in their thoughts. When I depart from this earth will exactly be when I ascend to the throne in man's heart, which is to say, it will be when all men know Me. So, too, will it be when My sons and people rule over the earth. Those who know Me will assuredly become the pillars of My kingdom, and none but they will be qualified to rule and wield power in My kingdom. All those who know Me are possessed of My being, and able to live out Me among all men. I care not to what extent man knows Me: No one can hinder My work in any way, and man can offer Me no assistance and do nothing for Me. Man can only follow My guidance in My light, and seek My will in this light. Today, people have become qualified, and believe they can strut about in front of Me, and laugh and joke with Me without the slightest inhibition, and address Me as an equal. Still man does not know Me, still he believes that in essence we are about the same, that we are both of flesh and blood, and both dwell in the human world. His reverence for Me is too meager; he reveres Me when he is before Me, but is incapable of serving Me before the Spirit. It is as if, for man, the Spirit does not exist at all. As a result, no man has ever known the Spirit; in My incarnation, people see only a body of flesh and blood, and do not perceive the Spirit of God. Can My will really be accomplished in such a way? People are experts at deceiving Me; they seem to have been

pecially trained by Satan in order to fool Me. Yet I am untroubled by Satan. I will still use My wisdom to conquer the whole of mankind and to defeat the corrupter of all mankind, in order that My kingdom may be established on earth.

Among man, there are those who have attempted to ascertain the size of the stars, or the magnitude of space. Yet never has their research proved fruitful, and they can but hang their heads in dismay and resign themselves to failure. Looking up among all men and observing the dynamics of man in his failures, I see none who are utterly convinced of Me, none who obey Me and submit to Me. How wild are the ambitions of man! When the entire face of the deep was murky, among man I began to taste the bitterness of the world. My Spirit travels throughout the world and looks upon the hearts of all people, yet so, too, do I conquer mankind in My incarnate flesh. Man does not see Me, for he is blind; man does not know Me, for he has grown numb; man opposes Me, for he is disobedient; man comes to bow down before Me, for he has been conquered by Me; man comes to love Me, for I am inherently worthy of man's love; man lives out Me and manifests Me, because My power and My wisdom make him after My heart. I have a place in man's heart, but never have I received man's love of Me in his spirit. There are indeed things in man's spirit that he loves above all else, but I am not one of them, and so man's love is like a soap bubble: When the wind blows it pops and is gone, never to be seen again. I have always been constant and unchanging in My attitude toward man. Could any among man have done the same? In the eyes of man, I am as impalpable and invisible as air, and for this reason the great majority of people seek only in the boundless sky, or upon the rolling sea, or upon the placid lake, or among empty letters and doctrines. There is not a single person who knows the substance of mankind, much less is there one who can say anything of the mystery within Me, and so I do not ask that man achieve the highest of standards that he imagines I require of him.

Amid My words, mountains topple, waters flow in reverse, man becomes submissive, and lakes begin to flow without cease. Though the roiling seas surge angrily toward the sky, amid My words such seas are becalmed like the surface of a lake. With the slightest wave of My hand, fierce gales immediately dissipate and depart from Me, and the human world is immediately returned to tranquility. But when I unleash My wrath, the mountains are immediately torn asunder, the ground

immediately begins to convulse, water immediately dries up, and man is immediately beset by disaster. Because of My wrath, I pay no heed to the screams of man, provide no assistance in answer to his cries, for My anger is rising. When I am among the heavens, never have the stars been thrown into panic by My presence. Instead, they put their hearts into their work for Me, and so I bestow more light upon them and make them shine more brilliantly, so that they gain greater glory for Me. The brighter the heavens, the darker the world beneath; so many people have complained that My arrangements are unbecoming, so many have left Me to make their own kingdom, which they employ to betray Me, and reverse the state of darkness. Yet who has achieved this by their resolve? And who has been successful in their resolution? Who can reverse that which has been arranged by My hand? When spring spreads across the land, I secretly and quietly send light to the world, so that, on earth, man has a fleeting sense of freshness in the air. Yet at that very moment, I obscure the eyes of man, so that he sees only a fog cloaking the ground, and all people and things are rendered indistinct. People can but sigh to themselves, Why did the light last only for a moment? Why does God give man only fog and haziness? Amid people's despair, the fog disappears in an instant, but when they spy a glimmer of light, I unleash a torrent of rain upon them, and their eardrums are shattered by the thunderstorm as they sleep. Seized by panic, they have no time to take shelter, and are engulfed by the downpour. In an instant, all things beneath the heavens are washed clean in the midst of My wrathful ire. People no longer complain about the onset of heavy rain, and in them all is born reverence. Because of this sudden onslaught of rain, the great majority of people are drowned by the water that rains down from the sky, becoming corpses in the water. I look upon the entire earth and see that many are awakening, that many are repenting, that many are searching for the source of the waters in little boats, that many are bowing down to Me to ask for My forgiveness, that many have seen the light, that many have seen My face, that many have the courage to live, and that the whole world has been transformed. Following this great torrent of rain, all things have returned to how I pictured them in My mind, and are no longer disobedient. Before long, the whole land is filled with the sound of laughter, everywhere on earth there is an atmosphere of praise, and nowhere is without My glory. My wisdom is everywhere on earth, and throughout the entire universe. Among all things are the fruits of My

wisdom, among all people teem the masterworks of My wisdom; everything is like all things in My kingdom, and all people dwell in rest beneath My heavens like the sheep upon My pastures. I move above all men and am watching everywhere. Nothing ever looks old, and no person is as he used to be. I rest upon the throne, I recline across the whole universe, and I am fully satisfied, for all things have recovered their holiness, and I can peacefully reside within Zion once again, and the people on earth can lead serene, contented lives under My guidance. All peoples are managing everything in My hand, all peoples have regained their former intelligence and original appearance; they are no longer covered with dust, but, in My kingdom, are as pure as jade, each with the face like that of the holy one within man's heart, for My kingdom has been established among man.

March 14, 1992

THE SEVENTEENTH UTTERANCE

My voice rings out like thunder, illuminating all four quadrants and the whole earth, and in the midst of thunder and lightning, humanity is struck down. No man has ever stayed firm in the midst of thunder and lightning: Most men are terrified out of their wits at the coming of My light and know not what to do. When a faint glimmer of light begins to show in the East, many people, moved by this tenuous luminescence, are instantaneously roused from their illusions. Yet no one has ever realized that the day has come when My light descends upon the earth. The great majority of men are dumbstruck by the sudden advent of the light; some of them, with a gaze of curious fascination, observe the light's movements and from what direction it is approaching; or some stand at the ready as they face the light, that they might more clearly understand the source whence the light comes. Be this as it may, has anyone ever discovered how precious is the light of today? Has anyone ever awakened to the strangeness of the light? The great majority of men are merely bewildered; they are wounded in the eyes and cast down into the mud by the light. One could say that, under this nebulous light, the earth lies blanketed under chaos, making an unbearably sorry sight that, examined closely, assails one with an

overwhelming melancholy. From this one gathers that, when the light is at its strongest, the state of the earth will be such that it cannot allow mankind to stand up before Me. Humanity lies in the radiance of the light; again, humanity lies in the salvation of the light but at the same time also under the wounds inflicted by the light: Is there anyone who does not lie under the light's killing blows? Is there anyone who can escape the burning of the light? I have walked all over the face of the earth, strewing with My hands the seeds of My Spirit, so that all humanity upon the earth will on this account be moved by Me. From heaven's highest height, I look down upon the whole earth, watching the grotesque and fantastic phenomena of the creatures on earth. The surface of the ocean seems to be suffering the shock of an earthquake: Seabirds fly this way and that, looking for fish to swallow up. Meanwhile, this is completely unknown at the bottom of the sea, which the surface conditions are utterly unable to rouse into consciousness, because the ocean's bottom is as serene as the third heaven: Here living things great and small coexist in harmony, never once engaging in "conflicts of mouth and tongue." Among the myriad bizarre and whimsical phenomena, humanity is the one that finds it most difficult to please Me. This is because the position I have given man is too high, and so his ambition is too great, and in his eyes there is always a measure of rebelliousness. Within My discipline of man, within My judgment of him, there has been much that is painstaking, much that is compassionate, but of these things mankind has not the least inkling. I have never treated any human being harshly: I have only, when mankind has been disobedient, administered suitable corrections, and only, when mankind has been weak, proffered suitable help. But, when humanity keeps aloof from Me and moreover makes use of Satan's deceitful stratagems to rebel against Me, I will forthwith exterminate mankind, leaving men no chance to make a grand display of their skills in front of Me, so that they will no longer be able to swagger about with pomp and circumstance, bullying others, upon the face of the earth.

I wield My authority upon the earth, unfolding My work in its entirety. All that is in My work is reflected upon the face of the earth; mankind has never, on earth, been able to grasp My movements in heaven, nor to ponder exhaustively the orbits and trajectories of My Spirit. The vast majority of human beings only grasp the minutiae that lie outside the spirit, without being able to comprehend the actual state of the spirit. The demands that I make of humanity do not issue from

the vague I that am in heaven, or from the imponderable I that am on the earth: I make suitable demands according to the stature of man on earth. I have never put anyone in difficulties, nor have I ever asked anyone to “squeeze out his blood” for My pleasure: Could it be that My demands are limited only to these conditions? Of the myriad creatures on earth, which one does not submit to the dispositions of the words in My mouth? Which of these creatures, coming before Me, is not completely incinerated through My words and My burning fire? Which of these creatures dares to strut about in proud exultation in front of Me? Which of these creatures does not bow down before Me? Am I the God that merely imposes silence on creation? Of the myriad things in creation, I choose those that satisfy My intention; of the myriad human beings in mankind, I choose those who care for My heart. I choose the best of all the stars, thereby adding a faint gleam of light to My kingdom. I go walking upon the earth, dispersing My fragrance everywhere, and in every place I leave behind My form. Each and every place reverberates with the sound of My voice. People everywhere linger nostalgically over the beauteous scenes of yesterday, for all humanity is remembering the past. ...

All humanity longs to see My face, but when I descend in person upon the earth, they are all averse to My coming, they all chase away the light from coming, as if I were man’s enemy in heaven. Man greets Me with a defensive light in his eyes, and remains constantly on the alert, deeply afraid that I might have other plans for him. Because human beings regard Me as an unfamiliar friend, they feel as if I bear the intent of killing them indiscriminately. In man’s eyes, I am a deadly antagonist. Having tasted My warmth in the midst of calamity, man is nevertheless still unaware of My love, and is still bent on fending Me off and defying Me. Far from taking advantage of his being in this condition to take action against him, I enfold man in the warmth of embrace, fill his mouth with sweetness, and put needful food into his stomach. But, when My wrathful ire shakes the mountains and rivers, I will no longer, on account of man’s cowardice, bestow on him these different forms of succor. At this moment, I will wax furious, refusing all living things a chance to repent and, abandoning all hope of man, I will mete out the punishment that he so richly deserves. At this time, thunder and lightning flash and roar, like the ocean’s waves raging in anger, like ten thousand mountains crashing down. For his rebelliousness, mankind is felled by the thunder and lightning, other

creatures are wiped out in the blasts of thunder and lightning, the whole universe descends abruptly into chaos, and creation is unable to recover the primal breath of life. The myriad hosts of humanity cannot escape from the thunder's roar; in the midst of flashes of lightning, human beings, horde upon horde, topple over into the swiftly flowing stream, to be swept away by torrents cascading down from the mountains. All of a sudden, in mankind's place of refuge there converges a world of men. Corpses drift about on the ocean's surface. All of humanity goes far away from Me on account of My wrath, for man has offended against the essence of My Spirit, his rebellion has displeased Me. But, in the places empty of water, other men are still enjoying, amid laughter and song, the promises that I have vouchsafed unto them.

When the whole of humanity quiets down, I emit a gleam of light before its gaze. Thereupon, men become clear of mind and bright of eye, and cease to be willing to keep silent; thus, spiritual feeling is summoned up in their hearts immediately. At this time, all humanity is resurrected. Casting aside their unspoken grievances, all men come before Me, having won another chance at survival through the words that I proclaim. This is because human beings all wish to live on the face of the earth. Yet who among them has ever had the intention of living for My sake? Who among them has ever uncovered splendid things in him to give Me pleasure? Who among them has ever detected a seductive scent on Me? Human beings are all made of coarse and unrefined stuff: On the outside, they seem to dazzle the eyes, but in their essential selves they do not love Me sincerely, because in the deep recesses of the human heart there has never been even the smallest measure of Me. Man is too lacking: Comparing him with Myself, it would appear that we are as far apart as earth from heaven. But, even so, I do not attack man in his weak and vulnerable spots, nor do I laugh him to scorn on account of his deficiencies. My hands have been working^[a] on earth for thousands of years, and all the while My eyes have kept watch over all of humanity. But I have never casually taken up a single human life to play with as if it were a toy. I observe the heart's blood of man, and I understand the price that he has paid. As he stands before Me, I do not wish to take advantage of man's

Footnotes:

a. The original text omits "working."

defenselessness to chastise him, nor to bestow upon him undesirable things. Instead, I have only provided for man, and given unto man, all this time. And so, what man enjoys is entirely My grace, entirely the bounty that comes from My hand. Because I am on earth, man has never had to suffer the torments of hunger. Rather, I allow man to receive from My hands the things that he may enjoy, and allow mankind to live within My blessings. Does not all of mankind live under My chastisement? Just as the mountains hold in their depths things of plenty and abundance, and the waters in their capaciousness things to be enjoyed, do not the people living within My words today have, all the more, the food that they appreciate and taste? I am on earth, and mankind enjoys My blessings on earth. When I leave the earth behind, which is also when My work reaches its completion, at that time, humankind will no longer receive any accommodation from Me on account of their weakness.

March 16, 1992

THE EIGHTEENTH UTTERANCE

In a flash of lightning, every animal is revealed in its true form. So too, illuminated by My light, human beings have regained the sanctity they once possessed. Oh, that the corrupt world of the past has at last toppled over into the filthy water and, sinking below the surface, dissolved into mud! Oh, that all the humanity I created has at last come back to life again in the light, found the foundation for existence, and ceased to struggle in the mud! Oh, the myriad things of creation that I hold in My hands! How can they not, through My words, be renewed? How can they not, in the light, give play to their functions? Earth is no longer still and silent, heaven no longer desolate and sad. Heaven and earth, no longer separated by a void, are united as one, never to be sundered again. On this jubilant occasion, at this moment of exultation, My righteousness and My holiness have gone abroad throughout the universe, and all mankind extols them without surcease. The cities of heaven are laughing with joy, and the kingdoms of earth are dancing with joy. Who at this moment is not rejoicing? And who at this moment is not weeping? Earth in its primordial state belongs to heaven, and

heaven is united with earth. Man is the cord uniting heaven and earth, and thanks to his sanctity, thanks to his renewal, heaven is no longer concealed from earth, and earth is no longer silent toward heaven. The faces of humanity are wreathed in smiles of gratification, and secreted in their hearts is a sweetness that knows no bounds. Man does not quarrel with man, nor do men come to blows with one another. Are there any who, in My light, do not live peacefully with others? Are there any who, in My day, disgrace My name? All human beings direct their reverential gaze toward Me, and in their hearts they secretly cry out to Me. I have searched humanity's every action: Among the human beings who have been cleansed, there are none that are disobedient to Me, none that pass judgment on Me. All humanity is suffused with My disposition. Everyone is coming to know Me, is drawing closer to Me, and is adoring Me. I stand fast in the spirit of man, am exalted to the highest pinnacle in man's eyes, and flow through the blood in his veins. The joyous exaltation in men's hearts fills every place on the face of the earth, the air is brisk and fresh, dense fogs no longer blanket the ground, and the sun shines resplendent.

Now, look upon My kingdom, where I am King over all, and where I reign over all. From the beginning of creation until the present day, My sons have, guided by Me, undergone so many of life's hardships, so many of injustices from the world, so many ups and downs of the world, but now they dwell in My light. Who does not weep at yesterday's injustices? Who does not shed tears at the hardships of getting to today? And again, are there any who do not take this occasion to dedicate themselves to Me? Are there any who do not take this opportunity to give vent to the passion swelling in their hearts? Are there any who, at this moment, do not give voice to what they have experienced? At this time, all human beings are consecrating the best part of themselves to Me. How many are tormented with regret for the benighted follies of yesterday, how many abominate themselves for yesterday's pursuits! Human beings have all come to know themselves, they have all seen Satan's deeds and My wonderfulness, and inside their hearts a place has been established for Me. No longer will I meet with aversion or renunciation among men, for My great work has already been accomplished, and is hindered no more. Today, among the sons of My kingdom, are there any who have not taken thought in their own behalf? Are there any who do not have additional cause for worry on account of the ways in which My work is done? Are there any

who have sincerely offered up themselves for My sake? Have the impurities inside your hearts lessened? Or have they increased? If the impure elements in your hearts have become neither less nor more, such people I will assuredly throw away. What I want are saints who are after My heart, not unclean spirits that rebel against Me. Even though I do not ask much of humanity, the inner world of men's hearts is so complicated that humanity cannot readily accord with My will or immediately satisfy My desires. The great majority of human beings are secretly exerting themselves in hopes of being able to lay hold of the crowning laurel in the end. The great majority of human beings are striving with all their might, not daring to slacken for even a moment, fearful of falling captive to Satan a second time. They dare not presume any longer to harbor grievances against Me, but are constant in showing their loyalty before Me. I have heard the words spoken from the heart by so many people, the accounts told by so many people about the painful experiences in the midst of suffering; I have seen so many, in the direst straits, unfailingly offer up their loyalty to Me, and watched so many, as they walked the rocky path, struggle to find a way out. In these circumstances, they have never complained; even when, unable to find the light, they grew a little dejected, they have never once complained. But I have also heard so many people giving vent to curses from the depths of their hearts, imprecating Heaven and accusing earth, and I have seen, too, so many people abandon themselves to despair in the midst of their distress, throwing themselves away like garbage into a dustbin, to be covered up with filth and grime. I have heard so many people quarreling one with another, because a change in position, with accompanying changes of "face," has led to a change in their relationships with their fellow human beings, so that friends cease to be friends and become enemies, attacking each other with their mouths. The great majority of people use My words like bullets from a machine gun, opening fire on others unawares, until the world of men is everywhere filled with a noisy clamor that shatters the tranquil calm. Fortunately, it is now today; otherwise who knows how many might have perished under the relentless barrage of this machine gun fire.

Following the words that issue forth from Me, and keeping pace with the conditions of all humanity, My kingdom, step by step, descends onto the earth. No longer does man harbor worrisome thoughts, or "take account of" other people, or "take thought" in their behalf. And so, contentious disputes are no more, and, following the

words that issue forth from Me, the sundry “weapons” of the modern age too are withdrawn. Man finds peace again with man, the human heart once more radiates a spirit of harmony, no longer is anyone on the defensive against covert attack. All mankind has returned to normal and embarked upon a new life. Existing in the new surroundings, a goodly number of people look around them, feeling as if they have entered into a brand-new world, and because of this they are not able to adapt to their present environment right away or get straight onto the right track. And so it's a case of “the spirit is willing but the flesh is weak” as far as humanity is concerned. Although I have not, like man, tasted the bitterness of adversity Myself, I do know all there is to know about his inadequacies. I am intimately acquainted with man's needs, and My understanding of his weaknesses is complete. For this reason, I do not make fun of man for his shortcomings; I only administer, depending on his unrighteous deeds, a fitting measure of “education,” the better to enable everyone to get onto the right track, so that humanity will cease to be wandering orphans and become cherished babies with a home. Nevertheless, My actions are governed by principles. If human beings are unwilling to enjoy the bliss that is in Me, all I can do is to go along with their desires and send them into the bottomless pit. At this point, no one should harbor grievances in his heart anymore, but all should be able to see My righteousness in the arrangements I have made. I do not compel humanity to love Me, nor do I strike any human being for loving Me. In Me is total freedom, total release. Though man's fate rests in My hands, I have given man a free will, which is not subject to My control. In this way, human beings will not invent ways of getting into trouble on account of My administrative decrees, but will rather, relying on My magnanimity, win release. And so many people, far from being held in restraint to Me, go seeking their own way out in the act of being released.

I have always treated humanity with a liberal hand, never setting insoluble problems, never putting any single person in difficulty; is this not so? Although a great many people do not love Me, far from being vexed by this kind of attitude, I have given human beings freedom, allowing them leeway to the extent of letting them swim about in the bitter sea. For man is a vessel not to be prized: Though he sees the blessing that I hold in My hand, he has no interest in enjoying it, but would rather pluck a scourge from the hand of Satan, thereby dooming himself to be sucked up by Satan as “nourishment.” Of course, there are

some who have seen My light with their eyes, and so, even though they are living in the mists of the present time, they have not on account of these obscuring mists lost faith in the light, but continue to grope and seek through the mists—albeit along a path strewn with obstacles. When man rebels against Me, I hurl My wrathful ire upon him, and so man may perish by his disobedience. When he obeys Me, I remain hidden from him, in this way exciting a love in the depth of his heart, a love that seeks not to cozen but to afford Me enjoyment. How many times, in man's quest for Me, have I closed My eyes and kept silent, in order to elicit his true faith? But when I do not speak, man's faith changes in an instant, and so all I see are his counterfeit "wares," because man has never sincerely loved Me. It is only when I manifest Myself that human beings all make a tremendous show of "faith"; but when I am hidden in My secret place, they grow weak and faint of heart, as if afraid of offending Me, or even because some cannot see My face, they subject Me to a good working over and from that conclude I do not in fact exist. How many people remain in this state, how many have this mentality, but it is just that human beings are all good at covering up what is shameful in themselves. Because of this, they are reluctant to call attention to their own inadequacies, and only admit to the truth of My words while brazenly seeking to give protective camouflage to their own self-respect.

March 17, 1992

THE NINETEENTH UTTERANCE

It is mankind's proper occupation to take My words as the basis for his survival. Man must establish his individual portion in each and every part of My words; not to do so would be asking for trouble, seeking his own destruction. Humanity does not know Me, and because of this, instead of bringing his own life to Me to offer in exchange, all he does is parade in front of Me with the trash in his hands, trying thereby to give Me satisfaction. But, far from being satisfied by things as they are, I keep on making demands of humanity. I love man's tribute, but hate his extortions. All men have hearts filled with greed; it is as if the human heart is in thrall to the devil, and man

is unable to break free and offer his heart up to Me. When I speak, man listens to My voice in rapt attention; but when I stop speaking, he starts again on his own “enterprise” and ceases entirely to heed My words, as if My words were an adjunct to his enterprise. I have never been lax with humanity, and yet I have also been long-suffering and magnanimous with humanity. And so, because of My leniency, human beings have all grown overweening, incapable of self-knowledge and self-reflection, and they take advantage of My forbearance to deceive Me. Not a single one among them sincerely cares for Me, and not a single one truly treasures Me as an object dear to his heart; only when they have idle moments to spare do they give Me their perfunctory regard. The effort I have expended on man is already beyond measure. I have wrought on man an unprecedented kind of work, and apart from this, I have given him an additional burden, in order that, out of what I have and what I am, man might gain in knowledge and undergo a change. I do not ask man to be a mere consumer, but ask him to be a producer capable of inflicting defeat on Satan. Though I may not demand anything of man, nonetheless I do have standards for the demands I make, for there is a purpose in what I do, as well as principles in accordance with which I act: I do not, as man imagines, play around haphazardly, nor do I, in willful capriciousness, fashion the heavens and earth and the myriad things of creation. In My working, man should be able to see something, gain something. He should not squander away the springtime of his youth, or treat his own life like a garment on which dust is carelessly allowed to gather; rather, he should stand strict guard over himself, taking from My bounty to provide for his own enjoyment, until, for My sake, he cannot turn back toward Satan, and for My sake he mounts an attack against Satan. Isn't what I ask of man as simple as this?

When a faint glimmer of light begins to show in the East, all the people within the universe on that account turn their attention for the nonce toward the light in the East. No longer steeped in slumber, mankind goes to observe the source of the eastern light, but due to the limits of human power, no one is able to see the place whence the light originates. When all within the universe is fully illuminated, man will rouse from sleep and dream, and only then will he realize that My day is slowly coming into the world. All humanity celebrates because of the coming of the light, and because of this no longer lies sound asleep, and is senseless no longer. Under the radiance of My light, all humanity

becomes clear of mind and sight, and suddenly awakens to the joy of living. Under cover of a shrouding mist, I look out over mankind. The animals are all at rest; because of the coming of a faint glimmer of light, everything in creation becomes conscious that a new life is approaching. For this reason, the animals too all creep out from their caves, looking for food. Plants, of course, are no exception, and in the light's radiance their green leaves glisten with a lustrous sheen, waiting to consecrate their individual portion to Me at the time when I am on the earth. All human beings wish for the coming of the light, and yet they all fear its advent, anxious that their own ugliness will no longer find concealment, for man is stark naked, and lacks for covering. How many people have fallen into panic, because of the light's coming, and because the light has appeared, are in a state of shock? How many people, on seeing the light, are filled with boundless remorse, abhorring their own uncleanness, but, powerless to alter the accomplished fact, can only wait for Me to pronounce sentence. How many people, refined by suffering in the darkness, on seeing the light are suddenly struck by its profound meaning, and thenceforth hug the light close to their bosoms, fearful of losing it again? How many people, instead of being thrown out of orbit by the light's sudden appearance, simply go about the daily work in hand, because they have been blind for long years, and so they do not notice that the light has come, nor are they gratified by it. In men's hearts, I am neither high up, nor low down. As far as men are concerned, it is a matter of indifference whether I exist or not, as though man's life would not get any lonelier if I did not exist, and if I did, would not gain in pleasure. Because human beings do not cherish Me, the enjoyments that I afford them are few. But as soon as humanity gives Me so much as an ounce of adoration, then I will also make a change in the attitude I bear toward humanity. For this reason, only when humanity grasps this law, only then will men be fortunate enough to dedicate themselves to Me and demand the things I hold in My hand. Surely man's love for Me is not bound solely to his own interests? Surely his faith in Me is not bound solely to the things that I give? Could it be that, unless he sees My light, man is unable to love Me sincerely by means of his faith? Surely man's strength and vigor are not really restricted to the conditions of today? Could it be that man needs courage in order to love Me?

Relying on My existence, the myriad things of creation make obedient submission in the places where they reside, and do not, in the

absence of My discipline, indulge in licentious abandon. Therefore, the mountains become boundaries between nations upon the land, the waters become barriers to keep people apart between the lands, and the air becomes that which flows from man to man in the space on earth. Only humanity is incapable of truly obeying the demands of My will; this is why I say that, out of all creation man alone belongs in the category of the disobedient. Man has never truly submitted to Me, and for this reason I have all along kept him under strict discipline. If in the midst of humanity, it should come to pass that My glory extends over the whole universe, then I will surely take all of My glory and make it manifest before mankind. Because in his defilement man is unfit to look upon My glory, for thousands of years I have never come into the open, but have remained hidden; for this reason My glory has never been manifest before mankind, and man has always been sunk in sin's deep abyss. I have forgiven the unrighteousness of humanity, but human beings know not how to preserve themselves, and are instead always laying themselves open to sin, allowing sin to injure them. Is this not man's lack of self-respect and self-love? In humanity's midst, is there one who can truly love? How many ounces can man's devotion weigh? Aren't there adulterated goods mixed into his so-called authenticity? Isn't his devotion compounded wholly of a mish-mash? What I require is man's undivided love. Man does not know Me, and though he may seek to know Me, he will not give Me his true and earnest heart. From man I do not exact what he is unwilling to give. If he gives Me his devotion, I will accept it without polite demurrals; but if he does not trust Me, and refuses to offer up even an iota of himself to Me, rather than growing more vexed on that account, I will simply dispose of him in some other way and send him to the home for which he is fit. The thunder, rolling across the skies, strikes man down; the high mountains, as they topple, bury him; the wild beasts in their hunger raven him up; and the oceans, surging, close over his head. As humanity engages in fratricidal conflict, all men will seek their own destruction in the calamities arising from humanity's midst.

The kingdom is expanding in humanity's midst, it is forming in humanity's midst, it is standing up in humanity's midst; there is no force that can destroy My kingdom. Of My people who are in the kingdom of today, which of you is not a human being among human beings? Which of you lies outside the human condition? When My new starting point is announced to the multitude, how will humanity react?

You have seen with your own eyes the state of mankind; surely you do not still harbor hopes of enduring forever in this world? I am now walking abroad in the midst of My people, I live in the midst of My people. Today, those who bear genuine love toward Me, people like these are blessed; blessed are those who submit to Me, they will surely stay in My kingdom; blessed are those who know Me, they will surely wield power in My kingdom; blessed are those who seek after Me, they will surely escape from Satan's bonds and enjoy blessing in Me; blessed are those who are able to forsake themselves, they will surely enter into My possession, and inherit My kingdom's bounty. Those who run around for My sake I will commemorate, those who go to expense for My sake I will joyfully embrace, those who make offering to Me I will give enjoyments. Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will surely have matchless bounty in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have you ever sought the promises that you were made? You will surely, under the guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the light guiding you. You will surely be the master of all creation. You will surely be an overcomer before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs to bear witness to My victory. You will surely be resolute and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit the blessing that comes from Me, and will surely irradiate within the entire universe with My glory.

March 19, 1992

THE TWENTIETH UTTERANCE

The riches of My household are without number and unfathomable, yet man has never come to Me to enjoy them. He is incapable of enjoying them on his own, nor of protecting himself using his own efforts; instead, he has always placed his trust in others. Of all those I look upon, no one has ever sought Me deliberately and directly. They all come before Me at the urging of others, following the majority,

and they are unwilling to pay the price or spend the time to enrich their lives. Hence, among man, no one has ever lived in reality, and all people live lives that are without meaning. Because of the long-established ways and customs of man, the bodies of all people are suffused with the odor of earthly soil. As a result, man has grown callous, insensible to the world's desolation, and he instead busies himself with the work of enjoying himself on this frozen earth. Man's life has not the slightest warmth, and is devoid of any human flavor or light—yet he has ever inured himself to it, abiding a lifetime bereft of worth in which he rushes about without achieving anything. In the blink of an eye, the day of death draws near, and man dies a bitter death. In this world, he has never accomplished anything, or gained anything—he only hurriedly arrives, and hurriedly departs. None of those in My eyes have ever brought anything, or taken anything away, and so man feels that the world is unfair. Yet none are willing to hurry away. They merely await the day when My promise from heaven will suddenly come among man, allowing them, at the time when they have gone astray, to once more behold the way of eternal life. Thus, man fixates upon My every deed and action to see whether I have really kept My promise to him. When he is in the midst of affliction, or in extreme pain, or beset by trials and about to fall, man curses the day of his birth so that he may sooner escape his troubles and move to another ideal place. But when the trials have passed, man is filled with joy. He celebrates the day of his birth on earth and asks that I bless his day of birth; at this time, man no longer mentions the oaths of the past, deeply fearful that death will come upon him a second time. When My hands raise up the world, people dance with joy, they are no longer sorrowful, and they all depend on Me. When I cover My face with My hands, and press people beneath the ground, they immediately feel short of breath, and are barely able to survive. They all cry out to Me, terrified that I will destroy them, for they all wish to behold the day when I am glorified. Man takes My day as the principal of his existence, and it is only because people long for the day when My glory will arrive that mankind has survived until today. The blessing decreed by My mouth is that those who are born during the last days are fortunate enough to behold all of My glory.

Throughout the ages, many have departed from this world in disappointment, and with reluctance, and many have come into it with hope and faith. I have arranged for many to come, and have sent many

away. Countless people have passed through My hands. Many spirits have been cast into Hades, many have lived in the flesh, and many have died and been reborn on earth. Yet never have any of them had the opportunity to enjoy the blessings of the kingdom today. I have given man so much, yet he has gained little, for the onslaught of Satan's forces has left him unable to enjoy all of My riches. He has only had the good fortune to look upon, but has never been able to fully enjoy. Man has never discovered the treasure house in his body to receive the riches of heaven, and so he has lost the blessings that I have bestowed upon him. Is man's spirit not the very faculty that connects him to My Spirit? Why has man never engaged Me with his spirit? Why does he draw near to Me in the flesh, yet is incapable of doing so in spirit? Is My true face of the flesh? Why does man not know My substance? Has there really never been any trace of Me in the spirit of man? Have I completely disappeared from the spirit of man? If man does not enter into the spiritual realm, how can he grasp My intentions? Is there that in the eyes of man which can directly penetrate the spiritual realm? Many are the times that I have called out to man with My Spirit, yet man acts as if he has been stabbed by Me, regarding Me from a distance, in great fear that I will lead him into another world. Many are the times that I have inquired in the spirit of man, yet he remains utterly oblivious, profoundly afraid that I will enter into his home and seize the opportunity to strip him of all his belongings. Thus, he shuts Me outside, leaving Me faced with nothing but a cold, tightly-closed door. Many are the times that man has fallen and I have saved him, yet after waking he immediately leaves Me and, untouched by My love, shoots Me a guarded look; never have I warmed the heart of man. Man is an emotionless, cold-blooded animal. Even though he is warmed by My embrace, never has he been deeply moved by it. Man is like a mountain savage. Never has he treasured all of My cherishment of mankind. He is unwilling to approach Me, preferring to dwell among the mountains, where he endures the threat of wild beasts—yet still he is unwilling to take refuge in Me. I do not compel any man: I merely do My work. The day will come when man swims to My side from amid the mighty ocean, so that he might enjoy all the riches on earth and leave behind the risk of being swallowed by the sea.

Following the completion of My words, the kingdom is gradually formed on earth and man is gradually returned to normality, and thus there is established on earth the kingdom in My heart. In the kingdom,

all the people of God recover the life of normal man. Gone is the frosty winter, replaced by a world of cities of spring, where it is spring all year round. No longer are people faced with the gloomy, miserable world of man, no longer do they endure the cold chill of the world of man. People do not fight with each other, countries do not go to war against each other, no longer is there carnage and the blood that flows from carnage; all lands are filled with happiness, and everywhere teems with warmth between men. I move throughout the world, I enjoy from atop My throne, I live among the stars. And the angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me. Today, you all live before Me; tomorrow, you will all exist in My kingdom. Is this not the greatest blessing that I bestow upon man? Because of the price you pay today, you will inherit the blessings of the future and will live among My glory. Do you still not wish to engage with the substance of My Spirit? Do you still wish to slay yourselves? People are willing to pursue the promises that he can see, even though they are ephemeral, yet none are willing to accept the promises of tomorrow, even though they are for eternity. The things that are visible to man are the things that I will annihilate, and the things that are impalpable to man are the things that I will accomplish. This is the difference between God and man.

Man has kept a record of My day, yet no one has ever known the exact date, and thus man can live only in the midst of stupor. Because man's longings resound across the limitless skies, and then disappear, man has lost hope over and over again, such that he has descended to his current circumstances. The goal of My utterances is not to make man pursue dates, nor to drive him to his own destruction as a result of his despair. I wish to make man accept My promise, and I wish for people all over the world to have a share of My promise. What I want are living creatures that are full of life, not corpses that have been steeped in death. Since I recline at the table of the kingdom, I will command all people on earth to receive My inspection. I do not allow the presence of any unclean thing before Me. I do not brook any man's interference in My work; all those who interfere in My work are cast into dungeons, and after they are released they are still beset by catastrophe, receiving the scorching flames of earth. When I am in My incarnate flesh, whosoever debates My work with My flesh will be

loathed by Me. Many are the times that I have reminded all men that I am without kin on earth, and whosoever looks upon Me as an equal, and pulls Me to them so that they may reminisce about times past with Me, will be subject to destruction. This is what I command. In such matters I am not in the least bit lenient toward man. All those who interfere in My work and offer counsel to Me are chastised by Me, and will never be forgiven by Me. If I do not speak plainly, man will never come to his senses, and will unwittingly fall into My chastisement—for man does not know Me in My flesh.

March 20, 1992

THE TWENTY-FIRST UTTERANCE

Man falls in the midst of My light, and stands fast because of My salvation. When I bring salvation to the entire universe, man tries to find ways to enter among the flow of My restoration, yet there are many who are washed away without trace by this torrent of restoration; there are many who are drowned and engulfed by the torrential waters; and there are many, too, who stand fast amid the torrent, who have never lost their sense of direction, and who have thus followed the torrent until today. I advance in step with man, yet he has still never known Me; he knows only clothes that I wear on the outside, and is ignorant of the riches hidden within Me. Though I provide to man and give to him each day, he is incapable of true acceptance, is unable to receive all the riches given by Me. Nothing of man's corruption escapes My notice; to Me, his inner world is like the bright moon on the water. I am not playing around with man, nor going through the motions with him; it is just that man is unable to take responsibility for himself, and thus the whole of mankind has always been depraved, and even today remains incapable of extricating itself from such depravity. Poor, pitiable mankind! Why is it that man loves Me, but is unable to follow the intentions of My Spirit? Have I really not revealed Myself to mankind? Has mankind really never seen My face? Could it be that I have shown too little mercy toward mankind? O the rebels of all mankind! They must be destroyed beneath My feet, they must vanish amid My chastisement, and they must, on the day on which My great enterprise

is completed, be cast out from among mankind, so that the whole of mankind knows their ugly face. That man rarely sees My face or hears My voice is because the whole world is too turbid, and its clamor is too great, and thus man is too lazy to search for My face and try to understand My heart. Is this not the cause of man's corruption? Is this not why man is in need? The whole of mankind has always been among My provision; if it were not so, if I were not merciful, who would have survived until today? The riches in Me are without equal, yet all disaster is also held within My hands—and who is able to escape from disaster whenever they please? Do the prayers of man allow him to do so? Or the tears in man's heart? Man has never truly prayed to Me, and so among the whole of mankind no one has ever lived their entire life amid the light of truth, and people only live amid the fitful appearance of the light. It is this that has led to mankind's need today.

Everyone is chomping at the bit, willing to go all out for Me in order to get something from Me, and so, in keeping with man's psychology, I give him promises to inspire true love in him. Is it really man's true love that gives him strength? Is it man's loyalty to Me that has moved My Spirit in heaven? Heaven has never been the slightest bit affected by the actions of man, and if My treatment of man were based on his every action, then the whole of mankind would live amid My chastisement. I have seen many people with tears coursing down their cheeks, and I have seen many people offer up their hearts in exchange for My riches. Despite such "piousness," I have never freely given My all to man as a result of his sudden urges, for man has never been gladly willing to devote himself before Me. I have plucked off the masks of all people and thrown these masks into the lake of fire, and as a result, man's supposed loyalty and pleas have never held firm before Me. Man is like a cloud in the sky: When the wind howls, he fears the mightiness of its force and so floats hurriedly after it, deeply fearful that he will be struck down for his disobedience. Is this not the ugly face of man? Is this not the so-called obedience of man? Is this not the "true feeling" and phony goodwill of man? Many people refuse to be convinced by all the sayings from My mouth, and many do not accept My evaluation, and hence their words and actions betray their rebellious intentions. Is what I speak of contrary to the old nature of man? Have I not given man a fitting definition according to the "laws of nature"? Man does not truly obey Me; if he truly searched for Me, I would not have to say so much. Man is worthless trash, and I must use My chastisement to force

him onward; if I did not do so, how—even though the promises I give him are sufficient for his enjoyment—could his heart be moved? Man has lived amid painful struggle for many years; he has, it can be said, always lived in despair. As a result, he has been left despondent, and physically and mentally exhausted, and so he does not joyfully accept the riches that I give him. Even today, no one is able to accept all the sweetness of the spirit from Me. People can only remain poor, and await the last day.

Many people wish to truly love Me, but because their hearts are not their own, they have no control over themselves; many people truly love Me among the trials given by Me, yet they are incapable of grasping that I really exist, and merely love Me amid emptiness, and not because of My actual existence; many people, after laying their hearts before Me, pay them no heed, and thus their hearts are snatched away by Satan whenever it gets the chance, after which they leave Me; many people genuinely love Me when I provide My words, yet do not cherish My words in their spirits, instead casually using them like public property and tossing them back to where they came from whenever they feel like it. Man searches for Me in the midst of pain, and he looks unto Me among trials. During times of peace he enjoys Me, when in peril he denies Me, when he is busy he forgets Me, and when he is idle he goes through the motions for Me—yet never has anyone loved Me throughout their whole life. I wish for man to be earnest before Me: I do not ask that he give Me anything, but only that all people take Me seriously, that, instead of misleading Me, they allow Me to bring back the sincerity of man. My enlightenment, illumination, and the cost of My efforts penetrate among all people, yet so too does the true fact of man's every action penetrate among all people, penetrating their deception of Me. It is as if the ingredients of man's deception have been with him since the womb, as if he has possessed these special skills of trickery since birth. What's more, he has never given the game away; no one has ever seen through to the source of these deceitful skills. As a result, man lives amid deception without realizing it, and it is as if he forgives himself, as if it is the arrangements of God rather than his deliberate deception of Me. Is this not the very source of man's deception of Me? Is this not his cunning scheme? Never have I been befuddled by the blandishments and chicanery of man, for I figured out his essence long ago. Who knows how much impurity is in his blood, and how much of Satan's venom is within his

marrow? Man grows more accustomed to it with each passing day, such that he is insensible to Satan's affliction, and thus has no interest in finding out the "art of a healthy existence."

When man is distant from Me, and when he tests Me, I hide Myself from him among the clouds. As a result, he is unable to find any trace of Me, and lives only by the hand of the wicked, doing all that they ask. When man is close to Me, I appear to him and do not hide My face from him, and at this time, man sees My kind countenance. He suddenly comes to his senses, and though he does not realize it, in him is born the love of Me. In his heart, he suddenly feels an incomparable sweetness, and wonders how he could not have known of My existence in the universe. Thus man has a greater sense of My loveliness, and, moreover, of My preciousness. As a result, he wishes to never leave Me again, he sees Me as the light of his survival, and, deeply fearful that I will leave him, he hugs Me tight. I am not moved by man's zeal, but am merciful to him because of his love. At this time, man instantly lives amid My trials. My face disappears from his heart, and he immediately feels that his life is empty and thinks of escaping. At this moment, man's heart is laid bare. He does not embrace Me because of My disposition, but asks that I protect him because of My love. Yet when My love hits back at man, he immediately changes his mind; he tears up his covenant with Me and breaks away from My judgment, unwilling to look upon My merciful face ever again, and so he changes his view of Me, and says that I have never saved man. Does true love really involve nothing but mercy? Does man only love Me if he lives beneath My shining light? He looks back to yesterday but lives in today—are these not the circumstances of man? Will you really still be like this tomorrow? What I want is for man to have a heart that yearns for Me in its very depths, not one that is satisfied with superficialities.

March 21, 1992

THE TWENTY-SECOND UTTERANCE

Man lives amid the light, yet he is unaware of the preciousness of the light. He is ignorant of the substance of the light, and of the source of the light, and, moreover, of to whom it belongs. When I conferred

the light among man, I immediately examine the conditions among man: Because of the light, all people are changing, and growing, and have left the darkness. I look upon every corner of the universe, and see that the mountains are engulfed in fog, that the waters have frozen amid the cold, and that, because of the coming of the light, people look to the East in order that they might discover something more precious—yet man remains incapable of discerning a clear direction among the mist. Because the whole world is blanketed by fog, when I look on from among the clouds, My existence is never discovered by man; man is searching on earth for something, he seems to be foraging, he intends, it seems, to await My arrival—yet he does not know My day, and can only often look to the glimmer of light in the East. Among all peoples, I seek those who are truly after My own heart. I walk among all peoples, and live among all peoples, but man is safe and sound on earth, and so there are none who are truly after My own heart. People do not know how to care for My will, they cannot see My actions, and they cannot move among the light and be shone upon by the light. Although man ever treasures My words, he is incapable of seeing through the deceitful schemes of Satan; because man's stature is too small, he is unable to do as his heart wishes. Man has never loved Me sincerely. When I exalt him, he feels himself unworthy, but this does not make him try to satisfy Me. He merely holds the station I have given him in his hands and scrutinizes it; insensible to My loveliness, he instead persists in engorging himself on the blessings of his station. Is this not the deficiency of man? When the mountains move, could they make a detour for the sake of your station? When the waters flow, could they cease before your station? Could the heavens and the earth be reversed by your station? I was once merciful toward man, over and over again—yet no one cherishes or treasures this, they merely listened to it as a story, or read it as a novel. Do My words really not touch the heart of man? Do My utterances really have no effect? Could it be that no one believes in My existence? Man does not love himself; instead, he unites with Satan to attack Me, and uses Satan as an “asset” by which to serve Me. I will penetrate all the deceitful schemes of Satan, and stop the people from earth accepting the deceptions of Satan, so that they do not oppose Me because of Satan's existence.

In the kingdom, I am King—but instead of treating Me as its King, man treats Me as the Savior that has descended from heaven. As a result, he longs for Me to give him alms, and does not pursue the

knowledge of Me. So many have cried out before Me like a beggar; so many have opened their “sacks” to Me and implored Me to give them food to survive; so many have fixed greedy eyes upon Me, like hungry wolves, wishing they could gobble Me up and fill their bellies; so many have bowed their heads in silence because of their transgressions and felt ashamed, praying for My clemency, or willingly accepting My chastisement. When I speak, the various follies of man appear preposterous, and his true form is revealed amid the light, and in the shining light, man is unable to forgive himself. Thus, he hurries before Me to bow down and confess his sins. Because of man’s “honesty,” I draw him once more upon the chariot of salvation, and hence man is grateful to Me, and casts Me a loving look. Yet he is still unwilling to truly take refuge in Me, and has not fully given his heart to Me. He merely boasts of Me, yet he does not truly love Me, for he has not turned his mind to Me; his body is before Me, yet his heart is behind Me. Because man’s understanding of rules is too lacking and he has no interest in coming before Me, I provide him with appropriate support, so that he may turn toward Me from amid his pertinacious ignorance. This is precisely the mercy that I give unto man, and is the method by which I strive to save man.

People throughout the universe celebrate the arrival of My day, and angels walk among the masses. When Satan causes trouble, the angels, because of their service in heaven, always help My people. They are not deceived by the devil due to human weakness, but gain greater experience of the fog-enshrouded life of man as a result of the onslaught of the forces of darkness. All the people submit beneath My name, and never does anyone rise up to openly oppose Me. Because of the labors of the angels, man accepts My name and all are amid the stream of My work. The world is falling! Babylon is in paralysis! The religious world—how could it not be destroyed by My authority on earth? Who still dares to disobey and oppose Me? The scribes? All religious officials? The rulers and authorities on earth? The angels? Who does not celebrate the perfection and fullness of My body? Among all peoples, who does not sing My praises without cease, who is not unflinching happy? I live in the land of the great red dragon’s lair, yet this does not cause Me to tremble with fear or run away, for all of its people have already begun to loathe it. Never has the “duty” of any thing been performed before the dragon; instead, all things go about their own business, picking the route that suits them best. How could

the countries on earth not perish? How could the countries on earth not fall? How could My people not cheer? How could they not sing with joy? Is this the work of man? Is it the doing of man's hands? I gave man the root of his existence, and provided him with material things, yet man is dissatisfied with his current circumstances and asks that he enter My kingdom. But how could he enter My kingdom so easily, without having paid a price, and unwilling to offer his selfless devotion? Instead of exacting anything from man, I make requirements of him, so that My kingdom on earth may be filled with glory. Man has been guided by Me into the present age, he exists in this state, and he lives amidst the guidance of My light. If it were not thus, who among the people on earth would know their prospects? Who would understand My will? I add My provisions to the requirements of man; is this not in line with the laws of nature?

Yesterday you lived in the midst of wind and rain, today you have entered into My kingdom and become its people, and tomorrow you will enjoy My blessings. Who ever imagined such things? How much adversity and hardship will you experience in your life, do you know? I advance amid wind and rain, and have spent year after year among man, and that is followed by the present day. Are these not the steps of My management plan? Who has ever added to My plan? Who can break away from the steps in My plan? I live in the hearts of hundreds of millions of people, I am King among hundreds of millions of people, and I have been rejected and reviled by hundreds of millions of people. My image is not truly within the heart of man. Man only dimly perceives My glorious countenance in My words, but because of the interference in his thoughts, he does not trust his own feelings; there is only a vague Me in his heart, but it does not remain there long. And so, his love of Me is also thus: His love before Me appears fitfully, as if he loves Me as the urge takes him, as if his love winks in and out of view beneath hazy moonlight. Today, it is only because of My love that man remains and has had the good fortune to survive. If it were not thus, who among man would not, as a result of their emaciated body, be cut down by the laser light? Man still does not know himself. He shows off before Me, and brags about himself behind My back, yet no one dares to "oppose" Me before Me. However, man does not know the meaning of the opposition of which I speak; instead, he keeps trying to fool Me, and keeps exalting himself—and in this, does he not openly oppose Me? I tolerate the weakness of man, but I am not in the slightest bit lenient

toward opposition of man's own making. Although he knows its meaning, he is unwilling to act in accordance with this meaning and merely deceives Me as befits his own preferences. I make plain My disposition in My words at all times, yet man is not reconciled to defeat—at the same time, he reveals his disposition. Amid My judgment man will be utterly convinced, and amid My chastisement he will finally live out My image and become a manifestation of Me on earth!

March 22, 1992

THE TWENTY-THIRD UTTERANCE

As My voice sounds out, as My eyes shoot forth fire, I am watching over the whole earth, I am observing the entire universe. All humanity are praying to Me, turning their gaze up to Me, beseeching Me to cease My anger, and swearing to rebel against Me no more. But this is no longer the past; it is now. Who can turn back My will? Surely not the invocation within men's hearts, nor the words in their mouths? Who has been able to survive until the present, if not because of Me? Who survives except by the words in My mouth? Who does not lie under My watchful eye? As I carry out My new work on the whole earth, who has ever been able to escape from it? Could it be that the mountains are able to evade it by means of their height? Could it be that the waters, by their multitudinous vastness, are able to fend it off? In My plan, I have never lightly let any thing go, and so there has never been any person, or any thing, that has eluded the grasp of My hands. Today, My holy name is extolled throughout humanity, and again, words of protest rise up against Me throughout humanity, and legends about My being on earth are rife throughout humanity. I do not tolerate men making their judgments about Me, nor do I tolerate their dividing up My body, still less do I tolerate their vituperations against Me. Because he has never truly known Me, man has always resisted and deceived Me, failing to cherish My Spirit or to treasure My words. For his every deed and action, and for the attitude he bears toward Me, I give man the "reward" that is his due. And so, men all act with an eye to their reward, and not a single one has ever done any work involving self-sacrifice. Human beings are unwilling to render selfless dedication, but

rather delight in rewards that can be got for nothing. Though Peter consecrated himself before Me, it was not for the sake of tomorrow's reward, but for the sake of the knowledge of today. Humanity has never entered into a genuine connection with Me, but time and time again has dealt with Me in a superficial manner, thinking thereby effortlessly to win My approval. I have looked deep into man's heart, so I have unearthed in its innermost recesses "a mine of many riches," something of which even man himself is not yet aware but that I have discovered anew. And so, only when they have seen the "material evidence," only then do human beings cease their sanctimonious self-abasement and, with palms outstretched, admit to their own unclean state. Among men, there is much more that is new and fresh waiting for Me to "extract" for the enjoyment of all humanity. Far from stopping My work on account of man's incapacitation, I carry on mending and maintaining him in accordance with My original plan. Man is like a fruit tree: Without trimming and pruning, the tree will fail to bear fruit and, in the end, all one sees are withered branches and fallen leaves, with no fruit dropping onto the ground.

As I decorate the "inner chamber" of My kingdom day by day, no one has ever suddenly burst into My "workroom" to disrupt My work. All mankind are doing their utmost to cooperate with Me, fearful of "being dismissed" and "losing their position" and thus reaching a dead end in their lives where they may even fall into the "desert" occupied by Satan. Because of man's fears, I comfort him every day, move him to love every day and furthermore give him instruction in the midst of his daily life. It is as if human beings are all babies who have just been born; unless supplied with milk, they will soon depart this earth, to be seen no more. In the midst of humanity's supplications, I come into the world of men and, straight away, humanity lives in a world of light, no longer sealed up inside a "room" from which they cry out their prayers to heaven. As soon as they see Me, men insistently make plaint of the "grievances" stored in their hearts, opening their mouths before Me to beg for food to be dropped into them. But afterward, "their fears allayed and composure restored," they no longer ask anything of Me, but fall soundly asleep, or else, denying My existence, they go off to mind their own affairs. In mankind's "abandonment" it is clearly evident how human beings, devoid of "feeling," carry out their "impartial justice" toward Me. Therefore, seeing man in his unlovely aspect, I depart silently and will no longer readily come down again at

his earnest supplication. Unbeknownst to him, man's troubles grow day by day, and so, in the midst of his toil and moil, when he suddenly discovers My existence, he, refusing to take "no" for answer, grabs hold of Me by the lapels and ushers Me into his house as a guest. But, though he may set forth a sumptuous meal for My enjoyment, he has never once considered Me to be one of his own, instead treating Me as a guest in order to obtain a modicum of help from Me. And so, at this time, man unceremoniously presents his sorry condition before Me, hoping to get My "signature," and, like one in need of a loan for his business, he tackles Me with all his might. In his every gesture and motion, I catch a fleeting glimpse of man's intent: It is as though, in his view, I do not know how to read the meaning hidden in a person's facial expression or tucked away behind his words, or how to look deep into a person's heart. And so man pours out in confidence to Me every single experience in every single encounter he has ever had, without error or omission, and afterward sets out his demands before Me. I hate and despise man's every deed and action. Among humanity, there has never been a single one who has done work that I love, as if humanity is intentionally antagonizing Me, and purposefully attracting My wrath: They all parade back and forth in front of Me, indulging their own will before My eyes. There is not a single one among humanity who lives for My sake, and in consequence the existence of the entire human race has neither value nor meaning, so that humanity lives in an empty void. Even so, humanity still refuses to awaken, but continues to rebel against Me, persisting in its vanity.

In all the trials they have passed through, human beings have never once pleased Me. Because of their cruel iniquity, mankind does not aim to bear witness to My name; rather, he "runs the other way" while relying on Me for sustenance. Man's heart does not wholly turn to Me, and so Satan lays waste to him till he is a mass of wounds, his body covered in filth. But man still does not realize how repulsive is his countenance: All along he has kept worshiping Satan behind My back. For this reason, with wrath I cast man down into the bottomless pit, making it so that he will never be able to free himself. Even so, in the midst of his piteous wailing, man still refuses to reform his mind, intent on opposing Me to the bitter end, and hoping thereby willfully to stir up My wrath. On account of what he has done, I treat him as the sinner that he is and deny him the warmth of My embrace. From the first, the angels have served Me and obeyed

Me without change or surcease, but man has always done the exact opposite, as if he came not from Me, but was born of Satan. The angels in their respective places all give Me their utmost devotion; unswayed by Satan's forces, they strive only to fulfill their duty. Suckled and nourished by the angels, the multitudes of My sons and My people all grow strong and healthy, not one among them weak or feeble. This is My doing, My miracle. As salvo after salvo of cannon fire inaugurates the founding of My kingdom, the angels, walking to the rhythmic accompaniment, come before My rostrum to submit to My inspection, because their hearts are free of impurity and of idols, and they do not shun My inspection.

At the howling of the gale, the heavens come pressing down in an instant, suffocating all mankind so that human beings are no longer able to call upon Me as they wish. Without knowing it, all humanity has collapsed. The trees sway back and forth in the wind, from time to time branches are heard to snap, and all the withered leaves are blown away. The earth feels bleak and desolate all of a sudden, and people hug themselves tight, braced for the disaster following upon the autumn to strike their bodies at any moment. The birds on the hills fly hither and thither, as if crying out their sorrow to someone; in the mountain caves, lions roar, terrifying people with the sound, freezing their marrow and making their hair stand on end, and it is as if there is an ominous feeling presaging the end of mankind. Unwilling to await My pleasure in disposing of them, all men pray silently to the Sovereign Lord in heaven. But how can a gale be blocked by the noise of water flowing in a little brook? How can it suddenly be stopped by the sound of men's invocations? How can the rage in the heart of the thunderclap be stilled for the sake of man's timidity? Man sways back and forth in the wind; he runs hither and thither to hide himself from the rain; and under My wrath, human beings quake and tremble, deeply afraid that I will plant My hand on their bodies, as if I am the muzzle of a gun pointed at all times at man's breast, and again, as if he is My enemy, and yet he is My friend. Man has never discovered My true intentions to him, has never understood My true aims, and so, unawares, he offends against Me, unawares, he opposes Me, and yet, without meaning to, he has also seen My love. It is difficult for man to see My face in the midst of My wrath. I am hidden in the black clouds of My anger, and I stand, amid thunderclaps, above the entire universe to send My mercy down to man. Because man does not know Me, I do

not chastise him for failing to understand My intent. In the eyes of men, I vent My wrath from time to time, I show My smile from time to time, but even when he sees Me, man has never seen the whole of My disposition, is still unable to hear the joyful noise of the clarion, because he has grown too numb and insensate. It is as if My image exists in man's memories, and My form in his thoughts. However, there has never been a single person who has truly seen Me throughout the evolution of the human race, because man's brain is too impoverished. For all that man has dissected Me, the science of the human race is so primitive that, till now, his scientific research has yielded no conclusive results. And so, the subject of "My image" has always been a complete blank, with no one to fill it in, no one to break a world record, because for mankind even to be able to keep his foothold in the present is already an inestimable consolation in the midst of great misfortune.

March 23, 1992

THE TWENTY-FOURTH UTTERANCE

My chastisement comes upon all people, yet it also remains distant from all people. The whole life of every person is filled with love and hate toward Me, and no one has ever known Me—and so man's attitude toward Me blows hot and cold, and is incapable of being normal. Yet I have always cared for and protected man, and it is only because of his dull-wittedness that he is incapable of seeing all of My deeds and understanding My eager intentions. I am the leading One among all countries, and the Most High among all people; it is simply that man does not know Me. For many years I have lived among man and experienced life in the world of man, yet he has always ignored Me and treated Me like a being from outer space. In consequence, because of differences in disposition and language, people treat Me like a stranger in the street. My clothing, it seems, is also too idiosyncratic, as a result of which man lacks the confidence to approach Me. Only then do I feel the desolation of life among man, and only then do I sense the injustice of the world of man. I walk among passers-by, observing all of their faces. It is as if they live in the midst of an illness, which fills their faces

with melancholy, and among chastisement, which prevents their release. Man shackles himself, and abases himself. Most people create a false impression of themselves before Me so that I might applaud them, most people deliberately make themselves appear pitiable before Me so that they might gain My help. Behind My back, people all deceive Me and disobey Me. Am I not right? Is this not man's survival strategy? Who has ever lived out Me in their lives? Who has ever exalted Me among others? Who has ever been bound before the Spirit? Who has ever stood firm in their testimony to Me before Satan? Who has ever added the truthfulness to their "loyalty" to Me? Who has ever been eliminated by the great red dragon because of Me? People have cast their lot in with Satan, they are experts at defying Me, they are the inventors of opposition to Me, and they are graduates in paltering with Me. For the sake of his own destiny, man searches here and there on earth; when I beckon him, he remains insensible to My preciousness and continues to have faith in his reliance upon himself, unwilling to be a burden on others. Man's aspirations are precious, yet never have anyone's aspirations achieved full marks: They all crumble before Me, toppling without sound.

Each day I speak, and each day I do new things as well. If man does not draw upon all of his strength, then he will have difficulty hearing My voice, and will find it hard to see My face. The beloved may be fine, and His speech gentle, but man is incapable of easily beholding His glorious face and hearing His voice. Throughout the ages, no one has ever easily beheld My face. I once spoke to Peter and appeared to Paul, and no one else—with the exception of the Israelites—has ever truly seen My face. Today, I have personally come among man to live together with him. Does this really not feel rare and precious to you? Do you not wish to make the best use of your time? Do you want to let it pass you by in this way? Could the hands of time in people's minds suddenly stop? Or could time flow backward? Or could man become young again? Could the blessed life of today ever come again? I do not give man an appropriate "reward" for his "waste." I merely persist in doing My work, detached from all else, and do not stop the flow of time because man is busy, or because of the sound of his cries. For several thousand years, no one has been able to divide My strength, and no one has been able to upset My original plan. I will transcend space, and span the ages, and embark upon the core of My entire plan both above and among all things. No one has been able to receive special

treatment from Me, no one has been able to obtain the “reward” in My hands. And even though people have opened their mouths and prayed to Me, even though, heedless of all else, they have reached out their hands to make demands of Me, none of them have ever affected Me, and they have all been pushed back by My “heartless” voice. Most people still believe that they are “too young,” and so wait for Me to show great mercy, to be compassionate toward them for a second time, and they ask that I allow them to take the back door. Yet how could I casually meddle with My plan? Could I stop the earth rotating for the sake of man’s youth, so that he could live a few more years on earth? Man’s brain is so complex, yet it seems that there are also things it lacks. In consequence, in man’s mind there often appear “wonderful ways” to deliberately interrupt My work.

Although many are the times that I have forgiven man his sins, and shown him special favor because of his weakness, many are also the times that I have given him appropriate treatment because of his ignorance. It is simply that man has never known how to appreciate My kindness, such that he has sunk to his present denouement: covered in dust, his clothes in tatters, his hair covering his head like a growth of weeds, his face caked in grime, his feet shod in homemade shoes, his hands like the claws of a dead eagle, hanging weakly at his sides. When I open My eyes and look, it is as if man has just climbed out of the bottomless pit. I can’t help but be angry: I have always been tolerant of man, yet how could I allow the devil to come and go as it pleases from My holy kingdom? How could I allow a beggar to eat for free in My household? How could I tolerate having an unclean spirit as a guest of My household? Man has always been “strict with himself” and “lenient toward others,” yet he has never been the least bit courteous toward Me, for I am the God in heaven, and so he treats Me differently, and has never had the slightest affection for Me. It is as if man’s eyes are especially astute: As soon as he encounters Me, the look on his face immediately changes and he adds a little more expression to his cold, impassive visage. I do not impose appropriate restrictions on man because of his attitude toward Me, but merely look upon the skies from above the universes and thence carry out My work on earth. In the memories of man, I have never shown kindness to any person, but neither have I ever mistreated anyone. Because man does not leave an “empty seat” for Me in his heart, when I fling caution to the wind and reside within him, he unceremoniously forces Me out, and then uses

smooth talk and flattery to make excuses, saying he is too lacking and incapable to provide himself for My enjoyment. As he talks, his face frequently becomes overcast with “dark clouds,” as if disaster might fall among man any time. Yet still he asks Me to leave, without any consideration of the dangers involved. Even though I give to man with My words and the warmth of My embrace, he seems to have no hearing organ, and so he pays not the slightest attention to My voice, instead clutching his head as he takes to his heels. I depart from man feeling a little disappointed, but also a little wrathful. Man, meanwhile, immediately vanishes amid the onslaught of great gales and mighty waves. Soon after, he cries out to Me, but how could he affect the movement of the wind and waves? Gradually, all trace of man is lost, until he is nowhere to be found.

Before the ages, I looked upon all lands from above the universes. I planned a great undertaking on earth: the creation of a mankind that was after My own heart, and the building of a kingdom on earth like the one in heaven, allowing My power to fill the skies and My wisdom to spread throughout the entire universe. And so today, thousands of years later, I continue with My plan, yet no one knows of My plan or management on earth, much less do they see My kingdom on earth. Hence, man chases shadows, and comes before Me to try to fool Me, wanting to pay a “silent price” for My blessings in heaven. In consequence, he provokes My wrath and I bring judgment upon him, but still he does not awaken. It is as if he is working underground, completely ignorant of that which is above ground as he pursues nothing other than his own prospects. Among all people, I have never seen anyone who lives beneath My shining light. They live in a world of darkness, and seem to have become used to living amid the gloom. When the light comes they stay far away, and it is as if the light has disturbed their work; as a result, they look a little annoyed, as if the light has shattered all their peace and left them unable to sleep soundly. In consequence, man summons all his strength to drive away the light. The light, too, seems to lack awareness, and so rouses man from his sleep, and when man awakens, he closes his eyes, overcome with anger. He is somewhat displeased with Me, yet in My heart I know the score. I gradually intensify the light, causing all people to live amid My light, such that before long they become adept at associating with the light, and, furthermore, all treasure the light. At this time, My kingdom has come among man, all people dance with joy and celebrate, the earth is

suddenly filled with jubilation, and several thousand years of silence is broken by the arrival of the light. ...

March 26, 1992

THE TWENTY-FIFTH UTTERANCE

Times passes, and in the blink of an eye today has arrived. Under the guidance of My Spirit, all people live amid My light, and no longer does anyone think of the past or pay heed to yesterday. Who has not ever lived in the present day? Who has not spent wonderful days and months in the kingdom? Who has not lived beneath the sun? Though the kingdom has descended among man, no one has truly experienced its warmth; man only regards it from the outside, uncomprehending of its substance. During the time that My kingdom is formed, who does not rejoice because of it? Can the countries on earth really escape? Is the great red dragon really able to escape thanks to its cunning? My administrative decrees are announced throughout the universe, they institute My authority among all people, and come into effect across the cosmos; nevertheless, man has never truly known this. When My administrative decrees are revealed to the universe is also when My work on earth is about to be completed. When I rule and wield power among all men and when I am recognized as the one God Himself, My kingdom will fully descend to earth. Today, all people have a new beginning upon a new path. They have begun a new life, yet no one has ever truly experienced a life on earth akin to heaven. Do you truly live amid My light? Do you truly live among My words? Who does not give thought to their own prospects? Who is not distressed by their own fate? Who does not struggle amid the sea of affliction? Who does not wish to free themselves? Are the blessings of the kingdom in exchange for man's hard work on earth? Could all of man's desires be fulfilled just as he wishes? I once presented the beautiful sight of the kingdom before man, yet he merely stared at it with greedy eyes and there were none who truly aspired to enter it. I once "reported" the true situation on earth to man, but he did no more than listen, and did not face the words that came from My mouth with his heart; I once told man of the circumstances in heaven, yet he treated My words as wonderful tales,

and did not truly accept that which My mouth described. Today, scenes of the kingdom flash among man, but has anyone ever “crossed peak and vale” in search of it? Without My urging, man would still not have awoken from his dreams. Is really he so enthralled by his life on earth? Are there really no high standards in his heart?

Those whom I predestined as My people are able to dedicate themselves to Me and live in harmony with Me. They are precious in My sight, and shine with love for Me in My kingdom. Among the people of today, who fulfills such conditions? Who is able to make the grade as per My requirements? Do My requirements really cause difficulties for man? Do I deliberately cause him to make mistakes? I am lenient toward all people, and give them preferential treatment. However, this is only toward My people in China. It is not that I underestimate you, nor that I look upon you favorably, but that I am practical and realistic toward you. People inevitably encounter setbacks in their lives, whether in regard to their families or the wider world. Yet whose hardship has been arranged by their own hand? Man is incapable of knowing Me. He has some understanding of My external appearance, yet is ignorant of My substance; he does not know the ingredients of the food he eats. Who is able to carefully perceive My heart? Who is able to truly understand My will before Me? When I come down to earth, it is cloaked in darkness and man is “fast asleep.” I walk among all places, and all that I see is torn and tattered and unbearable to look at. It is as if man is only willing to enjoy, and has no desire to heed “things from the outside world.” Unbeknownst to all people, I survey the entire earth, yet I see nowhere that is filled with life. Straight away, I shine forth the light and heat and look upon the earth from the third heaven. Although the light falls upon the land and the heat spreads over it, only the light and heat seem to be rejoicing; they arouse nothing in man, who is reveling in comfort. Seeing this, I immediately bestow among man the “rod” that I have prepared. As the rod falls, the light and the heat are gradually dispersed and the earth immediately becomes desolate and dark—and because of the darkness, man seizes the opportunity to carry on enjoying. Man has a slight sense of the arrival of My rod, but he does not react, and carries on enjoying his blessings on earth. Next, My mouth proclaims the chastisement of all men, and people throughout the universe are nailed to the cross upside down. When My chastisement comes, man is shaken by the noise of the mountains toppling and the earth tearing apart. Having been startled

awake, he is astounded and terrified, and wishes to run away, but it is too late. As My chastisement falls, My kingdom descends upon earth and all countries are smashed to pieces, disappearing without trace and leaving nothing behind.

Each day I look upon the face of the universe, and each day I do My new work among man. Yet people are all “working selflessly,” and no one pays attention to the dynamics of My work or takes notice of the state of things beyond themselves. It is as if people live in a new heaven and a new earth of their own making, and don’t want anyone else to interfere. They’re all engaged in the work of enjoying themselves, are all admiring themselves as they do their “physical exercises.” Is there really none of My place in man’s heart? Am I really incapable of being the Ruler of man’s heart? Has man’s spirit really left him? Who has ever carefully pondered the words from My mouth? Who has ever perceived the desire of My heart? Has man’s heart really been taken over by some other thing? Many are the times that I have cried out to man, yet has anyone ever felt compassion? Has anyone ever lived in humanity? Man may live in the flesh, but he is without humanity. Was he born in the animal kingdom? Or was he born in heaven, and is possessed of divinity? I make My requirements of man, yet it is as if he doesn’t understand My words, as if I am an unapproachable monster that is alien to him. So many times have I been disappointed by man, so many times have I become enraged by his poor performance, and so many times have I been aggrieved by his weakness. Why do I not arouse the spiritual feeling in man’s heart? Why do I not inspire love in man’s heart? Why is man unwilling to treat Me as the apple of his eye? Is man’s heart not his own? Has some other thing taken up residence in his spirit? Why does man wail without cease? Why is he miserable? Why, when he is sorrowful, does he ignore My existence? Do I stab him? Have I deliberately abandoned him?

In My eyes, man is the ruler of all things. I have given him no small amount of authority, allowing him to manage all things on earth—the grass upon the mountains, the animals among the forests, and the fish in the water. Yet instead of being happy because of this, man is beset by anxiety. His entire life is one of anguish, and rushing about, and fun added to emptiness, and in his whole life there are no new inventions and creations. No one is able to extricate themselves from this hollow life, no one has ever discovered a life of meaning, and no one has ever experienced a real life. Although the people of today all

live beneath My shining light, they know nothing of life in heaven. If I am not merciful toward man and do not save mankind, then all people have come in vain, their lives on earth are without meaning, and they will depart in vain, with nothing to be proud of. The people of every sect, sphere of society, nation, and denomination all know the emptiness on earth, and they all seek Me and await My return—yet who is capable of knowing Me when I arrive? I made all things, I created mankind, and today I have descended among man. Man, however, hits back at Me, and takes revenge on Me. Is the work I do upon man of no benefit to him? Am I really incapable of satisfying man? Why does man reject Me? Why is man so cold and indifferent toward Me? Why is earth covered with corpses? Is this really the state of the world I made for man? Why is it that I have given man incomparable riches, yet he offers Me two empty hands in return? Why does man not truly love Me? Why does he never come before Me? Have all My words really been for nothing? Have My words vanished like heat from water? Why is man unwilling to cooperate with Me? Is the arrival of My day really the moment of man's death? Could I really destroy man at the time when My kingdom is formed? Why, during My entire management plan, has no one ever grasped My intentions? Why, instead of cherishing the utterances from My mouth, does man loathe and reject them? I condemn no one, but merely cause all people to calm down and carry out the work of self-reflection.

March 27, 1992

PEOPLE! REJOICE!

In My light, people see the light again. In My word, people find the things for enjoyment. I have come from the East and I hail from there. When My glory shines, all nations are lighted, all is brought to light, not a thing remains in darkness. In the kingdom, the life of God's people with God is incomparably happy. The waters dance for people's blessed lives, the mountains enjoy with people My abundance. All men are striving, working hard, showing their loyalty in My kingdom. In the kingdom, there is no more rebellion, no more resistance; the heavens and the earth depend on each other, man and I are close and feel

deeply, through life's felicities, leaning together.... At this time, I formally begin the heavenly life. Satan's interference is no more, and the people enter into rest. Throughout the universe, My chosen people live in My glory, blessed beyond compare, not as people living among people, but as people living with God. Everyone has experienced Satan's corruption, tasted life's bitterness and sweetness. Now living in My light, how can one not rejoice? How can one simply forgo such a beautiful moment and let it pass? People! Now sing the songs in your hearts and dance for Me! Now lift your sincere hearts and offer them to Me! Now beat your drums and play for Me! I shine joy over all the universe! I show the people My glorious face! I shall thunder! I shall transcend the universe! Already I reign among the people! I am exalted by the people! I drift in the blue heavens and the people move with Me. I walk among the people and My people surround Me! The people's hearts are joyous, their songs shake the universe, cracking the skies! The universe is no longer shrouded in fog; there is no more mud, no more sewage gathering. Holy people of the universe! Under My inspection your true countenance is revealed. You are not men covered in filth, but saints pure as jade, all My beloved, all My delights! All things come back to life! All saints are back in heavens serving Me, entering My warm embrace, no longer weeping, no longer anxious, offering up themselves to Me, returning to My home, and in their homeland they will love Me endlessly! Unchanging! Where is the sorrow! Where are the tears! Where is the flesh! The earth is no longer; the heavens are forever. I appear to all peoples, and all peoples praise Me. This life, this beauty, from time immemorial and forevermore, will not change. This is life in the kingdom.

THE TWENTY-SIXTH UTTERANCE

Who has abided in My home? Who has stood up for My sake? Who has suffered in My behalf? Who has pledged his word before Me? Who has followed Me to the present and yet has not become indifferent? Why are all human beings cold and unfeeling? Why has mankind abandoned Me? Why has humanity grown weary of Me? Why is there no warmth in the human world? While in Zion, I have tasted the warmth that is in heaven, and while in Zion I have enjoyed the blessing

that is in heaven. Again, I have lived in mankind's midst, I have tasted the bitterness in the human world, I have seen with My own eyes all the different states that exist amongst men. Unawares, man has changed along with My changes, and only in this way has he arrived at the present day. I do not require that man be able to do anything for My sake, nor do I require that he make any increase on My account. I only want him to be able to accord with My plan, neither disobeying Me nor becoming a mark of shame to Me, and to bear resounding witness unto Me. Among men, there have been those who have borne Me good witness and glorified My name, but how can man's practices, man's conduct possibly satisfy My heart? How can he possibly meet with My desire or fulfill My will? Of the mountains and waters on the earth, and the flowers, grasses, and trees on the earth, not one but shows the work of My hands, not one but exists for My name. Yet why cannot man attain to the standards of what I demand? Could this be due to his abject lowliness? Could it be due to My elevation of him? Could it be that I am too cruel to him? Why is man always fearful of My demands? Today, among the multitudes in the kingdom, why is it that you only listen to My voice but do not wish to see My face? Why do you only look at My words without trying to match them to My Spirit? Why do you keep Me apart in heaven above and on the earth below? Could it be that I, when I am on earth, am not the same I that I am in heaven? Could it be that I, when I am in heaven, cannot come down onto the earth? Could it be that I, when I am on earth, am unworthy to be borne up to heaven? It is as though I, when I am on earth, am a lowly creature, as though I, when I am in heaven, am an exalted being, and as though there lies between heaven and earth an unbridgeable chasm. But in the world of men they seem to know nothing of the origins of these things, but all along have been going contrary to Me, as though My words have only sound and no meaning. All men spend effort on My words, undertaking investigations of their own into My outward semblance, but they all meet with failure, without any results to show, but instead are struck down by My words and dare not get up again.

When I put mankind's faith to the test, not one human being has the capacity to bear true witness, not one is capable of offering up his all; rather, man keeps hiding and refuses to open himself up, as if I were going to ravish his heart. Even Job never truly stood up under trial, nor did he emanate sweetness in the midst of suffering. All that humanity is capable of doing is to produce a faint hint of green in the

warmth of springtime; he has never stayed evergreen under the cold blasts of winter. Bony and emaciated in stature, man cannot fulfill My intention. In all of humanity, there is no one who can serve as a model for others, because men are basically alike and no different from each other, with little to distinguish them one from another. For this reason, even today men are still unable fully to know My works. Only when My chastisement descends upon all mankind will men, unbeknownst to themselves, become aware of My works, and without My doing anything or compelling anyone, men will come to know Me, and thereby get to see My works. This is My plan, it is the aspect of My works that is manifest, and it is what man should know. In the kingdom, the myriad things of creation begin to revive and regain their life force. Due to changes in the state of the earth, the boundaries between one land and another also begin to shift. Formerly, I have prophesied: When land is divided from land, and land unites with land, this will be the time that I will smash up the nations into smithereens. At this time, I will renew all of creation and repartition the entire universe, thereby putting the universe in order, transforming its old state into a new one. This is My plan. These are My works. When the nations and the peoples of the world all return before My throne, I will thereupon take all the bounty of heaven and confer it upon the human world, so that, thanks to Me, it will brim with matchless bounty. But so long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgating My administrative decrees throughout the universe, and visit chastisement on whomever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who go contrary to My will, that is to say, who oppose Me with the deeds of man, will fall down under My chastisement. I will take the multitudinous stars in the heavens and make them anew, and thanks to Me the sun and the moon will be renewed—the skies will no longer be as they were; the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My nation, so that the nations upon the earth will disappear forever and become a nation that worships Me; all the nations of the earth will be destroyed, and will cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated; all who worship Satan will be laid low by My burning fire—that is, except for those now

within the stream, the rest will be turned to ashes. When I chastise the many peoples, those in the religious world will, in differing degrees, return to My kingdom, conquered by My works, because they will have seen the advent of the Holy One riding on a white cloud. All of humanity will follow their own kind, and will receive chastisements varying with what they have done. Those who have stood against Me will all perish; as for those whose deeds on the earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, sounding forth with My own voice upon the earth to proclaim the completion of My great work for all mankind to see with their own eyes.

As My voice deepens in intensity, I am also observing the state of the universe. Through My words, the myriad things of creation are all made new. Heaven changes, and earth too changes. Humanity is exposed in their original form and, slowly, each according to their kind, men find their way unawares back into the bosom of their families. At this, I will be greatly pleased. I am free from disruption, and My great work becomes complete, all unawares, the myriad things of creation are transformed, all unawares. When I created the world, I fashioned all things according to their kind, making everything with a visible form gather together with its kind. As the end of My management plan draws near, I will restore the former state of creation, I will restore everything to the way it originally was, profoundly changing everything, so that everything will return into the bosom of My plan. The time has come! The last stage in My plan is about to be accomplished. Ah, unclean old world! You shall surely fall down under My words! You shall surely be reduced to nothingness by My plan! Ah, the myriad things of creation! You will all gain new life within My words, you now have a Sovereign Lord! Ah, pure and unblemished new world! You shall surely revive within My glory! Ah, Mount Zion! Be silent no more. I have returned in triumph! From the midst of creation, I scrutinize the whole earth. On earth, mankind has begun a new life, has won new hope. Ah, My people! How can you not come back to life within My light? How can you not jump for joy under My guidance? The lands are shouting in jubilation, the waters are cacophonous with gleeful laughter! Ah, the resurrected Israel! How can you not feel pride on account of My predestination? Who has wept? Who has wailed? The Israel of old has ceased to be, and today's Israel has risen up, erect and towering, in the

world, has stood up in the hearts of all humanity. Today's Israel shall surely attain the source of existence through My people! Ah, hateful Egypt! Surely you do not still stand against Me? How can you take advantage of My mercy and try to escape My chastisement? How can you not exist within My chastisement? All those that I love will surely live for eternity, and all those who stand against Me will surely be chastised by Me for eternity. For I am a jealous God, I will not lightly spare men for all that they have done. I will watch over the whole earth, and, appearing in the East of the world with righteousness, majesty, wrath, and chastisement, I will reveal Myself to the myriad hosts of humanity!

March 29, 1992

THE TWENTY-SEVENTH UTTERANCE

Human behavior has never touched My heart, nor has it ever struck Me as precious. In the eyes of man, I am always treating him very strictly, and I am always exercising authority over him. In all of man's actions, there is scarcely anything done for Me, scarcely anything standing firm before My eyes. Ultimately, everything pertaining to man has imperceptibly crumbled before Me, and only in such a time do My actions become apparent, letting everyone, in their own failure, come to know Me. Human nature remains unchanged. What is in their hearts is not in accordance with My will—it is not what I need. What I detest the most is man's stubbornness and recidivism, but what force would there be provoking them to continue being a stranger to Me, to always keep a distance, to never act in accordance to My will before Me and oppose Me behind My back instead? Is this their loyalty? Is this their love for Me? Why can't they repent and be born again? Why are people forever willing to live in the swamp instead of a place free of mud? Could it be that I have mistreated them? Could it be that I have led them astray? Could it be that I lead them to hell? Everyone is willing to live in "hell." When the light comes, their eyes go instantly blind, as everything they have stored up in them comes from hell. However, they are ignorant of this, and they are just enjoying "infernal pleasures." They even hold them as treasures close to their chests with an intense fear that I will

steal them away, leaving them without the source of existence. People fear Me, which is why they stay far away from Me and hate to draw near to Me when I come to earth, for they are unwilling to “cause trouble for themselves,” wishing instead to maintain a peaceful family life so that they might enjoy “happiness on earth.” However I cannot allow them to fulfill their wishes, as destroying their families is precisely what I am here to do. From the moment of My arrival the peace in their homes will be disturbed. I will shatter all the nations, not to mention the families. Who could ever escape My grasp? How could it be that those who receive blessings could escape by virtue of their unwillingness? How could it ever be that those who suffer chastisement could gain My sympathy by virtue of their fear? In all of My words, people have seen My will and seen My actions, but who could ever break free of the entanglement of his own thoughts? Who could ever find a way out from within or without My words?

People experienced My warmth, they sincerely served Me, and they were sincerely obedient to Me and doing everything for Me in My presence. But people today somehow cannot arrive at this way of being, and they can only mourn in their spirits as if stolen away by a ravenous wolf. They can only look at Me with anxiously awaiting eyes, and furthermore they keep crying out to Me for help. But from start to finish, they cannot get themselves out of trouble. I think back to how people in the past made promises in My presence, swore to the end of the world in My presence, to repay My kindness with their affection. They wept sorrowfully before Me, and the sound of their cries was heartbreaking and difficult to tolerate. I often supported them by virtue of their will. People have come before Me countless times to obey Me, and their adorable manners have been memorable. Countless times they have come to love Me with unwavering faith, and their sincere emotion has been admirable. On countless occasions, they have risked their lives to love Me, to love Me more than themselves, and seeing their sincerity, I have accepted their love. On countless occasions, they have offered themselves in My presence, indifferent in the face of death for Me, and I wiped the worry off their faces, and carefully sized up their visages. There have been countless occasions where I have loved them like My own treasure, and there have been countless occasions where I have hated them as My own enemy. Such am I—they can never guess what is on My mind. When people are sad, I come to comfort them, and when they are weak, I come to help them along. When they are lost, I give

them direction. When they weep, I wipe away their tears. However, when I am sad, who can comfort Me with their hearts? When I am worried sick, who is considerate of My feelings? When I am sorrowful, who can make up for the hurt I feel? When I need someone, who would offer to cooperate with Me? How could it be that their past attitude toward Me is now lost and never to return? Why is it that there is not a little left in their memories? How is it that people have forgotten all these? Isn't this because mankind has been corrupted by his enemies?

When the angels play music and percussion in praise to Me, I cannot help but have My sympathy evoked for man. I suddenly feel extremely sad in My heart, and it is difficult to rid Myself of this painful emotion. In My joys and sorrows, My separation and being reunited with man, I cannot wax nostalgic. Separated in heaven above and on earth below, we are unable to meet regularly. Who could ever break free from nostalgia? Who could ever stop reminiscing about the past? Who would not eagerly anticipate the continuance of good feelings past? Who would not expect My return? Who would not long for My reunion with man? My heart is deeply troubled, and their spirits are deeply worried. Although we are the same in our spirits, we cannot often be together, and we cannot often see each other. Thus the life of all mankind is deeply aggrieved and lacking in vitality, as they have always yearned for Me. It is as if they were objects knocked out of heaven, crying out My name from the earth, lifting their gaze to Me from the ground—but how can they escape from the mouth of the ravenous wolf? How can they free themselves from its threat and temptation? How could they not sacrifice themselves by way of obedience to the direction of My plan? When they loudly entreat, I turn My face away from them, I can no longer bear to witness it; however, how could I not hear the sound of such weeping people? I want to correct the injustices of the human world. I will do My work personally throughout the entire world, forbidding Satan from harming My people again, forbidding the enemy from doing whatever they please again. I will become King on earth and move My throne there, making all the enemy fall to the ground and confess their crimes before Me. In My sadness mixed with anger, I will overcome the whole universe, sparing no one, and putting all of the enemy in awe. I want to reduce the earth to ruins, among which all the enemy will be, henceforth preventing them from further corrupting mankind. My plan is determined, and no one, no matter who they are, will be able to change it. As I float above the universe swaggering, all people will have a

renewed outlook, and everything will be revived. They will no longer weep, and no longer cry out to Me for help. Then My heart will rejoice, and the people will return in celebration to Me. The whole universe, from top to bottom, will roil in jubilation....

Today among various countries, I am doing the work I have set out to accomplish. I am moving around everyone, doing all My work as planned, and all the people split the nations according to My will. The people on the ground have their attention fixed on their own destination, as the day is coming closer and the angel's trumpet has already sounded. There will be no more delays in hours or days, and all things will begin to dance in jubilation. Who could ever extend My day just at their will? Could it be an earthling? Could they be the stars in the sky or the angels? When I make an utterance and start the salvation of Israel's people, My day approaches all of mankind. Every man fears the return of Israel. When it returns, that will be My day of glory, and the day when everything changes and becomes renewed. As a righteous judgment will be facing the whole universe, all are timid and fearful, because in the human world, righteousness is unheard of. When the Sun of righteousness appears, the East will be illuminated, and then it will illuminate the whole universe, reaching everyone. If man can really do My righteousness, what would there be to fear? All My people await the arrival of My day, anticipating the coming of My day. They await Me to repay all of mankind and determine their destination as the Sun of righteousness. My kingdom is forming over the whole universe, and My throne is seizing the hearts of trillions of people. With the angels' assistance, My great accomplishment will soon be brought to successful completion. All the masses of My sons and My people, anxiously await My return, anticipating My reuniting with them, never to be separated again. How could all the populace of My kingdom not run around in celebration with each other over My being together with them? Could this be a costless reunion? I am honorable in the eyes of everyone, I am proclaimed in everyone's words. When I return, I will conquer all enemy forces even more. The time has come! I will put My work in motion, I will reign supreme among man! I am returning! I am leaving! This is what everyone is anticipating, what they are hoping for. I want to let everyone see the arrival of My day and joyfully welcome the coming of My day!

THE TWENTY-EIGHTH UTTERANCE

When I came from Zion, I was awaited by all things, and when I returned to Zion, I was greeted by all men. As I came and went, never were My steps hindered by things that were in enmity to Me, and hence My work progressed smoothly. Today, when I come among all creatures, all things greet Me with silence, deeply fearful that I will depart once more and remove their support. All things follow My guidance, and all watch the direction indicated by My hand. The words from My mouth have made perfect many creatures and chastised many sons of disobedience. Thus, all men gaze intently upon My words, and listen closely to the utterances from My mouth, and are profoundly afraid of missing this good opportunity. It is for this reason that I have continued to speak, so that My work may be carried out more quickly, and so that gratifying conditions may appear sooner on earth and remedy the scenes of desolation on earth. When I look upon the skies is when I once more turn to mankind; all lands are instantly filled with life, dust no longer hangs in the air, and mire no longer blankets the ground. My eyes at once shine forth, causing the people of all lands to look up to Me and take refuge in Me. Among the people of today's world—including all those who are present in My household—who truly takes refuge in Me? Who gives their heart in exchange for the price I have paid? Who has ever dwelt in My household? Who has ever truly offered themselves before Me? When I make requirements of man, he immediately closes up his "little storehouse." When I give to man, he quickly opens his mouth to take My riches stealthily, and in his heart he often trembles, deeply fearful that I will strike back at him. Thus the mouth of man is half open and half closed, and he is incapable of truly enjoying the riches that I bestow. I do not easily condemn man, yet he always takes Me by the hand and asks Me to bestow mercy upon him; only when man entreats Me do I once again bestow "mercy" upon him, and I give unto him the harshest words of My mouth, such that he immediately feels ashamed, and, being incapable of directly receiving My "mercy," instead makes others pass it on to him. When he has thoroughly grasped all of My words, man's stature is commensurate with My wishes, and his pleas are fruitful, and not in vain or futile; I bless the pleas of mankind that are sincere, and not a pretense.

I have been acting and speaking throughout the ages, yet never has

man heard such utterances as I speak today, and never has he had a taste of My majesty and judgment. Although people in the world of the past have heard legends of Me, no one has ever truly discovered the extent of My riches. Though the people of today hear the words from My mouth, they remain ignorant of how many mysteries are in My mouth, and thus consider it a cornucopia. All people wish to acquire something from My mouth. Whether it be the secrets of state, or the mysteries of heaven, or the dynamics of the spiritual world, or the destination of mankind, all people wish to receive such things. Thus, if I were to assemble people together and tell “stories” to them, they would immediately rise from their “sickbed” to hear My way. Too much is lacking within man: He requires not just “nutritional supplements,” but even more “mental support” and a “spiritual supply.” This is what is lacking in all people; this is the “sickness” of all men. I provide a cure for man’s sickness in order that better effects may be achieved, so that all may be restored to health, and so that, thanks to My cure, they may return to normality. Do you truly hate the great red dragon? Do you truly, sincerely hate it? Why have I asked you so many times? Why do I keep asking you this question, again and again? What image is there of the great red dragon in your heart? Has it really been removed? Do you truly not consider it your father? All people should perceive My intention in My questions. It is not to provoke the anger of the people, nor to incite rebellion among man, nor so that man may find his own way out, but is to allow all people to liberate themselves from the bondage of the great red dragon. Yet no one should worry. All will be accomplished by My words; no man may partake, and no man can do the work that I will carry out. I will wipe clean the air of all lands and eradicate all trace of the demons on earth. I have already begun, and I will commence the first step of My work of chastisement in the dwelling place of the great red dragon. Thus it can be seen that My chastisement has befallen the entire universe, and that the great red dragon and all kinds of unclean spirits will be powerless to escape My chastisement, for I look upon all lands. When My work on earth is completed, that is, when the era of judgment comes to an end, I will formally chastise the great red dragon. My people will see My righteous chastisement of the great red dragon, they will pour forth their praise because of My righteousness, and will forever extol My holy name because of My righteousness. Hence you will formally perform your duty, and will formally praise Me throughout the lands, forever and ever!

When the era of judgment reaches its peak, I will not hasten to conclude My work, but will integrate into it the evidence of the era of chastisement and allow this evidence to be seen by all My people; and in this will be borne greater fruit. This evidence is the means by which I chastise the great red dragon, and I will cause My people to behold it with their own eyes so that they will know more of My disposition. The time that My people enjoy Me is when the great red dragon is chastised. Causing the people of the great red dragon to rise up and revolt against it is My plan, and the method by which I make perfect My people, and is a great opportunity for all My people to grow in life. When the bright moon rises, the tranquil night is at once shattered. Though the moon is in tatters, man is in fine spirits, and sits peacefully under the moonshine, admiring the beautiful scene beneath the light. Man can't describe his emotions; it is as if he wishes to cast his thoughts back to the past, as if he wishes to look ahead to the future, as if he is enjoying the present. A smile appears on his face, and among the pleasing air there permeates a crisp scent; as a gentle breeze begins to blow, man detects the rich fragrance, and he seems intoxicated by it, unable to rouse himself. This is the very time that I have personally come among man, and man has a heightened sense of the rich aroma, and thereby all men live amid this fragrance. I am at peace with man, he lives in harmony with Me, no longer is he deviant in his regard of Me, no longer do I prune the deficiencies of man, no longer is there a distressed look upon the face of man, and no longer does death threaten the whole of mankind. Today, I advance together with man into the era of chastisement, going forth with him side by side. I am doing My work, which is to say, I strike down My rod among man and it falls upon that which is rebellious in man. In the eyes of man, My rod seems to have special powers: It comes upon all those who are My enemies and does not easily spare them; among all who oppose Me, the rod performs its inherent function; all those who are in My hands perform their duty according to My original intention, and never have they defied My wishes or changed their substance. As a result, the waters will roar, the mountains will topple, the great rivers will disintegrate, man will be ever given to change, the sun will grow dim, the moon will darken, man will have no more days of living in peace, there will be no more times of tranquility upon the land, the heavens will never again remain calm, and quiet, and will never again endure. All things will be renewed and will recover their original appearance. All households upon earth will

be torn apart, and all nations on earth will be rent asunder; gone will be the days of the reunion between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. All that used to be on earth will be smashed by Me. I do not give people the opportunity to release their emotions, for I am without emotions, and have grown to detest the emotions of people to an extent. It is because of the emotions between people that I have been cast to one side, and thus I have become an “other” in their eyes; it is because of the emotions between people that I have been forgotten; it is because of the emotions of man that he seizes the opportunity to pick up his “conscience”; it is because of the emotions of man that he is always weary of My chastisement; it is because of the emotions of man that he calls Me unfair and unjust, and says that I am heedless of man’s feelings in My handling of things. Do I also have kin upon earth? Who has ever, like Me, worked day and night, without thought for food or sleep, for the sake of My entire management plan? How could man be comparable to God? How could he be compatible with God? How could God, who creates, be of the same kind as man, who is created? How could I always live and act together with man on earth? Who worries for My heart? Is it the prayers of man? I once agreed to join man and walk together with him—and yes, unto this day man has lived under My care and protection, but when is the day that man can separate himself from My care? Though man has never cared for My heart, who can keep living in a land without light? It is only because of My blessings that man has lived until today.

April 4, 1992

THE TWENTY-NINTH UTTERANCE

On the day that all things were resurrected, I came among man, and I have spent wonderful days and nights with him. Only at this point does man sense a little of My approachability, and as his interaction with Me becomes more frequent, he sees some of what I have and am—and as a result, he gains some knowledge of Me. Among all people, I raise My head and watch, and they all see Me. Yet when disaster

befalls the world, they immediately grow anxious, and My image vanishes from their hearts; panic-stricken by the arrival of the disaster, they pay no regard to My exhortations. Many years have I passed among man, yet he has always remained unaware, and has never known Me. Today I tell to him with My own mouth, and make all people come before Me to receive something from Me, but still they keep their distance from Me, and so they do not know Me. When My footsteps tread across the ends of the universe, man will begin to reflect upon himself, and all people will come to Me and bow down before Me and worship Me. This will be the day of My glorification, the day of My return, and also the day of My departure. Now, I have begun My work among all mankind, have formally embarked, throughout the entire universe, upon the finale of My management plan. From this moment onward, any who are not cautious are liable to be plunged amid merciless chastisement at any moment. This is not because I am heartless, but is a step of My management plan; all must proceed according to the steps of My plan, and no man can change this. When I formally begin My work, all people move as I move, such that people throughout the universe occupy themselves in step with Me, there is “jubilation” across the universe, and man is spurred onward by Me. In consequence, the great red dragon itself is whipped into a state of frenzy and bewilderment by Me, and serves My work, and, despite being unwilling, is unable to follow its own desires, leaving it no choice but to submit to My control. In all of My plans, the great red dragon is My foil, My enemy, and also My servant; as such, I have never relaxed My “requirements” of it. Therefore, the final stage of the work of My incarnation is completed in its household. In this way, the great red dragon is more able to do service for Me properly, through which I will conquer it and complete My plan. As I work, all angels embark upon the decisive battle with Me and resolve to fulfill My wishes in the final stage, so that the people on earth yield before Me like the angels, and have no desire to oppose Me, and do nothing that rebels against Me. These are the dynamics of My work throughout the universe.

The purpose and significance of My arrival among man is to save all mankind, to bring all mankind back to My household, to reunite the heaven with the earth, and to make man convey the “signals” between heaven and earth, for such is the inherent function of man. At the time I created mankind, I had made all things ready for mankind, and later, I allowed mankind to receive the riches I gave him according to My

requirements. Thus, I say that it is under My guidance that all mankind has reached today. And all this is My plan. Among all mankind, countless numbers of people exist under the protection of My love, and countless numbers live under the chastisement of My hate. Though people all pray to Me, still they are unable to change their present circumstances; once they have lost hope, they can only let nature take its course and cease to disobey Me, for this is all that can be accomplished by man. When it comes to the state of man's life, man has yet to find the real life, he still hasn't seen through to the injustice, desolation, and miserable conditions of the world—and so, were it not for the advent of disaster, most people would still embrace Mother Nature, and would still engross themselves in the flavor of "life." Is this not the reality of the world? Is this not the voice of salvation that I speak forth to man? Why, among mankind, has no one ever truly loved Me? Why does man love Me only in the midst of chastisement and trials, yet no one loves Me under My protection? I have bestowed My chastisement many times upon mankind. They take a look at it, but then they ignore it, and they do not study and contemplate it at this time, and so all that comes upon man is merciless judgment. This is only one of My methods of working, but it is still in order to change man and make him love Me.

I reign in the kingdom, and, moreover, I reign throughout the entire universe; I am both the King of the kingdom and the Head of the universe. From this time onward, I will assemble all those who are not the chosen ones and will begin My work among the Gentiles, and I will announce My administrative decrees to the whole universe, so that I may successfully embark upon the next step of My work. I will use chastisement to spread My work among the Gentiles, which is to say, I will use force against all those who are Gentiles. Naturally, this work will be carried out at the same time as My work among the chosen ones. When My people rule and wield power on earth will also be the day that all people on earth have been conquered, and, moreover, it will be the time when I rest—and only then will I appear to all those who have been conquered. I appear to the holy kingdom, and hide Myself from the land of filth. All who have been conquered and become obedient before Me are able to see My face with their own eyes, and able to hear My voice with their own ears. This is the blessing of those who are born during the last days, this is the blessing predestined by Me, and this is unalterable by any man. Today, I work in this way for the sake of the

work of the future. All of My work is interrelated, in all of it is a call and response: Never has any step halted suddenly, and never has any step been carried out independently of any other. Is this not so? Is the work of the past not the foundation of the work today? Are the words of the past not the precursor to the words today? Are the steps of the past not the origin of the steps today? When I formally open the scroll is when people throughout the universe are chastised, when people all over the world are subjected to trials, and it is the climax of My work; all people live in a land without light, and all people live amid the threat of their environment. In other words, it is the life that man has never experienced from the time of creation until the present day, and no one throughout the ages has ever “enjoyed” this kind of life, and so I say that I do work that has never been done before. This is the true state of affairs, and this is the inner meaning. Because My day draws near to all mankind, because it does not appear distant, but is right before man’s eyes, who could not be fearful as a result? And who could not be delighted in this? The filthy city of Babylon has finally come to its end; man has met with a brand-new world, and heaven and earth have been changed and renewed.

When I appear to all nations and all peoples, the white clouds churn in the sky and enshroud Me. So, too, do the birds on earth sing out and dance with joy for Me, highlighting the atmosphere on earth, and thus causing all things on earth to come alive, to no longer “sediment” but instead live amid an atmosphere of vitality. When I am among the clouds, man dimly perceives My face and My eyes, and at this time he feels a little fearful. In the past, he has heard historical records about Me in legends, and as a result he is only half believing and half doubtful toward Me. He knows not where I am, or just how large My face is—is it as wide as the sea, or as boundless as green pastures? No one knows these things. It is only when man sees My face in the clouds today that man feels that the Me of legend is real, and so he becomes a little more favorable toward Me, and it is only because of My deeds that his admiration for Me becomes a little greater. But man still does not know Me, and only sees one part of Me in the clouds. Thereafter, I stretch out My arms and show them to man. Man is astonished, and claps his hands over his mouth, deeply fearful of being struck down by My hand, and so he adds a little reverence to his admiration. Man fixes his eyes upon My every move, profoundly afraid that he will be struck down by Me when he is not paying attention—yet

being watched by man does not restrict Me, and I continue to do the work on My hands. It is only in all the deeds I do that man has some favor toward Me, and thus gradually comes before Me to associate with Me. When My entirety is revealed to man, man will see My face, and from then on I will no longer hide or obscure Myself from man. Throughout the universe, I will appear publicly to all people, and all those who are of flesh and blood will behold all of My deeds. All those who are of the spirit will surely dwell in peace in My household, and will assuredly enjoy wonderful blessings together with Me. All those whom I care for will surely escape chastisement, and will certainly avoid the pain of the spirit and the agony of the flesh. I will appear publicly to all peoples and rule and wield power, so that the smell of corpses no longer pervades the universe; instead, My crisp fragrance will spread across the whole world, because My day is drawing near, man is awakening, everything on earth is in order, and the days of survival of the earth are no more, for I have arrived!

April 6, 1992

THE THIRTIETH UTTERANCE

Among man, I once summarized man's disobedience and weakness, and thus I understood man's weakness and became conversant with his disobedience. Prior to arriving among man, I had long since come to understand the joys and sorrows among man—and because of this, I am capable of doing that which man cannot, and of saying that which man cannot, and I do so easily. Is this not the difference between Me and man? And is this not a clear difference? Could it be that My work is achievable by people of flesh and blood? Could it be that I am of the same kind as created beings? People have ranked Me as of a similar kind—and is this not because they do not know Me? Why, instead of rising upon high among man, must I humble Myself? Why does mankind keep renouncing Me, why is mankind incapable of proclaiming My name? There is great sorrow in My heart, but how could people know? How could they see? Never treating that which concerns Me as of the utmost importance in their lives has left people dazed and confused, as if they have just taken a

sleeping pill; when I call out to them, they simply carry on dreaming, and so no one has ever been aware of My deeds. Today, most people are still fast asleep. Only when the kingdom anthem sounds do they open their sleepy eyes and feel a little melancholy in their hearts. When My rod strikes among mankind, they still only^[a] pay a little bit of attention, as if their fate is as worthless as the sand in the sea. Although most of them have some awareness, they still don't know how far My steps have come—for they do not try to understand My heart, and so have never been able to free themselves from Satan's bondage. I move above all things, and live among all things, and at the same time, I take center stage in the hearts of all people. For this reason, people look upon Me as different, believing that I am extraordinary, or else that I am unfathomable—and as a result, their trust in Me becomes stronger each day. I once reclined in the third heaven, observing all people and things in the universe. When I sleep, people fall quiet, deeply fearful of disturbing My rest. When I awake, they immediately grow animated, as if they are doing the work of expressly bringing Me joy. Is this not people on earth's attitude toward Me? Who among the people of today sees the Me in heaven and on earth as one? Who does not venerate the Me in heaven? And who does not look down on the Me on earth? Why does man always tear Me apart? Why does man always have two different attitudes toward Me? Is the incarnate God on earth not the God who commands all in heaven? Is the Me in heaven not now on earth? Why do people see Me but do not know Me? Why is there such a great distance between heaven and earth? Are these things not worthy of being delved into deeper by man?

When I do My work, and during the times that I utter My voice, people always wish to add “flavoring” to it, as if their sense of smell is more acute than Mine, as if they prefer strong flavor, and as if I am unaware of what man needs, and thus must “trouble” man to “supplement” My work. I do not deliberately dampen people's positivity, but ask them to cleanse themselves based on the foundation of knowing Me. Because they lack too much, I suggest that they spend more efforts making up for their deficiencies in order to satisfy My heart. People once knew Me in their conceptions, yet were utterly unaware of this, and thus their cherishment was like treating sand as

Footnotes:

a. The original text omits “only.”

gold. When I reminded them, they only dispensed with part of this, but instead of replacing the part that had gone with things of silver and gold, they have continued enjoying the part in their hands that still remains—and as a result, they are always humble and patient before Me; they are incapable of being compatible with Me, for they have too many conceptions. Thus, I made up My mind to seize all that man has and is and hurl it far away, so that all can live with Me and no longer be apart from Me. It is because of My work that man does not understand My will. Some believe that I will conclude My work for a second time and cast them into hell. Some believe I will begin a new method of speaking, and most of them tremble with fear: They are deeply fearful that I will finish My work and leave them with nowhere to go, and are profoundly afraid that I will abandon them once more. People always use old conceptions to measure My new work. I said people had never grasped the method by which I work—could they give a good account of themselves this time? Are people's old conceptions not the weapons that interfere with My work? When I speak to people, they always avoid My gaze, deeply afraid that My eyes will settle on them. Thus, they dip their heads, as if accepting an inspection from Me—and is this not caused by their conceptions? Why is it that I've humbled Myself until today, but no one has ever noticed? Must I bow down for man? I came from heaven to earth, I descended from upon high to a secret place, and came among man and revealed all that I have and am to him. My words are sincere and earnest, patient and kind—but who has ever seen what I am and have? Am I still hidden to man? Why is it so difficult for Me to meet with man? Is it because people are too busy in their work? Is it because I'm neglecting My duties, and people are all intent on pursuing success?

In people's minds, God is God, and is not easily engaged with, while man is man, and should not easily become dissolute—yet people's deeds still cannot be brought before Me. Could it be that My requirements are too high? Could it be that man is too weak? Why do people always look upon the standards that I require from afar? Are they really unattainable by man? My requirements are calculated based on people's "constitution," and so have never exceeded man's stature—but even so, people remain incapable of achieving the standards I require. Countless times have I been forsaken among man, countless times have people looked at Me with mocking eyes, as if My body were covered in thorns and loathsome to them, and thus people abhor Me, and believe that I am without worth. In this way, I am shoved back and forth by man.

Countless times have people brought Me home for a low price, and countless times have they sold Me for a high price, and it is because of this that I find Myself in the situation I am in today. It is as if people are still cooking up schemes for Me; most of them still want to sell Me for a profit of hundreds of millions of dollars, for man has never cherished Me. It is as if I've become an intermediary between people, or a nuclear weapon with which they fight amongst each other, or an agreement signed between them—and as a result, I am, in sum, utterly without value in man's heart, I am a dispensable household item. Yet I do not condemn man because of this; I do nothing but save man, and have always been compassionate toward man.

People believe that I will feel at ease when I cast people into hell, as if I'm specially doing a deal with hell, and as if I'm some sort of department that specializes in selling people, as if I'm a specialist in swindling people and will sell them at a high price once I have them in My hands. People's mouths don't say it, but in their hearts this is what they believe. Although they all love Me, they do so secretly. Have I paid such a great price and expended so much in return for this little bit of love from them? People are tricksters, and I always play the role of the tricked. It is as if I am too guileless: Once they have seen this weak point, they keep tricking Me. The words from My mouth do not mean to put people to death or to stick labels on them at random—they are the reality of man. Perhaps some of My words "go too far," in which case I can only "beg" for people's forgiveness; because I am not "skilled" in the language of man, much of what I say is incapable of satisfying people's demands. Perhaps some of My words pierce people's hearts, so I can only "beg" that they be tolerant; because I am not proficient in the life philosophy of man and not good at the means by which to speak, many of My words evoke pain in people. Perhaps some of My words speak to the root of people's illness and expose their sickness, and so I advise taking some of the medicine I've prepared for you, for I have no intention of hurting you and this medicine has no side effects. Perhaps some of My words don't sound "realistic," but I "beg" people not to panic—I am not "nimble" of hand and foot, so My words have yet to be carried out. I ask that people be "forbearing" toward Me. Are these words of help to man? I hope that people can gain something from these words, so that My words are not always in vain!

THE THIRTY-FIRST UTTERANCE

I have never had a place in people's hearts. When I truly search for people, they squeeze shut their eyes and ignore My actions, as if all I do is an attempt to please them, as a result of which they are always disgusted by My doings. It is as if I lack any self-awareness: I always show off Myself before man, causing infuriation in man, who is "upright and righteous." Yet under such adverse conditions, I endure, and continue My work. Thus, I say that I have tasted the sweet, sour, bitter, and pungent flavors of human experience, that amid the wind and rain, I have experienced the persecution of family, have experienced the ups and downs of life, and have experienced the pain of the parting of the body. However, when I came to earth, instead of welcoming Me because of the hardship I had suffered for them, people "politely" declined My good intentions. How could I not be pained by this? How could I not be aggrieved? Could it be that I became flesh for it to all end like this? Why does man not love Me? Why has My love been repaid with man's hate? Could it be that I am supposed to suffer in this way? People have shed tears of sympathy because of My hardship on earth, and have railed at the injustice of My misfortune. Yet who has ever truly known My heart? Who can ever perceive My feelings? Man once had a profound affection toward Me, and once often longed for Me in his dreams—but how could the people on earth understand My will in heaven? Though people once perceived My feelings of sorrow, who has ever had sympathy for My afflictions as a fellow sufferer? Could it be that the conscience of people on earth can move and change My sorrowful heart? Are the people on earth unable to tell Me of the unspeakable hardship within their hearts? The spirits and the Spirit once depended on each other, but because of the barriers of the flesh, people's brains "lost control." I once reminded people to come before Me—but My calls did not cause people to fulfill what I asked; they merely looked into the sky, eyes filled with tears, as if they bore unspeakable hardship, as if there was something standing in their way. Thus, they clasped their hands and bowed down beneath heaven in supplication to Me. Because I am merciful, I bestow My blessings among man, and in the blink of an eye, the moment of My personal advent among man arrives—yet man has long since forgotten his oath to Heaven. Is this not the very disobedience of man? Why does man

always suffer from “amnesia”? Have I stabbed him? Have I struck down his body? I tell man of the feelings within My heart, and why does he always avoid Me? In people’s memories, it is as if they’ve lost something and it is nowhere to be found, but also as if their memories are inaccurate. Thus, people always suffer forgetfulness in their lives, and the days of the lives of all mankind are in disarray. Yet no one administers this, people do nothing but trample over each other, and murder each other, which has led to the state of disastrous defeat today, and caused all beneath the universe to collapse into the filthy water and mire, without any chance of salvation.

When I came among all people was the very moment when people became loyal to Me. At this time, the great red dragon also began to lay its murderous hands on people. I accepted the “invitation,” and brought the “letter of invitation” from man as I came to “sit at a banquet table” among man. When they saw Me, people paid Me no heed, for I did not adorn Myself with opulent clothes and had brought only My “identity card” to sit at table with man. There was no expensive make-up upon My face, no crown upon My head, and I wore but a pair of ordinary home-made shoes upon My feet. What disappointed people most was the lack of lipstick upon My mouth. Furthermore, I did not speak polite words, and My tongue was not the pen of a ready writer; instead, each of My words pierced the innermost heart of man, which gave people a much more “favorable” impression of My mouth. The foregoing was sufficient for people to give Me “special treatment,” and thus they treated Me as a fellow villager from the countryside who was without insight or wisdom. Yet when everyone handed over “gifts of money,” people still did not regard Me as honorable, but merely came before Me without any respect, dragging their heels, short of temper. When My hand reached out, they were immediately astonished, they knelt down, and they let out great shouts. They collected up all My “monetary gifts.” Because the amount was great, they instantly thought Me a millionaire and tore the ragged clothes from My body without My consent, replacing them with new clothes—yet this did not make Me happy. Because I was not accustomed to such an easy life, and despised this “first-class” treatment, because I was born of the holy house, and, it can be said, because I was born into “poverty,” I was not used to a life of luxury in which I was waited on hand and foot. I wish only that people can understand the feelings in My heart, that they can endure a little hardship in order to accept the uncomfortable truths from My mouth.

Because I have never been able to talk of theory, or capable of using people's secrets of socializing in order to associate with them, and because I am incapable of tailoring My words according to people's countenance or their psychology, people have always loathed Me, have believed Me to be unworthy of interaction, and have said that I have a sharp tongue and always hurt people. Yet I have no choice: I once studied the psychology of man, once imitated the life philosophy of man, and once went to "language college" to learn the language of man, so that I might master the means by which people talk, and speak as befits their countenance—but although I expended much effort, and visited many "experts," it all came to nothing. Never has there been anything of humanity in Me. For all these years, My efforts have never yielded the slightest effect, I have never had the slightest faculty in the language of man. Thus, the words of man that "hard work pays off" are "reflected" by Me, and as a result, these words come to an end on earth. Without people realizing it, this aphorism has been disproved by the God from heaven, sufficiently verifying that such words are untenable. Thus I apologize to man, but there is nothing to be done—who made Me so "stupid"? I am incapable of learning the language of man, of becoming proficient in life philosophy, of socializing with people. I only advise people to be forbearing, to suppress the anger within their hearts, to not hurt themselves because of Me. Who made us interact with each other? Who made us meet at this moment? Who made us have shared ideals?

My disposition runs throughout all of My words, yet people are incapable of grasping it in My words. They merely split hairs about what I say—and what use is that? Can their conceptions about Me make them perfect? Could the things on earth accomplish My will? I kept trying to teach people how to speak My words, but it was as if man was tongue-tied, and he was never able to learn how to speak My words as I would wish. I taught him mouth-to-mouth, yet he has never been able to learn. Only after this did I make a new discovery: How could the people on earth speak the words of heaven? Does this not violate the laws of nature? But, because of people's zeal and inquisitiveness toward Me, I embarked on another part of work on man. I have never shamed man because of his deficiencies, but instead provide to man in accordance with what he lacks. It is only because of this that people have a somewhat favorable impression of Me, and I use this opportunity to gather people together once again, that they might enjoy

another part of My riches. At this moment, people are once more immersed in happiness, cheers and laughter drifting around the rosy clouds in the sky. I open up man's heart, and man immediately has new vitality, and he is unwilling to hide from Me anymore, for he has sampled the sweet taste of honey, and so he brings out all of his junk to be exchanged—as if I have become a garbage collection point, or a waste management station. Thus, after seeing the “advertisements” that have been posted, people come before Me and take part eagerly, for they seem to think they can acquire a few “souvenirs,” thus they each come to believe in order to partake in the events I have set out. At this moment they are not fearful of losses, because the “capital” of these activities is not great, and so they dare to risk participation. If there were no souvenirs to be gained from taking part, people would leave the arena and ask for their money back, and would also work out the “interest” I owed them. It is because today's living standards have increased, reaching a “modest level of prosperity” and achieving “modernization,” with the “senior cadre” personally “going to the countryside” to arrange work, that people's faith has immediately multiplied many times—and because their “constitution” is becoming better and better, they look upon Me with admiration, and are willing to engage with Me in order to gain My trust.

April 11, 1992

THE THIRTY-SECOND UTTERANCE

When people gather together with Me, My heart is filled with joy. Immediately, I bestow the blessings in My hand among man, that people can convene with Me, and not be enemies who disobey Me but friends who are compatible with Me. Thus, I am also heartfelt toward man. In My work, man is seen as a member of a high-level organization, so I pay more attention to him, for he has always been the object of My work. I have established My place in people's hearts, so that their hearts may look up to Me—yet they remain totally ignorant of why I do this, and do nothing but wait. Although there is a place I have established in people's hearts, they do not require that I reside there. Instead, they wait for the “Holy One” in their hearts to

suddenly arrive. Because My identity is too lowly, I do not match up to people's demands and am thus eliminated by them. Because what they want is the "Me" that is high and mighty—whereas when I came, I did not appear in this way to man, so they kept looking off into the distance, waiting for the one in their hearts. When I came before people, they rejected Me in front of the masses. I could only stand to one side, waiting for man's "verdict," watching to see what people would end up doing with Me, this deficient "product." I do not look at people's scars, but at the part of them that is unscarred, and from this I am gratified. In people's eyes, I am but a "little star" that has descended from the sky, I am merely the least in heaven, and My arrival on earth today was commissioned by God. As a result, people have come up with more interpretations of the words "Me" and "God," deeply fearful of conflating God with Me. Because My image bears nothing of the appearance of God, people all believe that I am a servant who is not of God's family, and say that this is not the image of God. Perhaps there are people who have seen God—but because of My lack of insight on earth, God has never "appeared" to Me. Perhaps I have too little "faith," and so people see Me as lowly. People imagine that if one really is God, then he will surely be proficient in the language of man, for God is the Creator. But the facts are precisely the opposite: Not only am I inexpert in the language of man, but there are times when I can't even "provide" for his "deficiencies." As a result, I feel a little "guilty," for I do not act as people "demand," but merely prepare the materials and work in accordance with what they "lack." I do not ask much of man, yet people believe otherwise. Thus, their "humility" is revealed in their every move. They are always liable to walk before Me leading the way for Me, profoundly afraid that I will get lost, terrified that I will wander into the ancient forests deep within the mountains. As a result, people have always led Me onward, deeply fearful that I will walk into the dungeon. I have a somewhat "favorable impression" of people's faith, for they have toiled for Me without thought for food or sleep, to the extent that their labors for Me have left them sleepless day and night and even white-haired—which is enough to show that their faith has "transcended" the universes, and "surpassed" the apostles and prophets throughout the ages.

I do not clap with glee because of people's great skill, nor do I look upon them coldly because of their shortcomings. I merely do that which is within My hands, I do not give anyone special treatment, but simply

work according to My plan. Yet people are unknowing of My will and keep praying for things from Me, as if the riches I have bestowed upon them are incapable of meeting their requirements, as if demand outstrips supply. But in today's age, people all sense there is "inflation"—and as a result, their hands are full of what I have given them to enjoy. It is because of this that they grow weary of Me, and so their lives are filled with chaos, and they are ignorant of what they should and should not eat. Some even clutch the things I have given them to enjoy, watching them closely. Because people used to suffer from famine, and it is no easy thing for them to have come by the enjoyments of today, they are all "endlessly grateful," and there has been some change in their attitude toward Me. They keep crying before Me; because I have given them so much, before Me they keep taking My hand and making "sounds of gratitude." I move above the universes, and as I walk I observe the people of the entire universe. Amongst the throngs of people on earth, never have there been any who are suitable for My work or who truly love Me. Thus, at this moment I sigh in dismay, and people immediately disperse, to assemble no more, deeply fearful that I will "catch them all in one net." I use this chance to come among man, to do My work—work which is fitting—among these dispersed people, selecting those who are suitable in whom to work. I wish not to "detain" people amid My chastisement, never to escape. I simply do the work that I must. I have come to ask for man's "help"; because My management lacks the deeds of man, it is not possible to successfully complete My work, which prevents My work from proceeding effectively. I hope only that people have the resolve to cooperate with Me. I do not ask that they cook Me nice food, or arrange somewhere suitable for Me to lay My head, or make Me pretty clothes—I have not the slightest regard for these things. When people can understand My will and advance with Me, side by side, I will be satisfied in My heart.

Who on the earth has ever received Me with their heart? Who has ever loved Me with their heart? People's love is always diluted, even I "don't know" why their love cannot be exsiccated and undiluted. Thus, there are also many "mysteries" contained within man. Among created beings, man is seen as the one who is "miraculous" and "unfathomable," and so he has "qualifications" before Me, as if he is of equal status with Me—but he sees nothing strange about this "status" of his. In this, it is not that I do not allow people to stand in this position

and enjoy it, but that I wish for them to have a sense of propriety, for them to not think too highly of themselves; there is a distance between heaven and earth, to say nothing of that between God and man. Is there not an even greater distance between them? On earth, man and I are “in the same boat,” and we “weather the storm together.” My identity does not exempt Me from experiencing the hardship of the human world, and it is because of this that today I have fallen into this circumstance. Never have I had a place to peacefully reside on earth, which is why people say, “the Son of man has never had a place to lay His head.” As a result, people have also cried tears of compassion for Me and put aside several tens of yuan for a “relief fund” for Me. Only because of this do I have a place of rest; if it were not for people’s “help,” who knows where I would have ended up!

When My work ends, no longer shall I seek this “financial relief” from man; instead, I shall perform My inherent function, and shall bring down all of the “things of My house” to people for their enjoyment. Today, everyone is tested amid My trials. When My hand formally arrives among man, people will no longer look upon Me with admiring eyes, but will treat Me with hatred, and at this moment their hearts will immediately be gouged out by Me to serve as a sample. I scrutinize man’s heart beneath a “microscope”—there is no true love for Me there. For years, people have been deceiving Me and fooling Me—it turns out both their left atrium and right ventricle contain the venom of hate toward Me, and no wonder, then, that I have such an attitude toward them. And yet they remain utterly ignorant of this, nor do they even acknowledge it. When I show them the results of My investigation, still they do not awaken; it is as if, in their minds, these are all matters of the past, and ought not to be brought up again today. Thus, people just look upon the “laboratory results” with indifference. They hand the spreadsheet back and stride off. Furthermore, they say things like, “These aren’t important, they don’t have any effect on my health.” They give a small smile of contempt, and then there is a slight threatening look in their eyes, as if implying that I shouldn’t be so ingenuous, that I must be more perfunctory. It is as if My revelation of their inner secrets has broken the “laws” of man, and so they become more hateful toward Me. Only then do I see the source of people’s hate. This is because when I am watching, their blood is flowing, and after passing through the arteries in their bodies it enters the heart, and only at this time do I have a new “discovery.” Yet people think nothing of this. They’re

completely careless, they give no thought to what they gain or lose, which is enough to show their spirit of “selfless” devotion. They give no consideration to the state of their own health, and “rush about” for Me. This is also their “faithfulness,” and what is “commendable” about them, so I once more send a letter of “praise” to them, that they may be made happy by this. But when they read this “letter,” they immediately feel a little irked, for all that they do has been rejected by My silent letter. Always have I directed people as they act, yet it seems they abhor My words; thus, as soon as I open My mouth, they squeeze their eyes shut and clap their hands over their ears. They do not look upon Me with respect because of My love, but have ever hated Me, for I pointed out their deficiencies, exposing all the goods in their possession, and thus they made a loss in their business, with their means of living gone. As such, their hate for Me increases thereafter.

April 14, 1992

THE THIRTY-THIRD UTTERANCE

In My house, there were once those who extolled My holy name, who worked tirelessly so that My glory on earth would fill the firmament. Because of this, I was overjoyed, My heart was filled with delight—yet who could work in My stead, forgoing sleep night and day? Man’s resolve before Me gives Me pleasure, but his rebelliousness provokes My anger, and thus, because man can never abide by his duty, My sorrow for him grows greater. Why are people always incapable of devoting themselves to Me? Why do they always try to bargain with Me? Am I the general manager of a trade center? Why is it that I wholeheartedly fulfill what people demand of Me, yet what I ask of man comes to nothing? Could it be that I am not proficient in the ways of business, but man is? Why do people always deceive Me with smooth talk and flattery? Why do people always come bearing “gifts,” asking for a back way in? Is this what I have taught man to do? Why do people do such things quickly and cleanly? Why are people always motivated to deceive Me? When I am among man, people look upon Me as a created being; when I am in the third heaven, they regard Me as the Almighty, who holds dominion over all things; when I am in the firmament, they

see Me as the Spirit that fills all things. In sum, there is no suitable place for Me in people's hearts. It is as if I am an uninvited guest, people loathe Me, and thus when I pick up a ticket and take My seat, they drive Me out, and say that there is nowhere for Me to sit here, that I've come to the wrong place, and so I have no choice but to storm off. I resolve to engage with man no more, for people are too small-minded, their magnanimity is too meager. I will eat at the same table as them no longer, I will pass no more time with them on earth. But when I speak, people are astonished, they are afraid I will depart, and so they keep detaining Me. Seeing their affectations, I immediately feel somewhat gloomy and forlorn in My heart. People are afraid I'll leave them, and thus when I part ways with them, the sound of crying immediately fills the land, and people's faces are covered in tears. I wipe away their tears, I lift them up once more, and they gaze at Me, their pleading eyes seemingly begging Me not to go, and because of their "sincerity" I am with them. Yet who can understand the pain within My heart? Who is mindful of My unspeakable things? In people's eyes, it is as if I am without emotions, and so we have always been from two different families. How could they see the feeling of sorrow within My heart? People only covet their own pleasures, and they are not mindful of My will, because, up until the present, people have remained ignorant of the purpose of My management plan, and so today they still make silent pleas—and of what benefit is this?

When I live among man, I hold a certain place in people's hearts; because I have appeared in the flesh, and people live in the old flesh, they always treat Me with the flesh. Because people possess only flesh, and have no further adjuncts, they have given "all they have" to Me. Yet they know nothing, they merely "offer their devotion" before Me. What I reap is worthless trash—yet people do not think so. When I compare the "gifts" they have given to My things, people instantly recognize My preciousness, and only then do they see My immeasurability. I do not feel proud because of their praise, but continue to appear to man, that people might all know Me fully. When I show My entirety to them, they look upon Me with wide eyes, standing before Me motionless, like a pillar of salt. And when I behold their oddness I can hardly stop Myself from laughing. Because they are reaching out to ask for things from Me, I give them the things in My hand, and they hold them to their breast, cherishing them like a newborn baby, a motion they do but momentarily. When I change the environment in which they reside,

they immediately toss the “baby” to one side and run off with their heads in their hands. In people’s eyes, I am the assistance that is present regardless of time or place, it is as if I am a waiter who comes as soon as he is called. Thus, people have always “looked up” to Me, as if I am possessed of limitless power to fight catastrophe, and so they have always held My hand, leading Me on travels across the land, that all things may see that they have a Ruler, so that none dare to deceive them. I have long since seen through people’s trick of the “fox assuming the majesty of the tiger,” for they’re all “hanging out their shingles,” wishing to profit through trickery. I have long since seen through their insidious, malicious scheme, and it is merely that I do not wish to hurt our relationship. I do not make trouble out of nothing—there’s no value or importance in that. I merely do the work that I must in view of people’s weaknesses; if not, I would turn them to ashes and allow them to exist no longer. But the work I do has meaning, and so I do not chastise man lightly. It is for this reason that people have always given free rein to their flesh. They do not observe My will, but have ever deceived Me before My judgment seat. People are so brave: When all the torture devices threaten them, they don’t waver in the least. Before the facts, they remain incapable of coming up providing any facts, and do nothing but stubbornly resist Me. When I ask that they bring out all that is filthy, they still show Me two empty hands—and how could others not use this as an “exemplar”? It is because people’s faith is so great that they are “admirable.”

I have embarked upon My work across the universe; the people of the universe suddenly awaken, and move around a core, which is My work, and when I “travel” within them, all escape Satan’s bondage, and are not tormented amid Satan’s affliction. Because of the arrival of My day, people are filled with happiness, the sorrow within their hearts vanishes, the clouds of sadness in the sky turn to oxygen in the air and float there, and at this moment, I enjoy the happiness of togetherness with man. Man’s actions give Me something to savor, and thus I am no longer aggrieved. And, accompanying the arrival of My day, things with life on earth regain the root of their existence, all things upon the earth come alive again, and they take Me as the fundament of their existence, for I cause all things to shine forth with life, and so, too, do I cause them to silently disappear. Thus, all things await the commands from My mouth, and are pleased by that which I do and say. Among all things, I am the Most High—yet I also live among all people, the deeds

of man manifestations of My creation of heaven and earth. When people give great praise before Me, I am exalted among all things, and thus the flowers on earth grow more beautiful beneath the hot sun, the grass becomes more verdant, and the clouds in the sky seem more blue. Because of My voice, people run in hither and thither; today the faces of the people in My kingdom are filled with joy, and their life grows. I work among all My chosen people, and do not allow My work to be tainted with human ideas, for I personally carry out My own work. When I work, the heavens and earth and everything in them change and are renewed, and when I complete My work, man is completely renewed, he no longer lives in distress because of what I ask, for the sounds of happiness can be heard across the earth, and I take this opportunity to bestow among man the blessings I give unto him. When I am the King of the kingdom, people fear Me, yet when I am the King among man, and live among man, people find no joy in Me, for their conceptions of Me are too grievous, such that they are so deeply embedded as to be difficult to remove. Because of man's manifestation, I do My work, which is appropriate, and when I rise high into the sky and unleash My wrath upon man, people's various opinions toward Me immediately turn to ashes. I ask that they speak several more of their conceptions toward Me, but they are dumbstruck, as if they have nothing, and as if they are humble. The more I live in people's conceptions, the more they come to love Me, and the more I live outside of people's conceptions, the more they eschew Me, and they have more opinions about Me, for, from when I created the world until today, I have always lived in people's conceptions. When I come among man today, I dispel all people's conceptions, and so people simply refuse—yet I have suitable methods by which to deal with their conceptions. People should not be worried or anxious; I shall save all mankind by My own methods, making all people love Me, and allowing them to enjoy My blessings in heaven.

April 17, 1992

THE THIRTY-FOURTH UTTERANCE

I once invited man as a guest to My house, yet he ran hither and thither because of My calls—as if, rather than inviting him as a guest, I had brought him to the execution ground. Thus, My house is left empty, for man has always shunned Me, and has always been on his guard against Me. This has left Me with no means of carrying out part of My work, which is to say, it is such that I have taken back the feast I have prepared for him, for man is unwilling to enjoy this feast, and so I shall not force him to. Yet man suddenly finds himself beset by hunger, so he comes knocking on My door asking for My help—and seeing him in such dire straits, how could I not save him? Thus, I once more lay the feast for man, that he may enjoy it, and only then does he feel how admirable I am, and thus he comes to depend on Me. And because of My attitude toward him, he gradually comes to love Me “without reservations,” and no longer suspects that I will send him into the “land of cremation,” for this is not My will. And so, only after seeing My heart does man truly depend on Me, which shows just how “cautious” he is. Yet I am not wary of man because of his deceit, but move the hearts of people with My warm embrace. Is this not what I am doing at present? Is this not what is manifested in people in the present stage? Why are they capable of doing such things? Why are they possessed of such a sentiment? Is it because they truly know Me? Because they really have boundless love for Me? I do not force anyone to love Me, but merely give them the free will to make their own choice; in this, I do not interfere, nor help them make choices about their fate. People set their resolve before Me, they brought it before Me for Me to inspect, and when I pulled open the bag containing “man’s resolve,” I saw things jumbled within. Yet the things inside were quite “bounteous,” and people looked at Me with wide eyes, deeply afraid that I would pluck out their resolve. But because of man’s weakness, I did not make a judgment at the very start, and instead closed the bag and continued to do the work I ought to. Man, however, does not enter My guidance in the wake of My work, but continues to concern himself with whether his resolve has been praised by Me. I have done so much work, spoken so many words, but to date, man remains incapable of grasping My will, and thus his every bewildering action leaves “My head spinning.” Why is he always incapable of grasping My will, and does things rashly

as he pleases? Has his brain suffered a shock? Could it be that he doesn't understand the words I speak? Why does he always act with his eyes looking straight ahead, but is incapable of beating a path and setting an exemplar for the people of the future? Was there anyone to set an exemplar before Peter? Was it not under My guidance that Peter survived? Why are the people of today incapable of this? Why, after having an exemplar to follow, are they still unable to satisfy My will? This shows that man still has no trust in Me, which is what has led to the miserable circumstances of today.

I delight in observing the little birds flying in the sky. Though they have not set their resolve before Me, and have no words to "provide" to Me, they find enjoyment in the world I have given unto them. Man, however, is incapable of this, and his face is full of melancholy—could it be that I owe him an unpayable debt? Why is his face always streaked with tears? I admire the lilies blooming in the hills. The flowers and grass stretch across the slopes, but the lilies add luster to My glory on earth before the arrival of spring—can man achieve this much? Could he testify to Me on earth prior to My return? Could he dedicate himself for the sake of My name in the country of the great red dragon? It is as if My utterances are suffused with requirements toward man—he loathes Me as a result of these requirements; because his body is too weak, and he is fundamentally incapable of attaining what I ask, he fears My words. When I open My mouth, I see the people on earth fleeing in every direction, as if trying to escape famine. When I cover My face, when I turn My body, people are immediately stricken by panic, they don't know what to do, for they fear My departure; in their conceptions, the day I leave is the day upon which disaster descends from heaven, the day I leave is the day on which their punishment begins. Yet what I do is precisely the opposite of man's conceptions, I have never acted according to the conceptions of man, never allowed his conceptions to be consonant with Me. The time I act is precisely when man is laid bare. In other words, My actions cannot be measured by human conceptions. From the time of creation until today, no one has ever discovered a "new continent" in the things I do, no one has ever grasped the laws by which I act, no one has ever opened up a new way out. Thus, today, people remain incapable of entering onto the right track—which is precisely what they lack, and what they ought to enter into. From the time of creation until today, I have never before embarked upon such an enterprise, I have merely added several new

pieces to My work in the last days. Yet even under such obvious circumstances, people are still incapable of grasping My will—is this precisely not what they lack?

After I enter into the new work, I have new requirements of man. For man, it is as if the requirements of the past have had no effect, which is why he forgets them. What is the new means by which I work? What do I ask of man? People themselves are able to measure whether what they did in the past was in accordance with My will, whether their actions were within the bounds of what I asked. There is no need for Me to inspect everything individually; they have a grasp of their own stature, and so in their minds, they are clear about how far they can act, and there is no need for Me to tell them explicitly. When I speak, perhaps, some people will stumble; thus, I have avoided speaking this part of My words to prevent people from becoming weak as a result. Is this not of greater benefit to man's pursuit? Is it not of greater benefit to man's progress? Who does not wish to forget their past, and strive onward? Because of My "thoughtlessness," I am ignorant of whether people understand that the means by which I speak has already entered a new realm. In addition, because My work is too "busy," I have not had time to enquire whether people understand the tone by which I speak. Thus, I ask only that people are more understanding toward Me. Because My work is so "busy," I am unable to personally visit the bases of My work to direct people, and so I have "little understanding" of them. In sum, whatever else, I have now begun leading man to formally enter into a new start, and into a new method. In all My utterances, people have seen that there is drollness, humor, and a particularly strong tone of mockery in what I say. Thus, the harmony between man and I is disrupted unwittingly, causing a dense covering of clouds upon people's faces. I am, however, not constrained by this, but continue My work, for all that I say and do is a necessary part of My plan, all that is spoken from My mouth helps man, and nothing I do is trivial, but edifying to all people. It is because man is lacking that I let loose and keep on speaking. Some people, perhaps, are desperately waiting for Me to make new requirements of them. If so, then I satisfy their needs. But there's one thing I must remind you: When I speak, I hope that people gain more insight, I hope that they become more discerning, so that they can gain more from My words and thus fulfill My requirements. Previously, in the churches, people's focus was on being dealt with and broken. Eating and drinking My words was upon the

foundation of understanding their aims and source—but today is unlike the past, people are utterly incapable of grasping the source of My utterances, and thus they have no chance of being dealt with and broken by Me, for they put all their effort into eating and drinking My words. But even under these circumstances, they remain incapable of satisfying My demands, and so I make new demands of them: I ask that they enter trials together with Me, that they enter chastisement. Yet let Me remind you of one thing: This is not putting man to death, but what is required by My work, for, in the current stage, My words are too incomprehensible to man, and man is incapable of cooperating with Me—there’s nothing to be done! I can but make man enter into the new method together with Me. What else is there to do? Because of man’s deficiencies, I too must enter the stream that man enters into—am I not the One who shall make people complete? Am I not the One who set out this plan? Though the other requirement is not difficult, it is not secondary to the first. My work among the group of people of the last days is an unprecedented enterprise, and thus, so that My glory may fill the cosmos, all people suffer the last hardship for Me. Do you understand My will? This is the final requirement I make of man, which is to say, I hope that all people can bear strong, resounding testimony to Me before the great red dragon, that they can offer themselves up for Me a final time, and fulfill My requirements one last instance. Can you truly do this? You were incapable of satisfying My heart in the past—could you break this pattern in the final instance? I give people the chance to reflect, I let them ponder carefully before finally giving Me an answer—is it wrong to do this? I wait for man’s response, I await his “letter of reply”—do you have the faith to fulfill My requirements?

April 20, 1992

THE THIRTY-FIFTH UTTERANCE

I have begun carrying out My work among humans, allowing them to live in the same stream with Me. I will complete My work while still among them, for they are the objects that I manage in My entire management plan—and it is My wish for them to become masters of all things. I therefore continue to walk among humans. As humans and I

enter the current era, I feel quite at ease, because My pace has quickened. How can these humans keep up? I have done much work on apathetic and dull-witted people, and yet they have gained next to nothing because they do not cherish and love Me. I have dwelled among all people and observed move by them both above ground and below. All those categorized as “humans” are resisting Me, as if “resisting Me” were in their job descriptions. It seems that if they did not carry out this work, then they would be like a vagrant orphan, adopted by no one. However, I do not sentence people arbitrarily based on their actions and behavior. Rather, I support and provide for them in accordance with their stature. Because humans are the protagonists of My entire management plan, I devote more guidance to those in this role of “humanity” so that they may play it wholeheartedly and to the best of their ability, and so that this play which I am directing will become a complete success. This is My supplication to humankind. Could it be that without this prayer, they will be unable to play their part as well as they can? I can accomplish what people ask of Me, but they cannot accomplish what I ask of them? It cannot be said that I oppress humans by might. This is My final request: I am imploring them in all earnestness and sincerity. Are they truly unable to do what I ask? I have been giving to people for many years, yet have received nothing in return. Who has ever given Me anything? Are My blood, sweat, and tears simply like clouds in the mountains? I have given people “vaccinations” many times, and told them that My requirements of them were not exacting. Why, then, do people constantly avoid Me? Is it because I will treat them like baby chicks, to be killed as soon as they are caught? Am I really that brutal and inhumane? Humans always measure Me by their own conceptions. Do their conceptions of Me correspond to the reality of^[a] Me in heaven? I do not consider people’s conceptions to be objects for My enjoyment. Rather, I see their hearts as things to be appreciated. However, I do feel quite fed up with their consciences, because according to them, I Myself do not possess one. I therefore have developed further opinions on that topic. However, I refuse to criticize their consciences directly; rather, I continue to guide them patiently and systematically. After all, humans are weak, and unable to carry out any work.

Footnotes:

a. The original text omits “reality of.”

Today, I officially took a step into the realm of boundless chastisement, and am enjoying it alongside humankind. I am also directing them by hand, and they are well-behaved under My direction; no one dares to oppose Me. All are under My guidance, doing the duties I have assigned, because this is in their “job descriptions.” Among all things in heaven and under heaven—who dares not submit to My plans? Who is not in My grasp? Who does not utter praise and extolment for My words and My work? Humans admire My deeds and actions, so they dedicate themselves to the stream of My work because of My every little move. Who can break away? Who can pull away from the work I have arranged? Due to My administrative decree, humans are compelled to stay; without it, they would all have sneaked back from the “front line” and become “deserters.” Who is unafraid of death? Are people truly willing to sacrifice themselves? I do not impose on anyone, because I gained a thorough understanding of human nature long ago. Thus, I have always been undertaking projects that people have never done before. Because no one could carry out My work, I have set foot upon the battleground in person to engage in a struggle of life and death with Satan. Nowadays, Satan is rampant to the extreme. Why do I not take this opportunity to show off the focus of My work in order to reveal My power? As I have said before, I use Satan’s ruse as My foil; is this not the best opportunity? Only now do I reveal a gratified smile, for I have achieved My goal. I will no longer run around and ask humans for “help.” I have stopped bustling about, and no longer live the life of a vagrant. From now on, I will live in peace. Humans likewise will be safe and sound, for My day has come. On earth I have led the busy life of a man, a life in which many injustices seem to have occurred. In humans’ eyes, I have shared their joys and sorrows, as well as their adversities. Like humans, I, too, have lived on earth and under heaven. They have therefore always seen Me as a created being. Because humans have not seen the Me in heaven, they have never spent much effort on Me. However, given today’s situation, people have no choice but to admit that I am the Master of their fate and the speaker orating from the clouds. Humans therefore have touched their heads to the ground before Me in worship. Is this not the proof of My triumphant return? Is this not a portrayal of My victory over all hostile forces? People have all had premonitions that the world is coming to an end, and that humanity will undergo a great cleansing. However, they cannot in truth consciously carry out what I ask of them, so they have

no choice but to weep under My chastisement. What can be done? Who told these humans to be disobedient? Who told them to enter into the final age? Why were they born as humans into this pre-apocalyptic world? Everything is arranged by Me personally. Who can complain?

Ever since the world's creation, I have roved among humans, keeping company with them in their earthly existence. In previous generations, however, not a single person was ever chosen by Me; everyone was turned down by My silence. This is because those people in the past did not serve Me with single-minded devotion; I therefore did not love them exclusively, either. They had taken Satan's "presents" and then turned around and offered them to Me; in doing so, was this not slanderous against Me? While such offerings were being made, I did not reveal My disgust; rather, I tried to turn their scheme to My own use by adding these "presents" to the materials being used in My management. Later, once they had been processed by machine, I would burn off all the resulting waste. Although this current generation of humans have not offered Me many "presents," I do not reproach them for it. These people have always been destitute and empty-handed; thus, having observed the reality of their situation, I have never subjected them to any unreasonable demands after I came to the human world. Rather, after giving them "materials," I have simply sought the "finished product" that I want, for this is the only thing achievable by humans. I have spent so many years in hardship, learning what it means to live as a human, before coming up with an appropriate request. Had I not experienced human life, how could I understand the matters they find difficult to discuss? Nevertheless, humans do not see it this way; they just say I am the all-powerful, supernatural God Himself. Is this not precisely the conception all humans have had throughout history and even up to today? I said that on earth, there is no one who can truly know Me one hundred percent. This remark has its implications; this is not just empty talk. I have experienced and observed this Myself, so I have an understanding of the details. Had I not come down to the human world, who would have a chance to know Me? Who could listen to My words in person? Who could see My figure among them? Since ancient times, I had always remained hidden in the clouds. I predicted early on that I would come down to the human world in the last days to serve as their exemplar. This is why nowadays people are fortunate enough to broaden their horizons. Is this not a kindness I have bestowed upon them? Could it be that they will not

understand My grace at all? Why are humans so insensitive and dull-witted? Having come so far, why have they still not awoken? I have been in this world for many years, but who knows Me? No wonder I chastise people. It seems that they are the objects on which to put My authority to use; it seems that they are bullets in My gun which, once I have fired it, will all escape. This is their imagination. I have always respected humans; I have never arbitrarily exploited or traded them like slaves. This is because I cannot leave them, nor can they leave Me. Thus, a life and death bond has formed between us. I always cherish and love humans. Although that sentiment has never been mutual, they have always looked to Me, which is the reason I continue to spend efforts on them. I love people like My own treasure, because they are the “capital” of My management on earth; I therefore will certainly not eliminate them. My will toward humans will never change. Can they truly trust in My oath? How can they satisfy Me? This is the task for all humankind; it is the “homework” I have left for them. It is My hope that they will all work hard to complete it.

April 23, 1992

THE THIRTY-SIXTH UTTERANCE

Everything is arranged by My hand. Who dares to do as they please? Who can easily change it? People float about in the air, moving as the dust moves, their faces begrimed, making them repulsive from head to toe. I watch from among the clouds with a heavy heart: Why has man, who was once full of vitality, changed into this appearance? And why is he unaware of this, and insensible to this? Why does he “let himself go” and allow himself to become covered in filth? Such is his lack of love and respect for himself. Why does man always avoid what I ask? Am I really cruel and inhumane toward him? Am I truly arbitrary and unreasonable? So why do people always look at Me with glaring eyes? Why do they always hate Me? Have I brought them to the end of the road? Man has never discovered anything in My chastisement, for he does nothing but grasp the yoke around his neck with both hands, both eyes fixed on Me, as if keeping an eye on an enemy—and only at this moment do I sense how emaciated he is. It is because of this that I

say none has ever stood firm amid trials. Is man's stature not precisely thus? Does he need Me to tell him the figures for his "measurements"? Man's "height" is no greater than that of a little worm wriggling along the ground, and his "chest" is but the same width as a snake's. In this, I am not belittling man—are these not the exact figures of his stature? Have I degraded man? Man is like a frolicking child. There are even times when he plays with animals, yet he remains happy; and he is like a cat, living a life without care or worry. Maybe it is because of the direction of the Spirit, or the role of the God in heaven, that I feel profoundly weary of the extravagant lifestyles of people on earth. Because of the life of man—which is like that of a parasite—My "interest" in the words "human life" has increased somewhat, and so I have become a little more "reverential" toward human life. For it would seem that only man is capable of creating a life that has meaning, whereas I am incapable of this. So I can but retreat to the "mountains," for I am not able to experience and observe the hardship among man. Yet man forces Me to—I've no choice! I can but obey the arrangements of man, summarizing experience together with him and undergoing human life alongside him. In heaven, I once toured the whole city, and beneath heaven, I once toured all countries. Yet no one ever discovered Me, they merely heard the sound of My movement when I was moving around. In people's eyes, I come and go without trace. It is as if I've become an invisible idol in their hearts, yet people don't believe so. Could it be that all of this is not facts confessed by the mouth of man? At this point, who does not acknowledge that they should be chastised? Could people still hold their heads high before concrete proof?

I do a business deal among man, I wipe away all of his impurity and unrighteousness, and thus "process" him so that he may be after My own heart. Yet man's cooperation is indispensable to this stage of work, for he is always leaping and jumping about like a fish that has just been caught. So, to prevent any accidents, I killed all the fish that had been caught, after which the fish became obedient, and had not the slightest complaint. When I need man, he is always hidden. It is as if he's never seen astonishing scenes, as if he was born in the countryside and knows nothing of city matters. I add My wisdom to the parts of man that are lacking, and cause him to know Me; because man is too poor, I personally come among man and give him "the path to riches," making him open his eyes. In this, am I not saving him? Is this not My compassion for man? Is love giving unconditionally? Is chastisement

only hate? I have explained to man from different perspectives, but he treats this as but words and doctrines. It is as if My utterances are second-grade goods, which are sold as write-offs in the hands of man. Thus, when I tell people that a great storm is coming to engulf the mountain village, no one thinks anything of it, only a few of them move their homes, their hearts doubtful. The rest do not move, as if indifferent, as if I am a swallow from the sky—they understand nothing of what I say. Only when the mountains topple and the earth is rent asunder do people think of My words, only then are they awoken from their dreams, but the time has already come, they are engulfed in the great flood, their corpses floating on the surface of the water. Seeing the misery in the world, I let out a sigh for man's misfortune. I expended much time, and paid a great price, for the sake of man's fate. In people's minds, I have no tear ducts—but I, this “freak” without tear ducts, have cried many tears for man. Man, however, knows nothing of this, he merely plays with the toys in his hands in the earth, as if I don't exist. Thus, in today's circumstances, people remain callous and dull-witted, they are still “frozen” in the basements, as if they are still lying in a cave. Seeing man's actions, My only choice is to leave ...

In people's eyes, I have done much that is good for man, and thus they look upon Me as a role model for the present age. Yet never have they regarded Me as the Ruler of man's fate and the Creator of all things. It is as if they do not understand Me. Although people once cried “Long live the understanding,” no one has spent much time analyzing the word “understanding,” showing that people have no desire to love Me. In today's times, people have never treasured Me, I have no place in their hearts. Could they show a true love for Me in the days of suffering to come? Man's righteousness remains something without form, something that cannot be seen or touched. What I want is man's heart, for in the human body the heart is what's most precious. Are My deeds not fit to be repaid with man's heart? Why do people not give Me their hearts? Why do they always hug them to their own breasts, unwilling to let them go? Can the heart of man ensure peace and happiness throughout people's lives? Why, when I ask things of people, do they always grab a handful of dust from the ground and fling it at Me? Is this man's crafty scheme? It is as if they are trying to trick a passerby who has nowhere to go, enticing them back to their home, where they turn nasty and murder them. People have also wanted to do such things to Me. It is as if they're an executioner who will kill

someone without blinking an eye, as if they are the king of devils, for whom it is second nature to kill people. But now people come before Me, still wishing to employ such means—yet they have their plans, and I have My countermeasures. Even though people do not love Me, how could I not make My countermeasures public to man at this time? I have infinite, immeasurable skill in handling man; every part of him is personally handled by Me, and personally processed by Me. Ultimately, I shall make man endure the pain to part from what he loves, and make him submit to My arrangements, and at that time, what will people have to complain about? Is all that I do not for the sake of man? In times gone by, I never told man of the steps of My work—but today, in a time that is unlike the past, because the content of My work is different, I have told people of My work in advance to prevent them falling down as a result of this. Is this not the vaccination that I have injected into man? For whatever reason, people have never seriously considered My words; it is as if there is hunger in their bellies and they are not picky about what they eat, which has weakened their stomachs. But people take their “healthy constitution” as capital and take no notice of the “doctor’s” admonishments. Seeing their imperviousness, I find Myself concerned for man. Because people are too small, and have yet to experience human life, they have no fear; in their hearts, the words “human life” don’t exist, they have no regard for them, and merely despise My words, as if I have become a rambling old lady. In sum, whatever the case, I hope that people can understand My heart, for I have no desire to send man into the land of death. I hope that man can understand what My mood is at this very moment, and be considerate of the burden I carry precisely this time.

April 26, 1992

THE THIRTY-SEVENTH UTTERANCE

Throughout the ages, all the work I have done—every stage of that work—has contained My appropriate methods of work. It is because of this that My beloved people have become more and more pure, and more and more suitable for My use. For the same reason, however, the unfortunate thing is that as My methods of work increase, the number of

people decreases, which causes people to sink into contemplation. Of course, My work today is no exception and most people are once again caught up in contemplation, so because of changes to My methods, there are a portion of people who will withdraw. It may be described this way: This was predestined by Me, but not done by Me. From the time of creation up to now, so many people have fallen and so many have lost their way due to the methods of My work, but I do not care about what people are like, whether they feel I am not affectionate or whether they feel I am too cruel, and no matter if people's understanding is correct or not, I avoid providing an explanation. Let us first have fellowship on the main point of this discussion so that everyone may have a thorough understanding, and so they can avoid any inexplicable suffering. I will not compel people to suffer in silence like a mute. Instead, I will describe everything clearly so people will not complain to Me, and one day all people will utter true praise in the midst of chastisement. Will that work? Does that meet people's requirements?

In the prologue to the era of chastisement, I shall first tell people the general meaning behind the "era" so that they do not offend Me. Namely, I will make the arrangement for My work, which shall be changed by no one, and I will absolutely not forgive anyone who alters it but will condemn them. Will you remember that? That is all forewarning. In the new methods all people must first understand that the first and foremost thing to achieve is to have an understanding of their own actual conditions. Before having gained a particular understanding of oneself, no one will be allowed to speak carelessly in the church, and I shall surely chastise those who go against this. From this day forward, all apostles shall be listed in the churches and forbidden from running all over the place; that bore little fruit. They all seemed to fulfill their duties but they were actually deceiving Me. Regardless of what the past was like, today it all passes away and must not be brought up again. Henceforth, the term "apostle" shall be abolished and never used again, so all people may come down from their positions and know themselves. This is of course for their salvation. A "position" is not a crown, it is merely a term of address. Do you understand My meaning? Those who lead the churches will still live the church life within their own churches, and of course, this is not a rigid rule. When necessary they may visit churches in coordination with other former apostles. The most crucial thing is that the fellowship of the churches must be increased unless no members of the churches are actually living the life of the church.

Nonetheless, I must emphasize that you must all unite to know yourselves and rebel against the great red dragon. This is My intention. It is not important how much people speak, but rather it is crucial that all My people be able to come together as one, which is the only way to truly bear witness. In the past, everyone said they understood themselves, but I've uttered countless words, and how much have you understood of yourselves? The higher one's position, the harder it is for them to put aside themselves. Furthermore, the greater one's hopes, the more they will suffer during chastisement. This is My salvation of mankind—do you understand? Don't just take this at face value. Doing so is too shallow and has no value; do you understand the underlying meaning? If people in the church are truly able to understand themselves, this demonstrates that this type of person truly loves Me. It's like the saying, "If you don't break bread with the people you will not understand their hardships." How do you understand these words? In the end, I will make all people gain understanding of themselves during chastisement, and have them sing and laugh during chastisement. Will you truly have the faith to satisfy Me? So what should you do in your practice? From now on, the affairs of each church will be handled by the appropriate persons in that church, and apostles will just live the life of the church. That's called "experiencing life." Do you understand?

Before chastisement has officially come upon mankind, I shall first do the "work of greeting" on people so that in the end they may all satisfy Me. Even for those who will withdraw, they must suffer and finish their testimony before leaving, otherwise I will not forgive them. This shows My disposition of intolerance of people's offenses, and My disposition of accomplishing what I say. Thereby, it fulfills the words from My mouth "I mean what I say, and what I mean shall be accomplished, and what I accomplish shall last forever." As the words leave My mouth, so does My Spirit begin His work. Who would dare to willfully play with the "toy" held in their hands? People must deferentially and obediently accept My chastisement, and who could escape it? Could there be another road but Me? Today I have allowed you to be upon the earth, and you cheer. Tomorrow I shall allow you into heaven and you will praise. The day after that, I shall have you below the ground where you will be chastised. Aren't these all requirements of My work? Who does not suffer misfortune, and who does not receive blessings for the sake of My requirements? Could you be the exception? As My people upon the earth, what should you do for

My requirements, for My will? Can it be that you praise My holy name with your mouth but in your heart detest Me? Doing work for Me, satisfying My heart, as well as understanding yourself and rebelling against the great red dragon are no easy tasks and you must pay the price to do so. When I say “price” what is your understanding of it? I won’t discuss it now as I do not give direct answers to people. Instead, I allow all of them to mull it over themselves, and afterward, use their actions and behavior to actually answer My questions. Are you able to do that?

April 27, 1992

THE THIRTY-EIGHTH UTTERANCE

Throughout mankind’s experience there has not been My figure, nor has there been the leadership of My words, and so I have always avoided man at a distance and then I departed from them. I despise mankind’s disobedience. I do not know why. It seems I have hated man since the beginning, and yet I feel deep sympathy for them. And so man looks upon Me with two hearts, for I love man, and I also hate man. Who among them shows true understanding of My love? And who can understand My hate? In My eyes, man is a dead thing, devoid of life, as if they were clay statues standing among all things. At times, man’s disobedience inspires My anger for them. When I lived among men, they would give a thin smile when I arrived suddenly, because they were always consciously seeking Me, as if I were playing with them on earth. They never took Me seriously, and so because of their attitude toward Me I had no choice but to “retire” from the “agency” of mankind. Still, I want to announce that although I have “retired,” My “pension” cannot be lacking by a single penny. Because of My “seniority” in the “agency” of mankind, I continue to demand payment from them, payment which I am owed. Although man has left Me, how could they escape My grasp? I loosened My grip on them to a certain extent, allowing them to indulge in their fleshly desires, and so they dared to be unbridled, without restraint, and it can be seen that they did not truly love Me, as they lived in the flesh. Could it be that true love is to be gained from flesh? Could it be that all I ask of man is the “love” of the flesh? If this were truly the

case, then what value would man have? They are all worthless trash! Was it not for My enduring “supernatural power,” I would have left man long ago—why even bother staying with them and accepting man’s “bullying”? But I endured. I wanted to get to the bottom of the business of man. Once I have finished My work on the earth I will ascend high into the sky to judge the “master” of all things; this is My primary work, for I already despise man so much. Who would not hate his enemy? Who would not exterminate his enemy? In heaven, Satan is My enemy, on earth, man is My foe. Because of the union between the heaven and earth, nine generations of theirs should be considered guilty by association, and none will be pardoned. Who told them to resist Me? Who told them to disobey Me? Why is it that man cannot be disentangled from their old nature? Why is it that their flesh is always multiplying within them? All of this is evidence of My judgment of man. Who dares not succumb to the facts? Who dares say My judgment is colored by emotion? I am different from man, so I have departed from them, for I simply am not human.

Everything I do is for a reason; when man “reveals” the “truth” to Me, I escort them to the “execution ground,” as mankind’s guilt is enough to merit My chastisement. And so I do not chastise people blindly; rather, My chastisement upon them always fits the truth of their sins. Otherwise mankind would never bow down and admit their guilt to Me because of their rebelliousness. People all reluctantly bow their heads because of the current situation, but their hearts remain unconvinced. I give people “barium” to drink, and so their organs inside of them appear clear before a “lens”; the filth and impurity within man’s belly remains uneradicated. Various kinds of filth flow through their veins, and so the poison within them grows. Since man has lived like this for so long they have grown accustomed to it and do not find it strange. As a result, the germs within them mature, becoming their nature, and everyone lives under their domination. This is why people are like wild horses, running about all over the place. However, they never fully concede this but just nod their heads to show that they are “convinced.” The truth is that man doesn’t take My word to heart. If they took My word as a remedy, then they would “follow the doctor’s orders,” and allow the remedy to cure the sickness inside of them. However, in My heart, the way they behave cannot fulfill this wish, and so I can only “bite the bullet,” and continue speaking to them. Whether they listen or not, I am only doing My duty. Man is not willing

to enjoy My blessings and would undergo the torment of hell, so I can do nothing more than to accede to their request. However, so that My name and My Spirit are not shamed in hell, I will first discipline them and then “submit” to their wishes, and make it so they can experience “whole-hearted joy.” I am not willing to allow man to shame Me under My own banner anytime or anywhere, which is why I discipline them time and time again. Without the constraint of the stern words I speak, how could man still be standing before Me today? Don’t people refrain from sin only because they fear I will go away? Is it not true that they do not complain only because they fear chastisement? Whose will is only for the sake of My plan? People all think that I am divinity that lacks “quality of intellect,” but who can understand that I am able to see through everything in humanity? It is precisely as the people say, “Why hit a nail with a sledgehammer?” Man “loves” Me, not because their love for Me is inborn, but because they fear chastisement. Who among men was born loving Me? Who treats Me as if I were their own heart? And so I sum this up with a maxim for the human world: Among men, there are none who love Me.

As I want to bring My work on earth to an end, I have hastened the pace of My work this way lest man be flung far from Me, so far that they fall into the boundless ocean. It is because I have told them the reality of things in advance that they are somewhat on guard. If not for this, who would raise the sails when about to be faced with harsh wind and waves? People are all doing the work of vigilance. It is as though I have become a “robber” in their eyes. They fear that I will take from them all the things in their homes, and so they all push against their “doors” with all the strength they can muster, deathly afraid that I will break in suddenly. When I see them behave like cowardly rats, I leave in silence. In man’s imagination, it seems an “apocalypse” is coming to the world, and so they all flee in disarray, scared out of their wits. It is only then that I can see the ghosts wandering the earth. I cannot help but laugh, and amidst the sound of My laughter man is surprised and terrified. It is then that I realize the truth, and so I hold back My smile, and look over the earth no longer, instead returning to My original plan. No longer will I regard man as a model that serves as specimen for My research, because they are nothing more than scraps. Once I discard them, they no longer have any use—they are bits of waste. At this time, I will obliterate them and cast them into the fire. In the mind of man, My judgment, majesty,

and wrath contain My mercy and lovingkindness. But little do they know that I have long overlooked their weaknesses, and that I long ago retracted My mercy and lovingkindness, and that is why they are in the state they are in now. No man can know Me, nor can they understand My words or see My face, nor can they make sense of My will. Is this not the current state of man? Then how can one say I have mercy or lovingkindness? I do not care for their weaknesses, and I do not take into consideration their inadequacies. Is this still My mercy and lovingkindness? And still My love for them? People all believe that I filter My speech for the sake of convention, and so they do not believe the words I speak. But who understands "Since this is a different era My mercy and lovingkindness are not present now; yet I am always God who does as He says"? I am amongst mankind, and in people's minds they see Me as the Most High, and so man believes that I love to speak through My wisdom. Thus, man always takes My word with a grain of salt. But who can comprehend the rules behind My speech? Who can grasp the origins of My words? Who can fathom what I actually want to accomplish? Who can see through the details of the conclusion of My management plan? Who can become a confidant to Me? Of all things, who other than Me can understand what exactly I'm doing? And who can know My ultimate purpose?

April 30, 1992

THE THIRTY-NINTH UTTERANCE

Each day I move above the universes, observing all the things created by My hand. Above the heavens is My place of rest, and beneath them is the land in which I move. I rule everything among all that there is, I command everything among all things, causing all there is to follow the course of nature and to submit to the command of nature. Because I despise those who are disobedient, and loathe those who oppose Me and do not fall into rank, I shall make everything submit beneath My arrangements, without resistance, I shall make all within the universe orderly. Who still dares to resist Me as they please? Who dares not obey the arrangements of My hand? How could man have any "interest" in rebelling against Me? I shall bring people before their "ancestors," shall

make their ancestors lead them back to their families, and they shall not be allowed to rebel against their ancestors and return to My side. Such is My plan. Today, My Spirit moves across the earth, assigning numbers for all kinds of people, marking different signs on every sort of person, so that their ancestors can successfully guide them back to their families and I need not continue “worrying” about them, which is too bothersome; thus, I also divide the labor, and distribute the efforts. This is part of My plan, and can be disrupted by no man. I shall select suitable representatives from all that there is to manage all things, bringing about the orderly submission of all before Me. I frequently wander above the heavens, and often walk beneath them. Watching the great world in which people come and go, observing mankind, densely packed upon the earth, and seeing the birds and the beasts that live upon the planet, I can’t help but feel emotional in My heart. Because, at the time of the creation, I made all things, and the entirety of everything performs its duty in its own place under My arrangements, I laugh from up high, and when all things beneath the heavens hear the sound of My laughter, they are immediately inspired, for at this moment My great enterprise is completed. I add the wisdom of heaven within man, causing him to represent Me among all things, for I created man in order for him to be My representative, not defying Me but praising Me in the depths of his heart. And who is able to achieve these simple words? Why does man always keep his heart for himself? Is his heart not for Me? It is not that I ask things of man unconditionally, but that he has always belonged to Me. How could I casually give away to others the things that belong to Me? How could I give “clothing” I have made to someone else to wear? In people’s eyes, it is as if I have lost My mind, suffering from a mental illness, and understand nothing of human ways, it is as if I am an imbecile. And so, people always look upon Me as a naïf, but they never truly love Me. Because all that man does is in order to deliberately fool Me, I eradicate all mankind in a fit of wrath. Among all the things I created, only mankind is always trying to come up with ways to trick Me, and it is because of this that I say that man is “ruler” of all things.

Today, I cast all people into the “great furnace” to be refined. I stand up high watching closely as people burn in the fire and, forced by the flames, people offer forth the facts. This is one of the means by which I work. If it were not thus, people would profess themselves to be “humble,” and no one would be willing to be the first to open their

mouths to speak of their own experiences, but all would just look at each other. This is precisely the crystallization of My wisdom, for I predestined the matters of today before the ages. Thus, people unwittingly enter the furnace, as if they have been led there by a rope, as if they have grown numb. None can escape the onslaught of the blaze, they “attack” each other, they “rush about in rejoice,” still fretting about their own destiny in the furnace, deeply afraid that they will be burnt to death. When I stir up the fire, it instantly grows, surging into the sky, and the flames frequently stick to My robes, as if trying to pull them into the furnace. People watch Me with wide eyes. Straight away, I follow the fire into the furnace, and at this moment, the flames grow, and people cry out. I wander amidst the blaze. The flames abound, but they have no intention of harming Me, and I hand over the robes upon My body to the flames once again—yet they keep their distance from Me. Only then do people clearly see My true face by the light of the flames. Because they are amidst the scorching of the furnace, they flee in all directions because of My face, and the furnace immediately begins to “boil.” All who are in the flames behold the Son of man, who is refined in the blaze. Though the clothes on His body are ordinary, they are of the utmost beauty; though the shoes upon His feet are unremarkable, they provoke great envy; a fiery luster radiates from His face, His eyes glitter, and it seems that it is because of the light in His eyes that people see His true face clearly. People are awestruck, and they see a white garment upon His body, and His hair, white as wool, hangs down to His shoulders. Notably, a gold girdle about His breast shines with a blinding light, while the shoes upon His feet are even more impressive. And because the shoes worn by the Son of man remain amidst the fire, people believe them wondrous. Only during bursts of pain do people behold the mouth of the Son of man. Although they are amidst the refinement of fire, they do not understand any words from the mouth of the Son of man, and thus, at this moment, they hear nothing more of the pleasing voice of the Son of man, but see a sharp sword contained within His mouth, and He says no more, but His sword hurts man. Besieged by the flames, people endure pain. Because of their curiosity, they continue to look upon the Son of man’s extraordinary appearance, and only at this moment do they discover that the seven stars in His hand have disappeared. Because the Son of man is in the furnace, and not upon earth, the seven stars in His hand are taken away, for they are but a metaphor. At this moment, they are

no longer mentioned, but allocated to the various parts of the Son of man. In people's memories, the existence of the seven stars brings discomfort. Today, I no longer make things hard for man, I take away the seven stars from the Son of man, and combine all parts of the Son of man into a whole. Only at this moment does man see My entire appearance. No more will people separate My Spirit from My flesh, for I have ascended from earth to upon high. People have beheld My true face, they no longer break Me apart, and I no longer endure the vilification of man. Because I walk into the great furnace alongside man, he still relies on Me, he senses My existence in his consciousness. Thus, all that is pure gold gradually amasses with Me amidst the burning of fire, which is the very moment when each is classed according to kind. I categorize each type of "metal," causing them all to return to their families, and only now do all things begin to be rejuvenated ...

It is because man is so tainted that I throw him into the furnace to be burnt. Yet he is not eradicated by the flames, but refined, that I might take pleasure in him—for what I want is something made of pure gold, without impurities, not dirty, contaminated things. People don't understand My mood, so before climbing on the "operating table" they are beset by anxiety, as if, after dissecting them, I'm going to murder them there and then as they lie on the operating table. I understand people's mood, and thus I seem to be a member of mankind. I have great compassion for man's "misfortune," and I don't know why man has "fallen ill." If he were healthy, and without deformity, what need would there be to pay a price, and to spend time upon the operating table? But the facts cannot be retracted—who told man to pay no attention to "food hygiene"? Who told him to pay no attention to being healthy? Today, what other means do I have? To show My compassion for man, I enter the "operating room" together with him—and who told Me to love man? Thus, I personally pick up the "surgeon's knife" and begin to "operate" on man to prevent any sequelae. Because of My loyalty to man, people shed tears amidst the pain to show their gratitude to Me. People believe that I value righteousness, that I shall lend a hand when My "friends" are in difficulty, and people are even more grateful for My kindness, and say they will send Me "gifts" when the illness is cured—but I pay no heed to their expression, and instead focus on operating on man. Because of man's physical weakness, under the effect of knife he screws shut his eyes and lies shocked on the

operating table—yet I take no notice, I simply continue to do the work in My hands. When the operation has finished, people have escaped from the “tiger’s jaws.” I nourish them with rich nutrients, and though they don’t know it, the nutrients within them gradually increase. Then I smile at them, and they only see My true face clearly after they have recovered their health, and so they love Me more, they take Me as their father—and is this not the connection between heaven and earth?

May 4, 1992

THE FORTIETH UTTERANCE

People fixate upon My every move, as if I am about to bring down the heavens, and they are always bewildered by My doings, as if My deeds are utterly unfathomable to them. Thus, they take their cue from Me in all they do, deeply afraid that they will offend Heaven and be cast into the “world of mortals.” I do not try to get a hold on people, but make their deficiencies the target of My work. At this moment, they are very happy, and come to rely on Me. When I give to man, people love Me as they love their own lives, but when I ask for things from them, they shun Me. Why is this? Can’t they even put the “fairness and reasonableness” of the world of man into practice? Why do I make such demands of people over and over again? Is it really the case that I have nothing? People treat Me like a beggar. When I ask for things from them, they hold up their “leftovers” before Me for Me to “enjoy,” and even say they’re taking special care of Me. I look at their ugly faces and oddities, and I once again depart from man. Under such circumstances, people remain uncomprehending, and once more take back the things I have denied them, awaiting My return. I have expended much time, and paid a great price, for the sake of man—but at this time, for an unknown reason, people’s consciences remain ever incapable of performing their original function. As a result, I list their persistent doubts among the “words of mystery,” to serve as “reference” for future generations, because these are the “scientific research results” born of people’s “hard work”; how could I casually delete them? Wouldn’t this be “letting down” people’s good intentions? For I do, after all, have a conscience, I do not engage in crafty, conniving acts with man—are My

deeds not thus? Is this not the “fairness and reasonableness” spoken of by man? Among man, I have worked unceasingly up to the present. With the arrival of times like today, people still don’t know Me, they still treat Me like a stranger, and even, because I have taken them to a “dead end,” grow more hateful toward Me. At this time, the love in their hearts has long since disappeared without a trace. I’m not exaggerating, much less am I belittling man. I can love man for eternity, and I can also hate him for eternity, and this will never change, for I have perseverance. Yet man is not possessed of this perseverance, he always blows hot and cold toward Me, he always only pays a little attention to Me when I open My mouth, and when I shut My mouth and say nothing, he soon becomes lost among the waves of the big world. Thus, I condense this into another aphorism: People lack perseverance, and thus they are incapable of fulfilling My heart.

Whilst people are dreaming, I travel the countries of the world sprinkling the “odor of death” in My hands among man. All people immediately leave behind vitality and enter the next tier of human life. Amongst mankind, no longer can any living things be seen, corpses are scattered everywhere, things that are filled with vitality immediately disappear without a trace, and the suffocating smell of corpses pervades the land. I immediately cover My face and depart from man, for I am beginning the next step of work, giving those who have come alive a place to live and causing all people to live in an ideal land. This is the blessed land—a land without sorrow or sighs—that I prepared for man. The water gushing from the valley springs is pristine, clear enough to see the bottom, it flows without cease and never runs dry, people live in harmony with God, the birds sing, and amidst the gentle breeze and warm sun, heaven and earth are both at rest. Today, here, the corpses of all people lie about in disarray. Without people knowing, I release the pestilence in My hands, and the bodies of man decay, leaving not a trace of flesh from head to toe, and I go far away from man. Never again will I congregate with man, never again will I come among man, for the final stage of My entire management has come to an end, and I will not create mankind again, will not pay any heed to man again. After reading the words from My mouth, people all lose hope, for they don’t want to die—but who does not “die” for the sake of “coming alive”? When I tell people I lack the magic to make them come alive, they burst out crying in pain; indeed, although I am the Creator, I only have the power to make people die, and lack the capability to make

them come alive. In this, I apologize to man. Thus, I told man in advance that “I owe him an unpayable debt”—yet he thought I was being polite. Today, with the advent of the facts, I still say this. I won’t betray the facts when I speak. In their conceptions, people believe there are many means by which I speak, and so they always clutch the words I give them whilst hoping for something else. Are these not the erroneous motivations of man? It is under these circumstances that I dare to “boldly” say that man does not truly love Me. I would not turn My back on conscience and distort the facts, for I would not take people into their ideal land; in the end, when My work finishes, I shall lead them to the land of death. So people had best not complain about Me—isn’t it because people “love” Me? Isn’t it because their desire for blessings is too strong? If people didn’t want to seek blessings, how could there be this “misfortune”? Because of people’s “loyalty” toward Me, because they have followed Me for many years, working hard despite never making any contribution, I reveal to them a little of what’s going on in the secret chamber: Given that, today, My work has yet to reach a certain point and people have yet to be cast into the fiery pit, I advise them to leave as soon as they can—all who remain will likely suffer misfortune and little luck in the end, they still won’t be able to avoid death. I open wide the “door to riches” for them; whosoever is willing to leave should hit the road as soon as they can—if they wait until the arrival of chastisement, it will be too late. These words are not mockery—they are true facts. My words are uttered to man in good conscience, and if you don’t go now, when will you? Are people truly able to trust in My words?

I’ve never given much thought to the fate of man; I simply follow My own will, unconstrained by people. How could I withdraw My hand because of their fears? Throughout the whole of My management plan, never have I made any extra arrangements for the experiences of man. I merely act according to My original plan. In the past, people “offered up” themselves for Me and I was neither hot nor cold toward them. Today, they have “sacrificed” themselves for Me, and I remain neither hot nor cold toward them. I do not forget Myself because people sacrifice their lives for Me, nor am I overcome with tremendous joy, but continue to send them to the execution ground in accordance with My plan. I pay no heed to their attitude during confession—how could My frosty, cold heart be touched by the hearts of man? Am I one of the emotional animals among mankind? Many times have I reminded

people that I am without emotion, but they merely smile, believing I'm only being polite. I have said that "I am ignorant of the life philosophies of the world of man," but people have never thought so, and said that the means by which I speak are so many. Because of the constraints of this conception of man, I know not with what tone, and by what means, to speak to people—and so, with no other choice, I can but bluntly speak with the tone of telling them. What else can I do? The means by which people speak are so many—they say "I do not rely on emotions but practice righteousness," which is the kind of slogan they have cried for many years, but they are unable to act in accordance with their words, their words are empty—so I say that people lack the ability for "their words and accomplishments occur simultaneously." In their hearts, people believe that acting thus is emulating Me—yet I have no interest in their emulation, I'm sick and tired of it. Why do people always turn against the One who feeds them? Have I given man too little? Why do people always secretly worship Satan behind My back? It is as if they work for Me and the monthly salary I give them is insufficient to cover their living costs, because of which they look for another job outside working hours in order to double their wages—for people's expenditure is too great, and they don't seem to know how to get by. If it were really thus, I'd ask them to leave My "factory." Long ago I explained to man that working for Me doesn't involve any special treatment: Without exception, I treat people fairly and reasonably, adopting a system of "work hard gain more, work less gain less, do no work gain nothing." When I speak, I hold nothing back; if anyone believes My "factory rules" to be too strict, they should get out immediately, I'll pay for their "traveling expenses." I'm "lenient" in My handling of such people, I do not force them to stay. Among these innumerable people, could I not find a "worker" who is after My own heart? People shouldn't underestimate Me! If people still disobey Me and want to seek "employment" elsewhere, I won't force them—I'd welcome it, I have no choice! Is it not because I have too many "rules and regulations"?

May 8, 1992

THE FORTY-FIRST UTTERANCE

I once took on a great undertaking among men, but they did not notice, and so I had to use My word to reveal it to them. And yet, man still could not understand My words, and remained ignorant of the objective of My plan. And so because of the deficiencies and shortcomings of man, they did things to interrupt My management, and unclean spirits took the opportunity to manifest, making mankind their victims, until they were tortured by the unclean spirits and became defiled all over. It was at this time that I saw man's intent and purpose. I sighed from the mist: Why must man always act for his own interests? Are My chastisements not meant to make them perfect? Am I trying to discourage them? The language of man is very beautiful, and soft, and yet the actions of men are extremely terrible. Why is it that My requirements of man always come to nothing? Is it as if I were asking a dog to climb a tree? Am I trying to create trouble out of nothing? As I carry out My entire management plan, I have created various "experimental plots," however due to poor terrain, and due to too many years without sunlight, the terrain is constantly changing, causing it to break down, and so in My memory, I have forsaken countless plots of this type. And still now, much of the terrain continues to change. If someday the earth really changes to another type, I will readily cast it aside—is that not the stage I am currently at in My work? But man doesn't have the slightest sense of this. They are only being chastised under My guidance. Why bother? Am I a God who came in order to chastise man? In the heavens, I once planned that once I was among men, I would unify with them, so that all those I love could be close to Me with nothing to divide us. However, at the present, in the circumstances of today, not only are we not in contact, what's more, they keep their distance from Me because of My chastisement. I do not weep for their absence. What can be done? Men are all performers who go along with the group. I could let men slip from My grasp, and even more so I will be able to let them return to My factory from foreign lands. At this time, what complaints could they have? What can man do to Me? Are men not easily swayed? And yet, I do not harm man for this fault, but rather give them My nutrition. Who made them act powerless? Who made them lack nutrition? I move the cold hearts of man with My warm embrace, who else can do such a thing? Why have I

expanded this work among men? Can man truly understand My heart?

Among all of the people I have chosen, I have engaged in trade, and so there is always a coming and going of men in My home, in an unending flow. They all engage in various formalities in My place, as if they were discussing business with Me, so much so that My work is so busy that at times I don't have the chance to handle all of the squabbles of men. I urge men not to be a thorn in My side, and to steer their own ships rather than constantly relying on Me. They must not always act like children in My home; what benefit is that? My work is great business. It is not some neighborhood store, or little shop. Men always fail to understand My frame of mind, apparently deliberately jesting. It would seem man loves to loaf around like a child, never considering serious business, and so many fail to fulfill the "homework" I lay out for them. And so how dare these men show their face to the "teacher"? Why is it they never attend to their duties? What kind of thing is the heart of man? Even now I am unclear. Why is it the hearts of men are always changing? Like a day in June, from time to time the scorching sun is ruthless, other times the clouds are dark and dense, and others the fierce wind howls. So why is it men are unable to learn from their experiences? Perhaps this is an exaggeration. Men don't know to bring an umbrella during the rainy season, so due to their ignorance they have been soaked by the sudden appearance of rain from the heavens countless times, as if I were deliberately teasing them and they were always being assaulted by the heaven's rain. Or perhaps it is that I am too "cruel," making everyone absent-minded and thus scatterbrained, constantly at a loss for what to do. No man has ever truly grasped the purpose or significance of My work. So they all do the work of causing themselves trouble, and chastising themselves. Could it be that I am deliberately chastising them? Why do men make trouble for themselves? Why do they always walk right into the trap? Why don't they negotiate with Me, but instead find work for themselves? Could it be that I am giving mankind so little?

I published My first work among all men, and as My work made people admire it too much, they were all careful in their study of it, and through this attentive study they had much to gain. It seems My work is like a convoluted, amazing novel, like a romantic prose poem, like the talks of a political program, like a complicated mix of economic common sense. As My work is so rich, there are many differing opinions on it, and no one can provide a summary of the preface of My work.

Although man has “outstanding” knowledge and talent, just this work of Mine is enough to baffle all the heroes. While men say “blood may flow, tears may be shed, but one must not hang one’s head,” they are unconsciously hanging their heads, in expression of their surrender to My work. Man has summarized what he learned through his experiences, saying that^[a] it is as if My work is a heavenly book that has dropped from the sky, but I urge man not to be oversensitive. In My view, what I have said is all very conventional; however, I hope that from The Encyclopedia of Life in My work, people are able to find the way of livelihood, and from Man’s Destination, they may find the meaning of life, and from The Secrets of the Heavens, they may find My will, and from The Path of Mankind, they can discover the art of living. Would this not be even better? I do not force man; for those who are not interested in My work, I will give them a “refund” on My book, plus a “service charge.” I do not make man act reluctantly. As the author of this book, My only hope is that readers will love My work, but what people enjoy is always different. And so I urge men not to compromise their future prospects for the sake of saving face. If that was the case, how could I, kindhearted as I am, bear such great disgrace? If you love My work, I hope that you will relay to Me your own precious suggestions, so that I can improve My writing, and thus through man’s faults improve the content of My writing. This benefits both the author and the reader, does it not? I don’t know if this can be considered correct. Perhaps in this way I can enhance My writing ability, and strengthen our companionship. On the whole, I hope that all may cooperate with My work, without interruption, so that My word may be dispersed to every family and home, and so that all of people on earth can live amid My word. This is My goal. I hope that through The Chapter on Life in My words all men may have something to gain, such as life maxims, or the knowledge of^[b] the faults among mankind, or what it is I require of man, or the “secrets” of the people of the kingdom today. However, I urge men to take a look at The Scandals of Man Today; this can be beneficial to all. You may as well also read The Latest Secret, which can be even more beneficial for people’s lives. There’s also Hot Topics—isn’t this even more beneficial for people’s lives? There is

Footnotes:

a. The original text omits “saying that.”

b. The original text omits “the knowledge of.”

no harm in using My advice, and seeing if it has any effect, and relating to Me how you feel after you've read it, so that I may prescribe the correct medicine, which in the end can completely eradicate the illnesses of mankind. I don't know how My suggestions will work, but I hope that you can use them as a reference. What do you think?

May 12, 1992

THE FORTY-SECOND UTTERANCE

As soon as the new work begins, all people have a new entry, and they advance with Me hand-in-hand, we walk on the great road of the kingdom together, and there is great intimacy between man and Me. To show My feelings, to display My attitude toward man, I have always spoken to man. Part of these words, however, may hurt people, while some of them may be of great help to them, and so I advise people to listen more closely to what comes from My mouth. My utterances might not be elegant and refined, but they are all the words from the bottom of My heart. Because man was originally My friend, I have continued to carry out My work among man, and man, too, does his utmost to cooperate with Me, deeply afraid of interrupting My work. At this moment, My heart is filled with great delight, for I have gained a portion of people, and so My "business" is no longer in a slump, it is no longer empty words, and My "franchise market" is no longer performing sluggishly. People are sensible after all, they are all willing to "dedicate themselves" for My name and My glory, and in this way My "franchise department" gains some new "goods," and so in the spiritual realm many "customers" come to buy My "goods." Only at this moment do I gain glory, only then are the words spoken from My mouth no longer empty words. I have been triumphant, and have returned in victory, and all people celebrate Me. To show its admiration for Me, to show that it yields beneath My knees, at this moment the great red dragon also comes to "celebrate," and I am glorified in this. From the time of creation until today, I have fought many victorious battles, and have done many admirable things. Many people once celebrated Me, and offered praise to Me, and danced for Me. Although these were stirring scenes, and unforgettable, I never

showed My smile, for I had yet to conquer man, and was merely doing part of the work similar to the creation. Today is unlike the past. I give a smile upon the throne, I have conquered man, and people all bow down in worship before Me. The people of today are not those of the past. When has My work not been for the sake of the present? When has it not been for My glory? For the sake of a brighter tomorrow, I shall make plain all of My work in man many times over, so that all of My glory may “rest” in man, who was created. I shall take this as the principle of My work. Those who are willing to cooperate with Me, rise up and work hard so that more of My glory may fill the firmament. Now is the time to make the most of one's talents. All those who are beneath the care and protection of My love have the chance to put their abilities to use here, in My place, and I shall maneuver all things to “turn” for My work. The birds flying in the sky are My glory in the sky, the seas upon the earth are My doings upon the earth, the master of all things is My manifestation among all things, and I employ all that there is upon the earth as the capital for My management, causing all things to multiply, flourish, and burst with life.

At the time of creation, I had already determined that My work on earth would come to a complete end in the final age. When My work ends is the very time that all of My doings shall be made manifest in the firmament. I shall make the people on earth acknowledge My doings, and before the “judgment seat,” My deeds shall be proven, so that they are acknowledged among people across the earth, who shall yield. Thus, afterward, I shall embark upon an enterprise never before carried out in ages past. From today onward, I shall make plain My deeds step-by-step, so that My wisdom, My wondrousness, and My unfathomability shall be acknowledged and proven in every sphere of society. In particular, before all the ruling parties on earth there shall be even greater acknowledgment of My deeds, such that My doings shall be judged by “judges,” and “defended” by “lawyers,” and thus My doings shall be acknowledged, causing all people to lower their heads and yield. From this time onward, My actions shall be recognized by every sphere of society, and this will be the moment when I gain all glory on earth. At such time, I shall appear to man and no longer be hidden. At present, My deeds have yet to reach their climax. My work is progressing onward, and when it reaches its zenith is when it shall finish. I shall completely conquer the people of all nations, I shall cause ferocious beasts to become tame as lambs before Me, and shall

cause the great red dragon to submit before Me like the people on earth. I shall defeat all My enemies in heaven, and shall cause all of My adversaries on earth to be conquered. This is My plan, and the wondrousness of My deeds. Man can only live under the influence of nature beneath My guidance—he cannot make his own decisions! Who can escape My hand? I have categorized all of nature, causing it to exist amid laws, and it is only because of this that there are such laws as the warmth of spring and coolness of autumn upon earth. The reason why the flowers on earth wither in winter and blossom in summer is because of the wondrousness of My hand, the reason why the geese fly south in winter is because I adjust the temperature, and the reason why the seas roar is because I want to drown the things upon the surface. What is not arranged by Me? From this moment onward, man’s “natural economics” are entirely vanquished by My words, and people no longer eradicate My presence because of the existence of “natural laws.” Who will ever again deny the existence of the Ruler of all things? In heaven, I am Head; among all things, I am the Lord; and among all people, I am foremost. Who dares easily cover this with “paint”? Could falsehoods disrupt the existence of the truth? At this precious opportunity, I once again begin the work in My hands, no longer suffering man’s interference, keeping the machines turning.

I have added various “seasonings” among My words, and thus it is as if I am man’s senior chef. Although people don’t know what seasoning has been added, they relish the taste; holding the “plate,” they all savor the “dishes” I have prepared. I don’t know why, people always want to eat more of the dishes that I personally prepare. It is as if they look too highly upon Me, as if they see Me as the highest of all condiments, and have no regard for others at all. Because I have too much self-respect, I wish not to smash others’ “iron rice bowl” for My own reasons. Thus, I take the chance to step back from the kitchen and allow others the chance to distinguish themselves. Only in this way is My heart steadfast; I don’t want to make people look up to Me and look down on others, that’s not right. What is the value of having a place in people’s hearts? Am I really that boorish and unreasonable? Am I really willing to sit in a position? If so, then why do I embark on such a great enterprise? I wish not to struggle for fame and fortune against others, I disdain earthly fame and fortune, this is not what I pursue. I do not see man as a role model, I do not fight or snatch, but make a living by relying on My “craft,” and do not commit unconscionable acts. Thus,

when I walk around the earth, I act first and ask for “payment for handiwork” later—only this is the fairness and reasonableness spoken of by man, there’s no exaggeration in this, it is not in the least bit reduced, I speak as per the original meaning of the facts. I walk back and forth among man, searching for those who are fair and reasonable, yet there has been no effect. And because people love to bargain, the price is either too high or too low, and so I am still doing the duty in My hands. Today, I still don’t know why man does not abide by his duty, why he does not know how great his stature is. People don’t even know whether it is several grams or several liang.^[a] And thus, they still deceive Me. It is as if all of My work has been in vain, as if My words are but an echo in the great mountains, and no one has ever perceived the roots of My words and utterances. And so I use this as the foundation to sum up the third aphorism: People do not know Me, for they do not see Me. It is as if, having eaten My words, people drink some medicine to aid digestion, and because the side effects of the medicine are so strong, they suffer memory loss, and so My words become what is forgotten, the place where I am becomes the corner they forget, and because of this I sigh. Why have I done so much work, yet there is no proof of it in people? Have I not put in enough effort? Or is it because I have not grasped what man needs? I’ve run out of ideas in this, My only choice is to use My administrative decrees to conquer all people. I shall no longer be a loving mother, but shall manage all mankind as a stern father!

May 15, 1992

THE FORTY-THIRD UTTERANCE

Perhaps it is only on account of My administrative decrees that people have taken a great “interest” in My words. Were they not governed by My administrative decrees, they would all be howling like tigers that have just been disturbed. Daily I wander above the clouds, watching the humanity that covers the earth as they bustle about,

Footnotes:

a. The “liang” is a Chinese weight measurement, one liang is 50 grams.

restrained by Me by means of My administrative decrees. This is the only way to keep the human race in an orderly state, and so I have perpetuated My administrative decrees. From this time forth, those on earth receive all manner of chastisements on account of My administrative decrees, and as these chastisements descend on them all humanity sets up a loud clamor and flees in every direction. At this moment, the nations of the earth immediately perish, the boundaries between nation and nation cease to exist, place is no longer divided from place, and there is nothing to sunder man from man. I begin to do the “ideological work” in the midst of humanity, so that people may coexist peacefully one with another, no longer fighting, and, as I build bridges and establish connections in mankind’s midst, people become united. I shall fill the empyrean with the manifestations of My working, so that everything on earth falls prostrate under My power, implementing My plan for “global unity” and bringing this one wish of Mine to fruition, and so that humanity will no longer “roam about” on the face of the earth but find a suitable destination without delay. I take thought for the human race in every way, making it so that all mankind will soon come to live in a land of peace and happiness, so that the days of their lives will no longer be sad and desolate, and so that My plan will not come to naught upon the earth. Because man exists there, I shall build My nation upon the earth, for a part of the manifestation of My glory is upon the earth. In heaven above, I shall set My cities to rights and so make everything new both above and below. I shall render all that exists both above and below heaven into one unity, so that all things on earth will be united with all that is in heaven. This is My plan, it is what I shall accomplish in the final age—let no one interfere with this part of My work! Extending My work into the nations of the Gentiles is the last part of My work on earth. No one is able to fathom the work that I shall do, and so people are completely befuddled. And because I am busily occupied by My work on earth, people take the opportunity to “play around.” To keep them from being too unruly, I have first placed them under My chastisement to endure the discipline of the lake of fire. This is one step in My work, and I shall use the might of the lake of fire to accomplish this work of Mine, otherwise it would be impossible to carry out My work. I shall cause human beings throughout the universe to submit before My throne, dividing them into different categories according to My judgment, classifying them according to

these categories, and further sorting them into their families, so that the whole of humanity will cease to disobey Me, falling instead into a neat and orderly arrangement according to the categories that I have named—let no one move about at random! Above and below the universe, I have wrought new work; above and below the universe, all humanity falls dazed and dumbstruck by My sudden appearance, their horizons exploded as never before by My open appearance. Is not today exactly like this?

I have taken the first stride and initiated the first part of My work among all nations and all peoples. I shall not disrupt My plan to begin anew: The order of work among the Gentile nations has been established in accordance with the procedures of My work in heaven. When all human beings lift up their eyes to look upon My every gesture and action, that is when I cast a fog upon the world. Men's eyes dimmed at once, they are unable to make out any direction, like sheep in a desert waste, and, when the gale starts howling, their cries are drowned by the howling wind. Amid the waves of the wind, human forms can faintly be seen, but no human voice can be heard—even though men are shouting at the top of their voice, the effort is futile. At this time, humanity weeps and wails loudly, hoping that a savior will suddenly drop out of the sky to lead them out of the boundless desert. But, no matter how great their faith, the savior remains immovable, and man's hopes are dashed: The fire of faith that has been lit is blown out by the gale from the desert, and man lies prostrate in a barren and uninhabited place, nevermore to raise up a blazing torch, and falls senseless into a coma.... Seizing the moment, I cause an oasis to appear before man's eyes. But, while his heart may be overjoyed, man's body is too frail to respond, lying limp in every extremity; even though he sees the beautiful fruits growing in the oasis, he lacks the strength to pluck them, because man's "internal resources" have all been consumed till there's nothing left of them. I take the things man needs and offer them to him, but all he does is flash a fleeting smile, his face completely cheerless: Every jot of humanity's strength has disappeared without a trace, vanishing upon the moving air. For this reason, man's face is entirely without expression, only a single ray of affection radiating from his bloodshot eyes, with the gentle benevolence like that of a mother watching over her child. From time to time, man's dry, cracked lips make a pulsating motion, as if about to speak but lacking the strength to do so. I give man some water, but all he does is shake his head. From

these erratic and unpredictable actions, I learn that man has already lost all hope in his own self, and is only watching Me with a look of supplication in his eyes, as if pleading for something. But, ignorant of the customs and mores of mankind, I am bewildered by humanity's facial expressions and actions. It is only at this moment that I suddenly discover that the days of man's existence are fast drawing to a close, and I turn a sympathetic gaze toward him. And it is only at this moment that man shows a smile of pleasure, nodding his head at Me, as if he's settled up his every wish. Humanity is no longer sad; on earth, people complain no more of life's emptiness, and desist from all dealings with "life." Thenceforth, there will be no more sighs on earth, and the days that the human race will live shall be filled with delight....

I shall dispose of man's affairs properly before going about My own work, lest humanity keep on intruding upon My work. Man's affairs are not My main theme, the affairs of humankind are too inconsequential. Because man's capacity is too narrow—it appears that humanity is unwilling to show mercy even to an ant, or that ants are mankind's enemies—there is always a ruckus going on among men. Listening to the ruckus that men make, I depart once more and give their tales no further heed. In humanity's eyes, I am a "resident's committee," specializing in the resolution of "family disputes" among "residents." When people come before Me, they invariably bring personal reasons with them and, with overbearing eagerness, recount their own "uncommon experiences," adding commentary of their own as they go along. I look at humanity's extraordinary demeanor: Their faces are covered with dust—a dust that, under the "irrigation" of sweat, loses its "independence" as it instantly forms a compound with the sweat, so that men's faces become further "enriched," like the sand on a beach at the seaside, on which footprints can occasionally be seen. Their hair resembles that of specters of the dead, devoid of luster, standing straight up like bits of straw stuck into a globe. Because his temper is too hot, to the point where he's worked himself into a towering rage, his face sporadically gives off "steam," like the "roiling" of sweat. Scrutinizing him closely, I see that man's face is covered with "flames" like a blazing sun, which is why there are clouds of hot gas rising from it, and I really worry that his anger might burn his face up, although he himself pays no mind. At this juncture, I urge man to dampen his temper down a little, for what good does this do? Why be like this? On account of being angry, the stalks of straw on the surface of this "globe"

are practically burnt up by the sun's flames; in circumstances like this, even the "moon" turns red. I urge man to moderate his temper—it's important to safeguard his health. But man does not listen to My advice; rather, he keeps on "lodging complaints" with Me—what use is it? Surely it is not that My bounty is insufficient for humanity's enjoyment? Or that he refuses what I give him? In a sudden fit of anger, I flip the table over, at which man no longer dares to narrate any more exciting episodes from his story and, fearful lest I lead him into a "detention center" to cool his heels for a few days, he takes the opportunity afforded by My tantrum to slip away. Otherwise, man would never be willing to give things a rest, but would keep rattling off his own spiel—I'm fed up at the very sound of it. Why is it that humanity is so complicated in their heart of hearts? Could it be that I have put too many "spare parts" into man's makeup? Why does he always put on a show in front of Me? Surely it isn't that I am a "consultant" for the resolution of "civil disputes"? Did I ask man to come to Me? Surely I am not a county magistrate? Why is it that the affairs among people are always reported before Me? My hope is that man will see fit to take charge of his own self and not intrude upon Me, because I have too much work to do.

May 18, 1992

THE FORTY-FOURTH UTTERANCE

People treat My work as an adjunct, they do not forgo food or sleep for its sake, and so I have no choice but to make fitting demands of man as befits his attitude toward Me. I recall that I once gave man much grace and many blessings, but after snatching these things he immediately left. It was as if I was unconsciously giving them to him. And so, man has always loved Me amid his own conceptions. I want man to truly love Me, but today, people still dilly-dally, unable to give their true love to Me. In their imagination, they believe that if they give their true love to Me, they'll be left with nothing. When I object, their whole bodies tremble—yet they remain unwilling to give their true love to Me. It is as if they are waiting for something, and so they look ahead, never telling Me what's really going on. It is like a sticker has been

stuck over their mouths, so they never speak openly. Before man, it seems, I have become a cutthroat capitalist. People are always afraid of Me: At the sight of Me, they immediately disappear without a trace, terrified of what I'll ask them about their circumstances. I do not know the reason why people are capable of a sincere love of their "fellow villagers," but are unable to love Me, who am upstanding in spirit. Because of this I sigh: Why do people always release their love in the world of man? Why can't I taste the love of man? Is it because I am not one of mankind? People always treat Me like a savage in the mountains. It is as if I lack what makes up a normal person, and so before Me people always affect a high moral tone. They often drag Me before them to rebuke Me, telling Me off as they would a child of preschool age; because, in people's memories, I am someone who is irrational and uneducated, they always play the part of the educator before Me. I do not chastise people for their failings, but give them suitable assistance, allowing them to receive regular "economic aid." Because man has always lived amid catastrophe and finds it difficult to escape, and amidst this disaster he has always called out to Me, I punctually deliver "grain supplies" into his hands, allowing all people to live in the great family of the new era, and experience the warmth of the great family. When I observe the work among man, I discover man's many defects, and as a result I give man help. Even at this time, there is still exceptional poverty among man, and thus I have bestowed suitable care upon "impoverished areas," lifting them from poverty. This is the means by which I work, allowing all people to enjoy My grace as much as they can.

The people on earth unconsciously suffer chastisement, and so I open My great hand and pull them to My side, allowing them the good fortune to enjoy My grace on earth. On earth, what is not empty and without value? I walk among all places in the world of man, and though there are plenty of famous monuments and pleasing natural scenery, everywhere I go has long since become bereft of vitality. Only then do I sense the gloominess and desolation on earth: Upon earth, life has long since disappeared, there is only the odor of death, and thus I have ever called upon man to hurry up and leave this land of affliction. All that I see is redolent of emptiness. I take the chance to hurl the life in My hand toward those whom I have selected; suddenly, there is a patch of green upon the land. People are willing to enjoy the things of vitality upon the earth, but I find no pleasure in

this; people always cherish the things upon the earth, and never see their emptiness, such that, having reached this point today, still they do not understand why no life exists upon the earth. Today, as I walk amongst the universe, people are able to enjoy the grace of the place where I am, and they take this as capital, never pursuing the source of life. They all use what I give as capital, yet none of them tries to perform the original function of vitality. They don't know how to use or develop natural resources, and thus they are left destitute. I reside among man, I live among man, yet today man still does not know Me. Though people have given Me much help as a result of My being so far from home, it is as if I have yet to establish the right friendship with man, and thus I still feel the unfairness of the world of man; in My eyes, mankind, after all, is empty, and there is no treasure of any value among man. I don't know what view people have of human life, but in sum, My own is inseparable from the word "empty." I hope people don't think badly of Me because of this—that's just how I am, I'm forthright, I don't try and be polite. However, I'd advise people to pay closer attention to what I think, for My words, after all, are of help to them. I do not know what understanding people have of "emptiness." My hope is that they spend a little effort on this work. They'd do well to actually experience human life, and see if they can find any valuable "minerals" in it. I'm not trying to dampen people's positivity, I just want them to gain some knowledge in My words. I always rush about for the sake of human matters, but even having reached this point today, people still haven't spoken a word of thanks, as if they're too busy, and have forgotten this. Even today, I still don't understand what effect man's rushing about all day has had. Up till today I still don't have a place in people's hearts, and so once again fall into deep thought. I have begun setting to the work of researching "why people do not have a heart that truly loves Me": I shall lift man onto the "operating table," I shall dissect his heart, and look at what is blocking the way in his heart and stopping him from truly loving Me. Under the effect of "knife," people squeeze their eyes shut, waiting for Me to begin, for at this time, they have completely yielded; in their hearts I find many other adulterations. In their hearts, chief among these are people's own things. Although they may have but a few things outside their bodies, those within their bodies are innumerable. It is as if man's heart is a great big storage box, full of riches, everything people would ever need. Only then do I understand

why people never pay Me any regard: It's because they have great self-sufficiency—what need have they of My help? So I depart from man, for people have no need of My help; why should I put on a brave face and make them hate Me?

Who knows why, but I have always been willing to speak amongst man—it's as if I can't help Myself. And thus, people look upon Me as worthless, they always treat Me as something without value, they don't treat Me as something to be respected. They don't cherish Me, and they drag Me home at any time and then again throw Me out, "exposing" Me before the public. I have the utmost loathing for man's ignoble behavior, and thus I baldly say that man is without conscience. But people are intransigent, they take their "swords and spears" and do battle with Me, saying that My words are at odds with actual conditions, saying that I vilify them—but I do not wreak retribution upon them as a result of their violent behavior. I merely use My truths to win people over, to make them feel ashamed of themselves, after which they silently retreat. I do not compete with man, for there is no benefit in that. I will abide by My duty, and I hope that man can also abide by his duty, and not act against Me. Wouldn't it be better to get along peacefully like this? Why hurt our relationship? We've gotten along all these years—what need is there to cause trouble for both of us? Wouldn't that be of no benefit to either of our reputations? Ours is a years-long "old friendship," an "old acquaintance"—what need is there to part on acrimonious terms? Is there benefit to this? I hope people pay attention to the impact, that they know what's good for them. My attitude toward man today is sufficient for a life's discussion by man—why do people always fail to recognize My kindness? Is it because they lack the powers of expression? Do they lack the sufficient vocabulary? Why are they always lost for words? Who is ignorant of how I conduct Myself? People are perfectly aware of My doings. It's just they always like to take advantage of others, so they're never willing to put aside their own interests; if a single word touches upon their own interests, they refuse to let up until they've gained the upper hand—and what's the point in that? Instead of competing over how much they can give, people compete over how much they can get. Though there is no enjoyment in their status, they cherish it very much, and even regard it as a priceless treasure—and so they'd rather endure My chastisement than give up the blessings of status. People think too highly of themselves, and thus are never willing to put

themselves aside. Perhaps there are some small inaccuracies in My evaluation of man, or maybe it fits just right—but in sum, My hope is that people take this as a warning.

May 21, 1992

THE FORTY-FIFTH UTTERANCE

I once chose the fine goods to remain in My house, so that within it there would be unparalleled riches, and it would be thus adorned, from which I gained enjoyment. But because of man's attitude toward Me, and because of people's motivations, I had no choice but to put this work aside and do other work. I shall use man's motivations to accomplish My work, I shall maneuver all things to serve Me, and cause My house to no longer be gloomy and forlorn as a result. I once watched among man: All that was of flesh and blood was in a stupor, not a single thing experienced the blessing of My existence. People live amid blessings but don't know how blessed they are. If My blessings toward mankind had not existed unto today, who among mankind would have made it to the present and not perished? That man lives is My blessing, and it means he lives amid My blessings, because he originally had nothing, because he was originally without the capital to live between heaven and earth; today I continue to help man, and only because of this does man stand before Me, lucky enough to escape death. People have summed up the secrets of man's existence, but no one has ever perceived that this is My blessing. As a result, all people curse the injustice within the world, they all complain about Me because of the unhappiness in their lives. If not for My blessings, who would have seen today? People all complain about Me because they are unable to live amidst comfort. If man's life was bright and breezy, if the warm "spring gust" was sent into the heart of man, causing unsurpassed pleasantness in his whole body, leaving him without the slightest pain, then who among man would die complaining? I have great difficulty gaining man's absolute sincerity, for people have too many crafty schemes—enough, quite simply, to make one's head spin. But when I raise objections to them, they give Me the cold shoulder, they pay no attention to Me, for My objections have touched their

souls, leaving them incapable of being edified from head to toe, and thus people loathe My existence, for I always love to “torment” them. Because of My words, people sing and dance, because of My words, they lower their heads in silence, and because of My words, they burst out weeping. In My words, people despair, in My words, they gain the light for survival, because of My words, they toss and turn, sleepless day and night, and because of My words, they rush about all over the place. My words plunge people into Hades, then they plunge them into chastisement—but, without realizing it, people also enjoy My blessings. Is this achievable by man? Could it come in return for people’s tireless efforts? Who can escape the orchestrations of My words? Thus, because of man’s failings, I bestow My words upon mankind, causing man’s deficiencies to be nourished because of My words, bringing unparalleled riches to the life of mankind.

I often scrutinize people’s words and actions. In their behavior and facial expressions, I have discovered many “mysteries.” In people’s interactions with others, “secret recipes” practically take pride of place—and thus, when I engage with man, what I gain is the “secret recipes of human interaction,” which shows that man does not love Me. I often reprimand man because of his failings, yet I am incapable of gaining his trust. Man is unwilling to let Me slay him, for in the “secret recipes of human interaction” of man, never has it been discovered that man has suffered a fatal disaster—he has merely suffered a few setbacks during times of misfortune. People cry out because of My words, and their pleas always contain grievances about My heartlessness. It is as if they are all searching for My true “love” of man—but how could they find My love in My stern words? As a result, they always lose hope because of My words. It is as if, as soon as they read My words, they behold the “grim reaper,” and thus tremble with fear. This makes Me unhappy: Why are the people of the flesh, who live amid death, always afraid of death? Are man and death bitter enemies? Why does the fear of death always cause distress in people? Throughout the “exceptional” experiences of their lives, do they only experience a little of death? Why, in what they say, do people always complain about Me? Thus, I summarize the fourth aphorism for human life: People are only the slightest bit obedient toward Me, and thus they always hate Me. Because of man’s hate, I often leave. Why must I subject Myself to this? Why must I always provoke loathing in people? Since people do not welcome My existence, why must I put on a brave face and live in the

house of man? I have no choice but to take My “luggage” and leave man. But people can’t bear to let Me go, they never want to let Me leave, they wail and sob, deeply afraid that I will depart, and they will thus lose what they depend on to live. Seeing their imploring gaze, My heart softens. Amidst the seas of the world, who is capable of loving Me? Man is covered in filthy water, engulfed by the force of the sea. I loathe man’s disobedience, yet I also feel compassion for all mankind’s misfortune—for man, after all, is still a victim. How can I cast man into the waters when he is weak and powerless? Am I so cruel as to kick him when he’s down? Is My heart so ruthless? It is because of My attitude toward mankind that man enters this age alongside Me, it is because of this that he has passed these exceptional days and nights together with Me. Today, people are in an agony of joy, they have a greater sense of My affection, and they love Me with great vigor, because there is vitality in their lives, and they cease to be prodigal sons wandering to the ends of the earth.

In My days living with man, people rely on Me, and because I am considerate of man in all things, and meticulous in My care for him, people always live in My warm embrace, enduring none of the blowing wind, driving rain, or burning sun; people live amidst happiness, and treat Me as a loving mother. People are like flowers in a greenhouse, utterly incapable of withstanding the onslaught of “natural disasters,” ever incapable of standing firm. Thus I place them amidst the trials of howling seas, and they can’t help but ceaselessly “waver,” they have practically no power to resist—and because their stature is too lacking and their bodies are too weak, I feel a sense of burden. Thus, without realizing it, people are subjected to My trials, because they are too fragile, and unable to stand the howling winds and burning sun. Is this not My work of the present? Why, when faced with My trials, do people always burst into tears? Am I doing them an injustice? Am I deliberately slaying them? Why does the state of man that is lovable die, never to be resurrected? People always grab Me and don’t let go; because they have never been capable of living on their own, they have always allowed themselves to be led by My hand, deeply afraid of being taken away by someone else. Are their whole lives not guided by Me? During their tumultuous lives, as they cross peak and vale, they have experienced much tumult—did this not come from My hand? Why are people never able to understand My heart? Why are My good intentions always misunderstood by them? Why can My work not be embarked

upon successfully on earth? Because of man's weakness, I have always shunned man, which fills Me with sorrow: Why can't My next step of work be carried out in man? Thus, I fall silent, carefully weighing him up: Why am I ever constrained by man's defects? Why are there always obstructions to My work? Today, I have yet to find a full answer in man, for man always blows hot and cold, he is never normal, he either hates Me to his bones, or has the utmost love for Me. I, the normal God Himself, can't stand such torment from man. Because people are always mentally abnormal, I am seemingly a little fearful of man, and so watching his every move makes Me think of his abnormality. I have unintentionally discovered the mystery in man: It turns out there is a mastermind behind him; as a result, people are always bold and confident, as if they've done something justified. Thus, people always pretend to be an adult and sweet-talk the "little child." Watching man's charade, I can't help but grow incensed: Why are people so unloving and disrespectful of themselves? Why don't they know themselves? Have My words passed away? Are My words the enemy of man? Why, when they read My words, do people grow resentful toward Me? Why do people always add their own thoughts to My words? Am I too unreasonable toward man? All people should think hard about this, about what is contained within My words.

May 24, 1992

THE FORTY-SIXTH UTTERANCE

I don't know how well people are doing in making My words the basis of their existence. I have always felt anxious for man's fate, but people don't seem to have any sense of this—and as a result, they have never paid any heed to My doings, and have never developed any adoration because of My attitude toward man. It is as if they shed emotion long ago to satisfy My heart. Faced with such circumstances, I once more fall silent. Why are My words not worthy of people's consideration, of further entry? Is it because I "have no reality" and I am trying to get a hold on people? Why do people always give Me "special treatment"? Am I an invalid who is in his own special ward? Why, when things have reached the point they have today, do people

still look at Me differently? Is there a fault in My attitude toward man? Today, I have begun new work above the universes. I have given the people on earth a new beginning, and asked them all to move out from My house. And because people always like to indulge themselves, I advise them to be self-aware, and to not always disturb My work. In the “guesthouse” that I have opened, nothing inspires My loathing more than man, because people always cause trouble for Me and disappoint Me. Their behavior brings shame upon Me and I have never been able to hold My head high. Thus, I calmly speak with them, asking that they leave My house as soon as possible and stop eating My food for free. If they wish to remain, then they must undergo suffering and endure My chastening. In their minds, I am totally unaware and ignorant of their doings, and thus they have always stood tall before Me, without any sign of falling, merely pretending to be human to make up the numbers. When I make demands of people, they’re astonished: They had never thought that God, who has been good-natured and kind for so many years, could say such words, words that are heartless and unjustified, and so they are speechless. At such times, I see that the hate for Me in people’s hearts has grown once more, because they have again begun the work of complaining. They always accuse earth and imprecate Heaven. Yet in their words, I find nothing that curses themselves because their love of themselves is so great. Thus I sum up the meaning of human life: Because people love themselves too much, their whole lives are anguished and empty, and they suffer self-inflicted destruction throughout because of their hate for Me.

Though there is untold “love” for Me in the words of man, when I take these words to the “laboratory” for testing and observe them under the microscope, all that is contained within them is revealed with utter clarity. At this moment, I come among man once more to let them take a look at their “medical records,” to make them sincerely convinced. When people see them, their faces are filled with sadness, they feel regret in their hearts—and they’re even so anxious that they’re itching to forsake their evil ways and return to the right path in order to make Me happy. Seeing their resolution, I am extremely delighted, I am overcome with joy: “On earth, who but man could share joy and sorrow with Me? Is man not the only one?” Yet when I leave, people tear up their medical records and throw them to the floor before strutting off. In the days since then, I have seen little in people’s actions that is after My own heart. Yet their resolutions before Me have accumulated

considerably, and, looking upon their resolutions, I feel disgusted, for in them there is nothing that can be held up for My enjoyment, they are too tainted. Seeing My disregard for their resolution, people grow cold. Afterward, only rarely do they submit an “application” because man’s heart has never been praised before Me and it has only ever been rejected by Me—no longer is there any spiritual support in people’s lives, and so their zeal disappears, and no more do I feel that the weather is “scorching hot.” People suffer much throughout their lives, to the extent that, with the arrival of the situation today, they are so tormented by Me that they hover between life and death; as a result, the light from their faces dims, and they lose their “liveliness,” for they have all “grown up.” I cannot bear to see people’s piteous state when they are refined during chastisement—yet who can remedy man’s miserable circumstances? Who can save man from the miserable human life? Why have people never been able to extricate themselves from the abyss of the sea of affliction? Do I entrap people deliberately? People have never understood My mood, and so I lament to the universe that among all things in heaven and on earth, nothing has ever perceived My heart, nothing truly loves Me. Even today, I still don’t know why people are incapable of loving Me. They can give their hearts to Me, they are able to sacrifice their destiny for Me, but why can’t they give their love to Me? Do they not possess what I ask for? People are able to love everything apart from Me—so why can’t they love Me? Why is their love always hidden? Why, as they have stood before Me up until today, have I never seen their love? Is this something they lack? Am I deliberately making things difficult for people? Do they still have scruples in their hearts? Are they afraid of loving the wrong person, and being unable to remedy themselves? In people there are countless unfathomable mysteries, and thus I am always “timid and afraid” before man.

Today, at the time of advancing toward the gate of the kingdom, all people start forging ahead—but when they arrive before the gate, I close the gate, I shut people outside, and demand that they show their entry passes. Such an odd move is nothing like what people were expecting, and they’re all astonished. Why has the gate—which has always been wide open—suddenly been shut tight today? People stamp their feet and pace about. They imagine that they can wangle their way in, but when they hand Me their false entry passes, I cast them into the pit of fire there and then—and, seeing their own “painstaking efforts” in

flames, they lose hope. They clutch their heads, crying, watching the beautiful scenes within the kingdom but unable to enter. Yet I do not let them in because of their piteous state—who may upset My plan as they please? Are the blessings of the future given in exchange for people's zeal? Does the meaning of human existence lie in entering My kingdom as one pleases? Am I so lowly? If not for My harsh words, would people not have entered the kingdom long ago? Thus, people always hate Me because of all the bother My existence causes them. If I didn't exist, they would be able to enjoy the blessings of the kingdom during the present day—and what need would there be to endure this suffering? And so I tell people they'd be better off leaving, that they should take advantage of how well things are going in the present to find a way out for themselves; they should take advantage of the present, while they're still young, to learn some skills. If they don't, in the future it will be too late. In My house, no one has ever received blessings. I tell people to hurry up and leave, to not stick to living in "poverty"; in the future it will be too late for regrets. Don't be too hard on yourself; why bother? Yet I also tell people that when they fail to gain blessings, no one may complain about Me. I have no time to waste My words on man. I hope that this sticks in people's minds, that they don't forget it—these words are the uncomfortable truth from Me. I have long since lost faith in man, I have long since lost hope in people, for they lack ambition, they have never been able to give Me a heart that loves God, and always give Me their motivations instead. I have said much to man, and since people still ignore My advice today, I tell them of My view to prevent them misunderstanding My heart in the future; whether they live or die in the times to come is their business, I have no control over this. I hope they find their own path to survival, and I am powerless in this. Since man does not truly love Me, we simply part ways; in future, no longer will there be any words between us, no longer will we have anything to talk about, we will not interfere with each other, we will each go our own way, people must not come looking for Me, never again will I ask for man's help. This is something that's between us, and we've spoken without equivocation to prevent there being any issues in the future. Doesn't this make things easier? We each go our own way and have nothing to do with each other—what's wrong with that? I hope people give this some consideration.

THE FORTY-SEVENTH UTTERANCE

In order to make mankind mature in life and make mankind and Me able to achieve results in our common ideal, I have always indulged mankind, allowing them to gain nourishment and sustenance from My word and to receive all of My abundance from it. I have never given mankind cause for embarrassment, but man never considers My feelings. This is because mankind is unfeeling and “despises” all things apart from Me. Due to mankind’s shortcomings, I quite sympathize with them and thus have spared no effort for them, so that they may enjoy all the abundance of the earth to their hearts’ content for their time on earth. I do not treat man unfairly and in consideration of people having followed Me for many years, I have developed a tender heart for them. It’s as if I cannot bear to put My hands upon them to do My work. So, I watch scrawny people who love Me as they love themselves and in My heart there is always an inexplicable feeling of pain, but who would breach convention because of this? Who would disturb themselves because of this? Nonetheless, I have bestowed all of My bounty to mankind so that they may enjoy it to the fullest, and I have not mistreated mankind on this issue. This is why mankind still sees My compassionate and benevolent face. I have always endured and waited. When mankind enjoys to their satisfaction and becomes bored, I shall begin to “satisfy” their requests and allow all mankind to escape their empty lives, and then I will no longer have dealings with people again. Upon the earth, I had previously swallowed up humanity with seawater, I had controlled them with famines, I had threatened them with plagues of insects, and I had used heavy rains to “water” them, but man never felt the emptiness of life. Now man still does not understand the significance of living on the earth. Could it be that living in My presence is the most profoundly significant aspect of human life? Does living in Me allow one to escape the threat of disaster? How many fleshly bodies on earth have lived in the freedom of the enjoyment of the self? Who has escaped the emptiness of living in the flesh? And who would know it? From My creation of mankind up to now, no one has lived a most significant life on earth, and so man has always idled away a life of utter insignificance, but none are willing to escape this predicament and none are willing to shun their empty and weary lives. In mankind’s experience, none of those who live in the flesh have

escaped the customs of the world of man, even though they capitalize on enjoying Me. Instead, they have always just let nature take its course and deceived themselves.

When I have fully ended mankind's existence, there will be no one left to endure the persecution from earth, and then My great work can be said to be fully accomplished. In the last days when I am incarnate, what I wish to accomplish in My work is to allow mankind to understand the emptiness of living in the fleshly body, and thereby I shall extinguish the flesh. Afterward, there will be no people upon the earth, no one will ever again cry about the emptiness of the earth, no one will speak again of the difficulties of the flesh, no one will complain again that I am unfair, and all people and things shall enter into rest. Thereafter, no one will be rushing about, nor will they search here and there on the earth because people will have found a suitable destination for themselves. At that time, they will wear a smile upon their faces. I will then ask nothing more of man and have no further dispute with them; there will be no more treaty between us. I exist upon the earth and mankind lives upon the earth; I live and reside with them. Mankind feels the enjoyment of My presence; therefore mankind is unwilling to leave without reason, and instead, they would rather that I just stay for a little longer. How could I stand to see the scenes of misery pervasive on the earth while not lifting a finger to help? I am not of the earth. It is through patience that I remain on earth to this day, though I do so with reluctance. Were it not for mankind's endless beseeching, I would have left long ago. Nowadays mankind is able to take care of themselves and they do not need My assistance because they have matured and they do not need Me to feed them. Therefore I am planning to hold a victory celebration with mankind, after which I shall bid them farewell, so that they will be aware of this. Of course, parting on bad terms would not be a good thing because there are no grievances between us. Therefore the friendship between us shall be everlasting. I hope that after we part ways My "inheritance" to humanity may be continued. Do not forget about the teachings I provided during My life, do not do those things that would bring disgrace to My name, and keep My word in mind. I hope that humanity will try their best to satisfy Me when I have left. I hope that humanity will use My word as a foundation for their lives. Do not disappoint Me because My heart has always been concerned with mankind and I have always been attached to them. Humanity and I once assembled together and we enjoyed on earth the same blessings

that are in heaven. I lived together with mankind and resided with them, mankind always loved Me, and I always loved them; we had an affinity for one another. When I recall My time together with mankind, I remember our days being filled with laughter and joy, and moreover, there were quarrels. Nonetheless, the love between us was established on this basis and our dealings with one another were never severed. Amidst our many years of contact, mankind has left a profound impression upon Me and I have given mankind many things to enjoy, for which mankind has always expressed great gratitude. Now, our meeting is unlike anything before; who could miss this moment of our parting? Mankind has profound affection for Me, and I have endless love for them, but what can be done about that? Who would dare to go against the requirements of the heavenly Father? I will return to My abode, where I will complete another part of My work. Perhaps we will have a chance to meet again. It is My hope that mankind will not feel too sorrowful and that they shall satisfy Me on earth; My Spirit in heaven shall often confer grace upon them.

Since the time of creation, I have prophesied that in the last days I shall make a group of people who are of one mind with Me. I have foretold that after establishing an exemplar on earth in the last days, I will return to My abode. When all of mankind has satisfied Me, they will have achieved My requirements, and I will no longer require anything from them. Instead, mankind and I will tell each other stories of our old days and after that we shall part company. I begin to do this work and allow mankind to prepare themselves mentally. I will let all mankind understand My intentions so that they will not misunderstand Me or think that I am cruel or heartless, which is not My intent. Does mankind love Me yet refuse to let Me have a suitable resting place? Is mankind unwilling to beseech the heavenly Father for My sake? Hasn't man shed tears of sympathy with Me? Has mankind not helped in accomplishing a prompt meeting of Us the Father and Son? Why are they unwilling now? My ministry upon the earth has been fulfilled and after parting ways with mankind I will still continue to assist mankind, is it not good? In order for My work to be more effective and so that it will be mutually beneficial, we must part although it is painful to do. Our tears will fall silently and I will no longer reproach mankind. In the past, I have said many things that pricked the very heart of mankind, causing them to shed tears of grief. For that, I hereby apologize to mankind and ask for mankind's forgiveness; do not envy and hate Me for everything I have

said was for the good of mankind. So I hope that mankind will understand My heart. In former times we had our disputes, but looking back, we both benefited. Through these disputes God and mankind have had a bridge of friendship develop between them, isn't that the fruit of our collaborative efforts? We should all enjoy this. I ask man to forgive My previous "mistakes" and the transgressions of mankind shall also be forgotten. As long as man is able to return My love in the future, then that will give comfort to My Spirit in heaven. I do not know what mankind's resolution is in this regard, or whether or not man is willing to fulfill My final request. I am not asking anything else of mankind, only that they love Me and that is enough. Can this be done? Let all the unpleasant things that happened between us be in the past, let there always be love between us. I have given mankind so much love and mankind has paid such a heavy cost to love Me. So I hope that mankind treasures the singular and pure love between us so that our love will extend all over the human world and be passed down forever. When we meet again, let us still be linked in love so that our love may continue on for eternity and be praised and told by all people. This would satisfy Me and I would show My smiling face to mankind. I hope that man will remember all that I have entrusted to them.

June 1, 1992

APPENDIX:

INTERPRETATIONS OF THE MYSTERIES OF GOD'S WORDS

INTERPRETATION OF THE FIRST UTTERANCE

Just as God said, “None can grasp the root of My words, or the purpose behind them.” If it weren’t for the guidance of the Spirit of God, if it weren’t for the advent of His words, all would perish under His chastisement. Why does God test man for so long? And for as long as five months? This is the focal point of our fellowship as well as a central point in God’s wisdom. We can assume this: Were it not for this trial, and without God attacking, killing, and hacking away at the corrupt humanity, if the building of the church continued until today, then what would that accomplish? So in the first line of His speech, God gets straight to the point and explains the desired effect of these months’ work, and it is painfully accurate! It goes to show the wisdom of God’s deeds over this period of time: teaching the people to learn submission and sincere dedication through the trial, as well as how to better understand God through painful refinement. The more despair people experience, the more they are able to understand themselves. And to tell the truth, the more painful refinement they face, the more they can understand their own corruption, and in doing so they even learn that they are not worthy of being a service-doer for God, and rendering this kind of service is being elevated by Him. And so once this is achieved, once man has depleted himself, God utters the words of mercy, not hidden but in plain sight. It is clear that after several months, God’s new^[a] approach of work starts today; this is plain for all to see. In the past, God often said “it is not easy to earn the right to be called My people,” so as He has fulfilled these words in the people who are referred to as service-doers, all may see God can be trusted without any error. All of what God says will come true to varying degrees, and His words are not in the least bit empty.

When all of man is distraught and aggrieved, these words from God hit home with all who find themselves hopeless, reviving them. In order to eliminate further doubt, God added that “although they are referred to as My people, this title is not at all inferior to being called My ‘sons.’” Here one can see that only God can protect His own

Footnotes:

a. The original text omits “new.”

authority, and when the people have read it they believe more strongly that this is not a way of working, but fact. Furthermore, so that people's visions are not murky, in His new approach all people's identities are made clear. From this, one can see the wisdom of God. This way people can better understand that God can see through the hearts of men; just like puppets, all they do and all they think are manipulated by God. This is absolute.

Back to the beginning, what God said first was that the first step of His work, "purifying the church," has been completed. "The situation is not what it once was, and My work has entered a new starting point." From this statement, one can see that God's work has entered a new starting point, and soon after He pointed out the blueprints for the next step of His work to us—after finishing the building of the church, the life of the Age of Kingdom will begin. "For it is now no longer the era of church building, but rather the era in which the kingdom is successfully built." In addition, He has expressed that as the people are still on the earth, their assemblies will continue to be referred to as the church, and in this way the unrealistic realization of the kingdom of people's imaginations is avoided. Next, I'll have fellowship on the issue of visions.

Now is the era of kingdom building and the end of church building; and yet, why is it all assemblies will still be called the church? Formerly the church was referred to as the precursor to the kingdom; without the church there could be no kingdom. The Age of Kingdom begins with God performing His ministry in the flesh, and the Age of Kingdom is brought about by God incarnate. What He brings is the Age of Kingdom, not the official descent of the kingdom. This is not difficult to imagine; the people spoken of are people of the Age of Kingdom, not the people of the kingdom itself. Thus, it makes sense that assemblies on earth would still be referred to as the church. In the past, He acted through His normal humanity, and was not witnessed as God Himself, so the Age of Kingdom hadn't yet started among man; that is, as I have said, My Spirit had not yet officially begun to work in My incarnate flesh. Now that God Himself has been witnessed, the kingdom is realized among man. This signifies that I will begin to work through divinity, and so those who can appreciate My words and My deeds in divinity are known as My people of the Age of Kingdom, and so this is how the term "My people" arises. In this stage, I primarily work and speak through My divinity. Man cannot interfere, nor can he disrupt

My plan. Once God's word has reached a certain point, His name is witnessed, and His trials of mankind commence. This is the greatest example of God's wisdom. This lays a firm foundation and sets down roots for the beginning of the next step as well as the end of the last step. Man had no way of knowing that; this is the meeting point of the first and second portions of the era of judgment. Without a few months of refinement of man, I was unable to work through My divinity. These months of refinement open the way for the next step of My work. The end of these few months' work is a sign of going deeper into the next phase of work. If one truly understands the words of God, one may grasp that He is using these months to start the next step of His work so that it may be more fruitful. The obstruction of My humanity has created a barrier for the next step of My work, so through these months of painful refinement, both sides are edified and benefit from that. It is only now that man begins to treasure My form of address. And so with the turn of His pen, when God said He would no longer call man "service-doer," but rather "His people," all of them were overcome with joy. This was man's Achilles' heel. God had captured it.

In order to further convince all of mankind and to point out the impurities within some people's devotion, God has gone further to point out mankind's various ugly features, and in this way has fulfilled His words like the following: "How many truly love Me? Who is not acting out of consideration for their own futures? Who has never complained during their trials?" From these words, men can see their own disobedience, disloyalty and lack of filial piety, and thus see God's mercy and love following all of those who seek Him every step of the way. This can be seen from these words: "When a portion of man is on the brink of retreat, when all who hope for Me to change My manner of speech lose hope, I utter the words of salvation, and bring all who truly love Me back to My kingdom, before My throne." Here, the phrase "those who truly love Me," and the rhetorical question "How many truly love Me?" aren't in conflict. It indicates that those who are true have impurities. It is not as if God knows nothing. Since God can see the innermost hearts of men, the word "true" is used sarcastically in reference to the corrupt mankind, so that all of man can better see their indebtedness to God, take more blame, as well as understand the fact that the resentment in their hearts comes entirely from Satan. People are surprised when they see the word "devotion." They think: How many times have I railed against Heaven and earth? And how many

times have I wanted to leave, but because I feared God's administrative decrees I just got by and went along with the crowd, waiting for God to sort it out? If it turned out there was truly no hope, then I would gradually back out. Now God calls us His devoted people, so does this mean God really can see through the innermost hearts of men? It wasn't until the very end that God pointed out the inner states of various kinds of people in order to avoid this type of misunderstanding. This made mankind who was first suspicious in their hearts but happy in their words enter a state of conviction in heart, words, and eyes. In this way, man's impression of God's word has grown more profound, and accordingly man has grown more fearful, more reverent, and has gained a better understanding of God. Finally, to alleviate man's fear of the future, God said: "But as the past is the past, and now is the present, there is no need to long for the past any longer, or to worry about the future." This type of urgent, harmonious, yet terse manner of speaking has an even greater effect, allowing all who read His words to see the light once more in their despair, then see God's wisdom and deeds, then gain the title of "God's people," after that eliminate the doubts in their hearts, and then learn to know themselves from their various internal states. These states appear in turn, both sorrow and grief, and happiness and joy. God has captured a lifelike outline of people in these words. It is vivid to the point of perfection, something man cannot achieve. It truly exposes the secrets deepest in the heart of man. Is this something that man could do?

Even more important is the passage below, in which God directly reveals to man His administrative decree. And this is the most important part: "Among men, those who go against reality and do not do things according to My guidance will not come to a good end, and will only bring trouble upon themselves. Of everything that occurs in the universe, there is nothing that I do not have the final say in." Is this not the administrative decree of God? It goes to show that there are countless examples of those who act against this administrative decree. Furthermore, it warns everyone not to think of their own destiny. If one wishes to escape God's orchestration, the consequences will be dire beyond imagining. Thus, it makes all those who experience enlightenment and illumination in these words better able to understand God's administrative decree as well as understand that His majesty must not be offended, thereby becoming more experienced and staid, verdant like a weathered pine that defies the threat of the

bitter cold, continuing to add to nature's thriving green vitality. This statement makes most people feel dizzyingly bewildered, as if they have wandered into some sort of maze; this is because the content of God's words changes relatively quickly, so nine out of ten people enter into a labyrinth when they attempt to understand their own corrupt dispositions. For the sake of working more smoothly, eliminating man's doubts, and so that all may further believe in God's faithfulness, He emphasizes at the end of that passage: "Each and every one of those who truly loves Me shall return before My throne." Thus, all those who have undergone months of His work are alleviated of their sorrow in an instant; their hearts, which had felt as if they were suspended in midair, return home like a stone falling to solid ground; they no longer worry about their fate, and believe that God will no longer speak empty words. As men are self-righteous, there is not a single one who does not believe that they display the utmost of devotion toward God; this is why God deliberately emphasizes "truly"—it is to achieve greater outcomes. This is to pave the way and lay the foundation for the next step in His work.

INTERPRETATION OF THE THIRD UTTERANCE

Today is no longer the Age of Grace, nor the age of mercy, but the Age of Kingdom in which the people of God are revealed, the age in which God does things directly through divinity. Thus, in this passage of God's words, God leads all those who accept His words into the spiritual realm. In the opening paragraph, He makes these preparations in advance, and if one possesses the knowledge of God's words, they will follow the vine to get the melon, and shall directly grasp what God wishes to achieve in His people. Before, people were tested through the title "service-doers," and today, after they have been subjected to the trial, their training officially begins. In addition, people must have a greater knowledge of God's work based on the foundation of the words of the past, and must look upon the words and the person, and the Spirit and the person, as one inseparable whole—as one mouth, one heart, one action, and one source. This requirement is the highest requirement that God has made of man since the creation. From this

can be seen that God wishes to expend part of His efforts on His people, that He wishes to display some signs and wonders in them, and, more importantly, that He wishes to make all people obey the entirety of God's work and words. In one regard, God Himself upholds His testimony, and in another, He has made requirements of His people, and has directly issued forth God's administrative decrees to the masses: Thus, since you are called My people, things are not as they used to be; you should listen to and obey the utterances of My Spirit, closely follow My work, and may not separate My Spirit and My flesh, for We are inherently one, and are not apart. In this, to prevent people from neglecting God incarnate, there is once again an emphasis on "for We are inherently one, and are not apart"; because such neglect is man's failing, this is once more listed in God's administrative decrees. Next, God informs people of the consequences of offending God's administrative decrees, without hiding anything, by saying, "they shall suffer loss, and will only be able to drink from their own bitter cup." Because man is weak, after hearing these words he can't help but become more wary of God in his heart, for the "bitter cup" is enough to make people ponder a while. People have many interpretations of this "bitter cup" of which God speaks: being judged by words or expelled from the kingdom, or being isolated for a period of time, or having one's flesh corrupted by Satan and possessed by evil spirits, or being forsaken by the Spirit of God, or having one's flesh terminated and consigned to Hades. These interpretations are what can be achieved by people's brains, and so in their imagination, people are incapable of going beyond them. But God's thoughts are unlike those of man; that is to say, the "bitter cup" does not refer to any of the above, but to the extent of people's knowledge of God after receiving God's dealing. To put this more clearly, when someone arbitrarily separates the Spirit of God and His words, or separates the words and the person, or the Spirit and the flesh with which He clothes Himself, this person is not only incapable of knowing God in God's words, but is also a little suspicious of God—after which they become blinded at every turn. It is not as people imagine that they are directly cut off; rather, they gradually fall into God's chastisement—which is to say, they descend into great catastrophes, and no one can be compatible with them, as if they have been possessed by evil spirits, and as if they're a headless fly, butting against things wherever they go. Despite this, they are still incapable of leaving. In their hearts, things are indescribably hard, as if there is

unspeakable suffering in their hearts—yet they cannot open their mouths, and they spend all day in a trance, unable to feel God. It is under these circumstances that God’s administrative decrees threaten them, so that they do not dare to leave the church despite having no enjoyment—this is what’s called an “internal and external attack,” and is terribly hard for people to endure. What has been said here is different from people’s conceptions—and that is because, under those circumstances, they still know to seek God, and this happens when God turns His back on them, and what’s more important is that, just like an unbeliever, they are totally incapable of feeling God. God does not save such people directly; when their bitter cup is emptied out, that is the time when their last day has arrived. But at this moment, they still seek God’s will, wishing to enjoy just a little bit more—but this time is different from the past, unless there are special circumstances.

Following this, God also explains the positive aspects to all, and thus they once more gain life—for, in times past, God said that the service-doers had no life, but today God has suddenly talks of “the life contained within.” Only with talk of life do people know that there can still be the life of God within them. In this way, their love of God increases by several increments, and they gain a greater knowledge of God’s love and mercy. Thus, after beholding these words, all people repent their previous mistakes, and secretly shed tears of contrition. Most, too, quietly make up their minds that they must satisfy God. Sometimes, God’s words pierce people’s inmost heart, making it hard for people to accept them, and difficult for people to be at peace. Sometimes, God’s words are sincere and earnest, and warm people’s hearts, such that after people have read them, it is like when a lamb sees its mother again after many years of being lost. Tears fill their eyes, they are overcome with emotion, and they’re itching to throw themselves into God’s embrace, wracked with sobs, setting free the indescribable pain that has been in their hearts for many years so as to show their loyalty to God. Due to the several months of test, they’ve become a little oversensitive, as if they’ve just suffered a great trauma, like an invalid that has been bedbound for years. To make them adamant in their belief in God’s words, many times does God stress the following: “So that the next step of My work may proceed smoothly and without hindrance, I employ the refinement of words to test all those who are in My house.” Here, God says “test all those who are in My house”; a close reading of these words tells that when people are acting

as service-doers, they are still people within God's house. Moreover, these words emphasize God's truthfulness toward the title "the people of God," bringing people a measure of relief in their hearts. And so why does God repeatedly point out the many manifestations in people after they have read God's words, or when "the people of God" has yet to be revealed? Is it only to show that God is the God who looks deep into man's heart? This is only part of the reason—and here, it is only of secondary importance. God does so in order to make all people utterly convinced, in order that every person might, from God's words, know of their own inadequacies and know of their own previous deficiencies with regard to life, and, more importantly, in order to lay the foundation for the next step of work. People can only strive to know God and pursue to emulate God based upon the foundation of knowing themselves. Because of these words, people change from being negative and passive to positive and proactive, and this plants the roots for the second part of God's work. It can be said that, with this step of work as the foundation, the second part of God's work becomes a pushover, requiring but the slightest of efforts. Thus, when people expel the sadness within their hearts and become positive and proactive, God makes the most of this opportunity to make other requirements of His people: "My words are released and expressed at any time or place, and so, too, should you know yourselves before Me at all times. For today is, after all, unlike what came before, and you can no longer accomplish whatever you wish. Instead, you must, under the guidance of My words, be capable of subduing your body, you must use My words as a mainstay, and must not act recklessly." In this, God primarily stresses "My words"; in the past, too, He referred to "My words" many times, and thus, each person can't help but turn some of their attention to this. Thus is indicated the core of the next step of God's work: All people shall turn their attention to God's words, and may not have any other loves. All must cherish the words spoken from God's mouth, and not toy with them, and thus will be ended the previous circumstances in the church, when one person would read God's words and many would say amen and be obedient. At that time, people did not know the words of God, but took them as a weapon with which to defend themselves. To reverse this, God on earth makes new, higher demands of man. To stop people from becoming negative and passive after seeing God's high standards and stringent requirements, God encourages people many times by saying: "Since things have come as

far as today, you need not feel too aggrieved and regretful about your deeds and actions of the past. My magnanimity is as boundless as the seas and the sky—could it be that the extent of man’s action and knowledge of Me is not as familiar to Me as the back of My own hand?” These earnest and sincere words suddenly open up people’s minds, and immediately take them from despair to the love for God, to being positive and proactive, for God speaks by seizing hold of the weakness within people’s hearts. Without being aware of it, people always feel ashamed before God because of their past actions, and they express remorse over and over again. Thus, God reveals these words especially naturally and normally, so that people do not feel that God’s words are stiff and lifeless, but both stern and soft, and vivid and lifelike.

From the creation until today, God has silently arranged everything for man from the spiritual world, and never described the truth of the spiritual world to man. Yet, today, God suddenly outlines the battle that rages within it, which naturally leaves people scratching their heads, increases their sense that God is profound and unfathomable, and makes it even harder for them to locate the source of God’s words. It can be said that the embattled state of the spiritual world brings all people into the spirit. This is the first crucial part of the work of the future, and is the clue by which people may enter the spiritual realm. From this can be seen that the next step of God’s work is mainly targeted at the spirit, the primary aim of which is to give all people greater knowledge of the miraculous deeds of the Spirit of God within the flesh, thus giving all those who are loyal to God a greater knowledge of the foolishness of Satan and the nature of Satan. Although they were not born in the spiritual realm, they feel as if they have beheld Satan, and once they have this feeling, God immediately changes to another means of speaking—and once people have attained this way of thinking, God asks: “Why am I training you with such urgency? Why do I tell you the facts of the spiritual world? Why do I remind and exhort you time and time again?” And so on—a whole series of questions that provoke many questions in people’s brains: Why does God speak in this tone? Why does He speak of the matters of the spiritual world, and not of His demands of people during the time of the building of the church? Why does God not strike at people’s conceptions by revealing mysteries? Simply by being a little more thoughtful, people acquire a little knowledge of the steps of God’s work, and thus, when they encounter temptations in the future, there is born

in them a real sense of loathing toward Satan. And even when they encounter trials in the future, they are still able to know God and detest Satan more profoundly, and thus curse Satan.

At the end, God's will is entirely revealed to man: "allowing each of My words to take root, blossom and yield fruit within your spirits, and more importantly, to bear more fruit. That's because what I ask for is not bright, lush flowers, but bounteous fruit—fruit, what's more, that does not go bad." Of God's repeated demands of His people, this is the most comprehensive of them all, it is the center point, and is put forward in a straightforward manner. I have transitioned from working in normal humanity to working in full divinity; thus, in the past, in My plain-spoken words, there was no need for Me to add any further explanations, and most people were able to understand the meaning of My words. The result was that, back then, all that was required was for people to know My words and be capable of speaking of reality. This step, however, is hugely different. My divinity has completely taken over, and left no room for the humanity to play a part. Thus, if those among My people wish to understand the true meaning of My words, they have the utmost difficulty. Only through My utterances can they gain enlightenment and illumination, and if it is not through this channel, any thoughts of grasping the aim of My words are but idle daydreams. When all people have a greater knowledge of Me after accepting My utterances is the time when My people live Me out, it is the time when My work in the flesh is completed, and the time when My divinity is entirely lived out in the flesh. At this moment, all people will try to know Me in the flesh, and will truly be able to say that God appears in the flesh, and this will be the fruit. This is further evidence that God has grown tired of the building of the church—that is, "Although the flowers in a greenhouse are as innumerable as the stars, and draw all the tourists, once they have wilted, they become as tattered as the deceitful schemes of Satan, and no one shows any interest in them." Although God also personally worked during the time of the building of the church, because He is the God who is always new and never old, He has no nostalgia for matters of the past. To stop people thinking back upon the past, He employed the words "they become as tattered as the deceitful schemes of Satan," which shows that God does not abide by doctrine. Some people may misinterpret God's will, and ask: Why, since it is work done by God Himself, did He say "once they have wilted, no one shows any interest in them"? These

words give people a revelation. What's most important is that they allow all people to have a new, and correct, starting point, and only then will they be able to satisfy God's will. Ultimately, the people of God shall be able to give God praise that is true, not forced, and which comes from their hearts. This is what's at the heart of God's 6,000-year management plan. That is, it is the crystallization of this 6,000-year management plan: letting all people know the significance of God's incarnation—letting them practically know God become flesh, which is to say, the deeds of God in the flesh—so that they deny the vague God, and know the God who is of today and also yesterday, and, more than that, of tomorrow, who has really and actually existed from everlasting to everlasting. Only then shall God enter rest!

INTERPRETATION OF THE FOURTH UTTERANCE

To stop all people having their heads turned and getting carried away after their transition from negative to positive, in the last passage of God's utterance, once God has spoken of His highest requirements of His people—once God has told people of His will in this stage of His management plan—God gives them the opportunity to ponder His words, to help them make up their minds to satisfy God's will in the end. When people's conditions are positive, God immediately begins to ask people questions about the other side of the issue. He asks a string of questions that are difficult for people to figure out: "Was your love for Me tainted by impurity? Was your loyalty to Me pure and wholehearted? Was your knowledge of Me true? How much of a place did I hold within your hearts?" And so on. In the first half of this paragraph, with the exception of two reprimands, the remainder is all questions. In particular, "Have My utterances struck you at your Achilles' heel?" is a very fitting question, and one that truly strikes at the most secret things in the depths of people's hearts, causing them to unconsciously ask themselves: Am I truly loyal in my love of God? In their hearts, people unconsciously recall their past experiences in serving: They were consumed by self-forgiveness, self-righteousness, self-importance, self-satisfaction, complacency, and pride. They were like a big fish caught in a net—and after falling into these nets, it was

not easy for them to free themselves. And furthermore, they were frequently unrestrained, they often deceived God's normal humanity, and put themselves first in all they did. Prior to being called "service-doers," they were like a newborn tiger cub, filled with energy. Though they somewhat focused their attention on life, sometimes they only went through the motions; like a slave, they were perfunctory toward God. During the time of being exposed as service-doers, they were negative, they fell behind, they were filled with sorrow, they complained about God, they hung their heads in dejection, and so on. Each step of their own wonderful, touching stories lingers in their minds. It even becomes difficult for them to sleep, and they spend the daytime in a stupor. They seem to have been eliminated a second time by God, fallen into Hades, and are incapable of escaping. Though God did nothing more than pose a few difficult questions in the first paragraph, read closely, they show that God's aim is more than just to ask these questions for their own sakes; in them is contained a deeper level of meaning, one that must be explained in greater detail.

Why did God once say that today, after all, is today, and since yesterday has already passed, there is no point in nostalgia—whereas in the first sentence here, He asks people questions, and makes them think back to the past? Have a think: Why does God ask that people not be nostalgic about the past, but also think back on it? Could there be a mistake in God's words? Could the source of these words be wrong? Naturally, those who pay no attention to God's words would not ask such profound questions. But for the moment, there's no need to speak of this. First, let Me explain the "why" above. Of course, everybody is aware that God has said He does not speak empty words. If words are uttered from God's mouth, then there is an aim and significance to them—and this touches upon the heart of the issue. People's biggest failing is their inability to change their evil ways and the intractability of their old nature. To allow all people to know themselves more thoroughly and realistically, God first leads them in thinking back upon the past, in order that they may reflect upon themselves more deeply, and thus come to know that not a single one of God's words is empty, and that all of God's words are fulfilled in different people to different degrees. In the past, the way God dealt with people gave them a little knowledge of God and made their sincerity toward God a little more heartfelt. The word "God" occupies but 0.1 percent in people and their hearts. Achieving this much shows God has carried out a tremendous

amount of salvation. It is fair to say that God's accomplishment of this much in this group of people—a group that is exploited by the great red dragon and possessed by Satan—is such that they dare not do as they please. That is because it is impossible for God to occupy one hundred percent of the hearts of those who have been possessed by Satan. To increase people's knowledge of God during the next step, God compares the conditions of the service-doers of the past with that of God's people of today, thus creating a clear contrast that increases people's sense of shame. Just as God said, there is "nowhere to hide your shame."

So, why did I say that God is not merely asking questions for their own sakes? A close reading from start to finish shows that, though the questions posed by God are somewhat penetrating, they all refer to the extent of people's loyalty toward God and knowledge of God; they refer, in other words, to people's actual conditions, which are pitiable, and difficult for them to open up about. From this can be seen that people's stature is too meager, that their knowledge of God is too superficial, and their loyalty toward Him too tainted and impure. As God said, almost all people fish in murky waters and are only there to make up the numbers. When God says "Do you truly believe that you are unqualified to be My people?" the true meaning of these words is that among all people, none are fit to be God's people. But in order to achieve a greater effect, God uses the method of asking questions. This method is far more effective than the words of the past, which ruthlessly attacked, hacked, and killed people, to the point of piercing their hearts. Suppose God had directly said something dull and insipid like "You are not loyal to Me, and your loyalty is tainted, I do not hold an absolute place in your hearts.... I'm going to leave you no place to hide from yourselves, for none of you are sufficient to be My people." You might compare the two: Their content is the same, but the tone of each is different. Using questions is much more effective. Thus, the wise God employs the first tone, which shows the artistry with which He speaks. This is unachievable by man, and so no wonder that God said, "People are but utensils that are used by Me, the only difference between them is that some are lowly, and some are precious."

Continue reading. God's words come thick and fast, barely giving people the chance to take a breath, for God does not go easy on man at all. When people feel the utmost regret, God once more warns them: "If you are completely oblivious to the questions above, then this shows that you are fishing in murky waters, that you are only there to

make up the numbers, and at the time preordained by Me, you will surely be eliminated and cast into the bottomless pit for a second time. These are My words of warning, and any who take them lightly will be struck by My judgment, and, at the appointed time, will be assailed by disaster.” Reading such words, people can’t help but think of when they were cast into the bottomless pit: Threatened by catastrophe, governed by God’s administrative decrees, their own end awaiting them, for a long time feeling distressed, depressed, ill at ease, unable to speak of the melancholy within their hearts to anyone—compared to this, they were better off having their flesh purged.... Thinking this, they can’t help but feel distressed. Thinking of how they were in the past, how they are today, and how they will be tomorrow, the sorrow in their hearts grows, they unconsciously begin to shiver, and thus they become more fearful of God’s administrative decrees. As it occurs to them that the term “God’s people” might also be a means of speaking, the cheer in their hearts immediately turns to distress. God is using their fatal weakness to strike at them, and at this point, He is beginning the next step of His work, constantly provoking people’s minds, and increasing their sense that God’s deeds are unfathomable, that God is unreachable, that God is holy and pure, and that they are not fit to be one of God’s people. As a result, they redouble their efforts to improve themselves, not daring to fall behind.

Next, to teach people a lesson, and make them know themselves, revere God, and fear God, God begins His new plan: “From the time of creation until today, many people have disobeyed My words and thus been cast out and eliminated from My stream of recovery; ultimately, their bodies perish and their spirits are cast into Hades, and even today they are still subjected to grievous punishment. Many people have followed My words, but they have gone against My enlightenment and illumination ... and some....” These are real examples. In these words, God not only gives all God’s people a real warning to make them know of God’s deeds throughout the ages, but also provides an oblique depiction of part of what is happening in the spiritual world. This allows people to know that nothing good can come of their disobedience toward God. They will become an everlasting mark of shame, and they will become the embodiment of Satan, and a copy of Satan. In God’s heart, this aspect of meaning is of secondary importance, for these words have already left people trembling and at a loss. The positive side of this is that, as people tremble with fear, they

also acquire some details of the spiritual world—but only some, so I must provide a little explanation. From the gate of the spiritual world it can be seen that there are all kinds of spirits. Some, however, are in Hades, some are in hell, some are in the lake of fire, and some are in the bottomless pit. I have something to add here. Superficially speaking, these spirits can be divided according to place; specifically speaking, however, some are directly dealt with by God’s chastisement, and some are in the bondage of Satan, which is used by God. More specifically, their chastisement differs according to the severity of their circumstances. At this point, let Me explain a little more. Those who are directly chastised by God’s hand have no spirit on earth, which means they have no chance of being reborn. The spirits under the domain of Satan—the enemies of which God speaks when He says “become My enemies”—are connected to earthly matters. The various evil spirits on earth are all the enemies of God, the servants of Satan, and their reason for existence^[a] is serving to set off the deeds of God. Thus, God says, “These people have not only been taken captive by Satan, but have become eternal sinners and become My enemies, and they directly oppose Me.” Next, God tells people of the end of this kind of spirit: “Such people are the objects of My judgment at the height of My wrath.” God also clarifies their present conditions: “today they are still blind, still within the dark dungeons.”

To show people the truthfulness of God’s words, God uses a real example as proof (the case of Paul of which He speaks) so that His warning leaves a deeper impression on people. To stop people from treating what is said about Paul as a story, and to prevent them from thinking of themselves as bystanders—and, furthermore, to stop them from going about boasting of the things that happened thousands of years ago that they learned from God, God does not concentrate on Paul’s experiences throughout his life. Instead, God focuses on the consequences and end for Paul, the reason why Paul opposed God, and how Paul ended up as he did. What God focuses on is stressing His denial of the glorious hopes of Paul in the end, and directly laying bare his situation in the spiritual realm: “Paul is directly chastised by God.” Because people are numb and they are incapable of grasping anything of God’s words, God adds an explanation (the next part of the

Footnotes:

a. The original text omits “for existence.”

utterance), and begins speaking of the issue of another area: “whoever opposes Me (by opposing not only My flesh but more importantly, My words and My Spirit), receives My judgment in their flesh.” Although, superficially speaking, these words seem unrelated to the ones above, and there doesn’t appear to be any correlation between the two, don’t panic: God has His own aims; the simple words of “the example above proves that” organically combine two seemingly unrelated issues—which is the ingeniousness of God’s words. Thus, people are enlightened through the account of Paul, and so, because of the connection between the text above and below, their pursuit of knowing God is increased through the lesson of Paul, which is precisely the effect God wished to achieve in speaking those words. Next, God speaks some words that provide assistance and enlightenment for people’s entry into life. There is no need for Me to go into that. You will feel that they’re easy to understand. What I must explain, however, is when God says, “when I worked in normal humanity, most people had already measured themselves against My wrath and majesty, and already knew a little of My wisdom and disposition. Today, I speak and act directly in divinity, and there are still some people who will see My wrath and judgment with their own eyes; moreover, the main work of the second part of the era of judgment is to make all of My people know My deeds in the flesh directly, and to make all of you behold My disposition directly.” These few words conclude God’s work in normal humanity and officially commence the second part of God’s work of the era of judgment, which is carried out in divinity, and foretell the end of a portion of people. At this point, it is worth explaining that God did not tell people that this was the second part of the era of judgment when they became God’s people. Instead, only after telling people of God’s will and the aims that God wishes to achieve during this period, and of God’s final step of work on earth does He explain that this is the second part of the era of judgment. Needless to say, there is also God’s wisdom in this. When people have just got up from their sickbeds, the only thing they care about is whether or not they’re going to die, or whether or not their illness can be banished from them. They pay no heed to whether they will put on weight, or whether they dress up in the right clothes. Thus, it is only when people completely believe they are one of God’s people that God speaks of His requirements, step-by-step, and tells people what the era it is today. That is because people only have the energy to concentrate on the steps of God’s management

a few days after they have recovered, and so this is the most suitable time to tell them. Only after people understand do they start to analyze: Since this is the second part of the era of judgment, God's requirements have become stricter, and I have become one of God's people. It is right to analyze thus, it is attainable by man, and so God employs this method of speaking.

Once people understand a little, God once more enters the spiritual realm to speak, and so they once more fall into the ambush. During this series of questions, everyone scratches their heads, confused, not knowing where God's will lies, not knowing which of God's questions to answer, and, moreover, not knowing what language to use to reply to God's questions. One wonders whether to laugh or cry. To people, these words seem as if they might contain very profound mysteries—but the facts are precisely the opposite. I may as well add a little explanation for you here. It'll give your brain a rest, you'll feel^[a] it's something simple that doesn't require a lot of thought. In fact, though there are many words, they contain only one aim of God: gaining people's loyalty through these questions. But it's not expedient to say this directly, so God once again employs questions. The tone, however, is especially soft, much unlike at the beginning. Though they are being questioned by God, this kind of contrast brings people a measure of relief. You might as well read each question one by one; were these things not often referred to in the past? In these few questions, there is rich content. Some are a description of people's mentality: "Are you willing to enjoy a life on earth which is akin to that in heaven?" Some are people's "warrior's oath" before God: "Are you truly able to allow yourselves to be put to death by Me, and led by Me, like a sheep?" And some of them are God's requirements of man: "If I did not speak directly, could you forsake everything around you and allow yourself to be used by Me? Is this not the reality that I require? ..." Or God's exhortations and reassurances for man: "Yet I ask that you no longer be weighed down by misgivings, that you be proactive in your entry and grasp the most profound depths of My words. This will prevent you misunderstanding My words, and being unclear as to My meaning, and thus violating My administrative decrees." Finally, God talks of His hopes for man: "I hope that you grasp My intentions for you in My

Footnotes:

a. The original text omits "you'll feel."

words. Think no more of your own prospects, and act as you have resolved before Me that all should be at the mercy of God." The final question has profound meaning. It is thought-provoking, it impresses itself on people's hearts and is difficult to forget, ceaselessly ringing out like a bell hanging by their ears ...

The above are a few words of explanation for you to use as reference.

INTERPRETATION OF THE FIFTH UTTERANCE

When God makes demands of humanity that are difficult for them to explain, and when His words strike directly into the human heart and people offer up their sincere hearts for Him to enjoy, then God gives people the chance to ponder, make a resolution, and seek out a path for practice. In this way, all those who are His people will once again, with fists clenched in determination, offer their whole being up to God. Some, perhaps, might draw up a plan and set up a daily schedule, as they prepare to stir themselves and get to work, dedicating their portion of energy to God's plan of management, in order to bring glory upon this plan and speed up its conclusion. And, just as people are caught up in this psychological state, holding these things closely in their minds as they go about their chores, as they talk, and as they work, God, quickly following up on this, begins to speak again: "When My Spirit gives voice, it expresses the whole of My disposition. Are you clear on this?" The more determined a human being is, the more desperately he will yearn to grasp God's will and the more earnestly he will yearn for God to make demands of him; and so God will give people what they want, taking advantage of this opportunity to impart His words, long held in readiness, to the innermost recesses of their being. Although these words may seem a bit harsh or gruff, to humanity they are sweet beyond compare. Straight away, the heart blossoms with joy, as if humanity were in heaven, or had been transported to another realm, a veritable paradise of the imagination, where the affairs of the outside world no longer impinge upon humanity. In order that people will not, as they were in the habit of doing in the past, speak from the outside and act from the outside, and so fail to lay down proper roots: in order to circumvent

this eventuality, when what people desire in their hearts has been achieved, and moreover when they prepare to go to work with passionate enthusiasm, God still adapts His way of speaking to their psychological state, and, summarily and without holding back, confutes all the ardor and religious ceremony within their hearts. As God has said: “Have you truly seen the importance that lies herein?” Whether before or after a human being sets his resolve upon something, he does not put great importance upon knowing God in His actions or in His words, but rather keeps on pondering the question: “What can I do for God? That’s the key issue!” This is why God says: “And you have the nerve to call yourselves My people to My face—you have no sense of shame, still less any reason!” As soon as God has spoken these words, people immediately come to their realization, and as though sustaining an electric shock, they hasten to withdraw their hands into the safety of their bosoms, fearful of provoking God’s wrath a second time. In addition to this, God has also said: “Sooner or later, people like this will be expelled from My house. Don’t you come the old soldier with Me, thinking that you have stood for My testimony!” Hearing words like these, people are even more afraid, as they would be if they had sighted a lion. They know full well in their hearts. They are, on the one hand, concerned not to be eaten by the lion while on the other feeling at a loss where to escape. At this moment, the plan inside the human heart vanishes without a trace, utterly and completely. Through God’s words, I feel as if I can see every single aspect of humanity’s shamefulness: Drooping head and hangdog demeanor, like a candidate who’s failed the college entrance exam, his lofty ideals, happy family, bright future, and so on and so forth, all turned—along with the Four Modernizations by the Year 2000—into empty talk, creating an imaginary scenario in a science fiction film. This is to exchange passive for active elements, making people, in the midst of their passivity, stand up in the place God has assigned them. Exceptionally important is the fact that human beings are deeply afraid of losing this appellation, and so they cling for dear life to their own badges of office, fearful that someone might wrest them away. When humanity is in this frame of mind, God does not worry that they will become passive, and so He accordingly changes His words of judgment to words of interrogation. Not only does He give people a chance to catch their breath, but He also gives them a chance to take the aspirations they have had before now and sort them out for future

reference: What is unsuitable can be modified. This is because God has not yet begun His work—this is a piece of good fortune in the midst of great misfortune—and, moreover, does not condemn them. So let me continue to give Him all my devotion!

Next, you must not, on account of your fear, set aside God's words. Take a look to see whether God has any new demands. Sure enough, you will discover this kind of demand: "From this time forth, in all things you must enter into the reality of practice; merely flapping your gums, as you used to do, will no longer get you by." Herein is also manifest God's wisdom. God has always safeguarded His own witness, and when the reality of the words of the past has reached its conclusion, no one whatsoever is able to fathom the knowledge of "the reality of practice." This is sufficient to prove the truth of what God said "I undertake to do the work Myself." It has to do with the true meaning of the work in divinity, and also has to do with the reason why humankind, after reaching a new point of beginning, is nevertheless still incapable of fathoming the true meaning of God's words. This is because, in the past, the great majority of people would stick to the reality in God's words, whereas today they have no clue about the reality of practice, but understand only the superficial aspects of these words without understanding their essence. Even more importantly, it is because today, in the building of the kingdom, no one is permitted to interfere, but only to obey God's bidding like automatons. Remember this well! Every time God brings up the past, He begins to speak about the actual situation of today; this is a form of speaking that creates a striking contrast between what comes before and what comes after, and for this reason is able to achieve even better fruits, enabling people to set the present side by side with the past, and in this way avoid getting the distinction between the two muddled up. This is one facet of God's wisdom, and its purpose is to attain the fruits of the work. After this, God once again reveals humanity's ugliness, in order that humanity shall never forget to eat and drink God's words every day, and even more importantly so that they shall daily know themselves and take this as the lesson that they must learn every day.

When He finishes speaking these words, God has achieved the effects at which He originally purposed. And so, without paying any further heed to whether or not humanity has understood Him, He brushes past this in a few sentences, because Satan's work has nothing to do with humanity—of this humanity has no clue. Now, leaving

behind the world of the spirit, look further at how God makes His demands of humanity: “Resting in My abode, I observe closely: All the people on earth bustle about, ‘traveling around the world’ and rushing back and forth, all for the sake of their destiny, their future. But not a single one has energy to spare for building My kingdom, not even so much as the strength one might use in drawing breath.” After exchanging these conventionalities with mankind, God still pays them no heed, but continues to speak from the perspective of the Spirit, and, through these words, reveals the general circumstances of the life of the human race in its entirety. It is clear to see, from “traveling around the world” and “rushing back and forth,” that human life is devoid of content. Were it not for the omnipotent salvation of God, those born into the down-and-out extended family of China’s imperial line would even more live a whole lifetime in vain and they might as well fall into Hades and hell as come into the world. Under the domination of the great red dragon, they have, unbeknownst to themselves, offended against God and so, naturally and again unknowingly, fallen under God’s chastisement. For this reason, God has taken “rescued from tribulation” and “ingrates” and put them together contrastively, that human beings may more clearly know themselves, creating from this a foil to His saving grace. Doesn’t this make for an even more efficacious result? Of course, it goes without My having to say so explicitly, people can, from the content of God’s speaking, infer an element of reproach, and again, an element of salvation and appeal, and yet again, a slight intimation of sadness. Reading these words, people begin unconsciously to feel a hesitant kind of compunction in their hearts, and cannot help shedding tears.... But God will not be restrained on account of a few sorrowful feelings, nor will He, on account of the corruption of the whole human race, abandon His work in disciplining His people and making demands of them. Because of this, His topics straight away touch on circumstances such as those of today, and moreover He proclaims to humanity the majesty of His administrative decrees, so that His plan keeps on going forward. This is why, following upon this with all due speed and striking while the iron is hot, God promulgates at this critical juncture a constitution for the times, a constitution that must be read with careful attention to every clause before humanity can understand God’s will. There is no need to go into this further now—they must simply read more attentively.

Today, you—this group of people here—are the only ones who can

truly see God's words. Even so, in knowing God, the people of today have fallen far behind any single person in ages past. From this it is sufficiently clear the extent of the effort Satan has invested on people over these several thousand years, and the extent to which it has corrupted mankind, which is so great that, even though God has spoken so many words, humanity still neither understands nor knows God, but instead dares to rise up and oppose Him publicly. And so God often holds up the men of past ages as a comparison for the people of today, to give the latter, insensate and demented as they are, a realistic point of reference. Because human beings have no knowledge of God, and because they lack genuine faith in Him, God has adjudged humanity to be lacking in qualifications and reason, and so He has, again and again, shown people tolerance and given them salvation. A battle is fought along these lines in the realm of the spirit: It is the vain hope of Satan to corrupt mankind to a certain degree, make the world foul and evil, and so drag man down into the mire and destroy God's plan. But God's plan is not to make all of humanity into people who know Him, but rather to choose a part to represent the whole, leaving the rest as waste products, as defective goods, to be thrown onto the rubbish heap. And so, although from Satan's point of view taking possession of a few individuals seems an excellent opportunity of destroying God's plan, what could such a dunce as it know about God's intention? This is why God said, long ago, "I have covered My face to avoid looking at this world." We do know a little bit about this, and God does not ask that human beings be capable of doing anything, rather that they recognize what He does as miraculous and unfathomable and hold Him in reverence in their hearts. If, as man imagines, God were to chastise him without regard for the circumstances, then the entire world would long since have perished. Wouldn't this have meant falling right into Satan's trap? And so God only uses His words to attain the fruits that He has in mind; seldom is there the advent of facts. Is this not an instance of what He said: "If I did not take pity on your lack of qualifications, reason, and insights, then all of you would perish in the midst of My chastisement, wiped out from existence. But until My work on earth is finished, I will remain lenient to mankind"?

INTERPRETATION OF THE SIXTH UTTERANCE

Humanity is struck dumb at God's utterances as they realize that God has worked a great deed in the realm of the spirit, something of which man is incapable and that only God Himself can accomplish. For this reason, God once again puts forward words of leniency to humankind. When people's hearts are filled with contradictions, wondering: "God is a God without mercy or love, but rather a God dedicated to striking down humanity; so why should He show us clemency? Could it be that God has once again shifted into a method?" at the moment this notion, this thought takes shape inside their minds, they struggle against it with all their might. Nevertheless, after God's work has progressed for another length of time, the Holy Spirit has undertaken a great working within the church, and every single human being has set to work to perform his function, then at that time all humanity has entered upon this method of God's. This is because no one can see any imperfection in what God says and does, and as for what God will actually do next, no one can know or even guess at it. As God has said with His own mouth: "Of all the people living under heaven, is there anyone who is not within the palm of My hand? Is there anyone who does not act according to My direction?" But I offer you a bit of advice: In matters that you do not completely understand, do not, anyone of you, either speak or act. What I have just said is not to squelch your enthusiasm, but to encourage you to follow God's direction in your actions. On no account should you, because of what I said about "imperfections," lose heart or fall into doubt: My purpose is chiefly to remind you to pay attention to God's words. When God says: "In matters within the spirit, you should be delicately sensitive; to My words, you should be carefully attentive. You should aim for the state in which you see My Spirit and My fleshly self, My words and My fleshly self, as one indivisible whole, so that all of humanity will be able to satisfy Me in My presence," reading these words, humanity is, once again, dumbstruck. What they saw yesterday was a word of warning, was an instance of God's clemency, but today the talk has turned suddenly to matters within the spirit—what in the world does this mean? Why does God keep changing His manner of speaking? And why is all this to be regarded as one indivisible whole? Could it be that God's

words lack reality? Ruminating upon these words, one realizes this: When God's Spirit and flesh are separate, then that flesh is a physical body with the attributes of a physical body, in other words, what people call a walking corpse. The incarnate flesh originates in the Spirit: He is the incarnation of the Spirit, that is, the Word become flesh. In other words, God Himself lives within the flesh. From this one can see wherein lies the grave mistake of trying to separate the Spirit from the man. For this reason, even though He is called "man," He does not belong to the human race, and has no human attributes: This is the man in which God clothes Himself, this is the man that God approves. Within the words is embodied God's Spirit, and the words of God are directly revealed in the flesh. This makes it all the more clear that God lives in the flesh and is a more practical God, from which it is proven that God exists, thus bringing to an end the age of humanity's rebellion against God. Then, having instructed humanity about the path leading to knowledge of God, God changes the subject again, and takes up another aspect of the problem.

"I have trodden the universe with My feet, stretching out My gaze over its entire expanse, and I have walked in the midst of all mankind, tasting the sweet, sour, bitter, and pungent flavors of human experience." This statement, notwithstanding its simplicity, is far from easy to comprehend. Although the subject has changed, in essence it remains the same: It still enables humanity to know Him in His incarnate flesh. Why does God say that He has tasted the sweet, sour, bitter, and pungent flavors of human experience? Why does He say that He has walked in the midst of all mankind? God is Spirit, but He is also a man incarnate. The Spirit, not bound by the limitations of the man, can tread all over the universe, encompassing the cosmos in a sweeping glance. From this one can see that the Spirit of God fills the cosmic expanse and covers the earth from pole to pole; there is no place that has not been laid out by His hands, no place that does not bear the trace of His footsteps. Even though the Spirit, becoming flesh, is born as a man, He does not, on account of His existence as a Spirit, cease to need all the things that men need, but rather, like an ordinary man, eats food, wears clothes, sleeps, and resides in a dwelling place, doing everything that an ordinary man does. At the same time, the inner essence being different, He is not the same as what one usually speaks of as a man. Though He endures all of the sufferings of mankind, He does not on that account abandon the Spirit; though He enjoys

blessing, He does not on that account forget the Spirit. The Spirit and the man are conjoined in silent rapport; the two cannot be sundered, and have never been sundered. Because the man is the incarnation of the Spirit, and comes from the Spirit, from the Spirit that has a form, so the Spirit that inheres in the flesh is not transcendent, that is, He cannot do extraordinary things, which is to say, this Spirit cannot leave the physical body, for if He did, God's act in becoming flesh would lose all its meaning. Only when the Spirit is fully expressed in the physical body can humanity be made to know the practical God Himself, and only then is God's will fulfilled. It is only after God presents the Spirit and the flesh separately to humanity that He points out man's blindness and disobedience: "but man never truly recognized Me, nor did he notice Me as I walked abroad." On the one hand, God says that, unbeknownst to the world, He hides Himself in a body of flesh, never doing anything supernatural for men to see; on the other, He complains against humanity for not knowing Him. There is, however, no contradiction in this. In fact, viewed in its details, it is not difficult to see that there are two sides to the way in which God achieves His aims. Now, if God were to perform supernatural signs and wonders, then, without having to undertake any great work, He would simply curse a man to death with His own mouth, the man would die on the spot, and in this way every human being would be convinced; but this would not achieve the aim of God in becoming flesh. If God were truly to do this, humanity would never be able, with their conscious minds, to believe in His existence, would never be able truly to believe, and moreover would mistake the devil for God. Even more importantly, humanity would never know God's disposition: Is this not one aspect of the meaning of God's being in the flesh? If humanity is incapable of knowing God, then it will always be a vague God, a supernatural God, who holds sway in the human realm: Would this not be a case of man's notions taking possession of man? Or, to restate this more plainly, would not Satan, the devil, be holding sway? "Why do I say I take back My power? Why do I say that the incarnation has too many meanings?" The moment God becomes flesh, this is when He takes back His power; it is also when His divinity comes forth directly to do His work. Step by step, every human being comes to know the practical God, and because of this the place held by Satan in the human heart is completely suppressed while God's place is augmented. Formerly, the God that existed in men's minds was perceived as a satanic image, a God that

was intangible, invisible, and yet one believed this God not only to exist but also to be capable of performing all manner of supernatural signs and wonders and revealing all manner of mysteries, such as the hideousness of the demon-possessed. This is sufficient to prove that the God in men's minds is not an image of God but rather the image of a being other than God. God says that He wants to take up a place occupying 0.1 percent of the human heart, and that this is the highest standard that He demands of humanity. Not only is there a superficial side to this statement; there is also a realistic side. If it were not explained in this way, people would consider the demands that God makes of them as being too low, as though God understood too little about them. Is this not human psychology?

If one takes the above and puts it together with the example of Peter below, they will find that Peter was indeed the man who knew God best, because he was able to turn his back on the vague God and pursue knowledge of the practical God. Why did God make a special point of noting that his parents were devils who opposed God? From this it is proven that Peter was not pursuing the God in his own heart, and that his parents represent the vague God: This is God's intent in raising the example of Peter's parents. The great majority of people pay no particular regard to this fact, concentrating their attention instead on the prayers of Peter, to the point where some even keep Peter's prayers constantly in their mouths and on their minds, but without ever thinking to contrast the vague God with Peter's knowledge. Why did Peter turn against his parents and seek to know God? Why did he integrate the lessons learned from those who had failed in the past in order to spur himself on to greater effort? Why did he assimilate the faith and love of all those who had loved God throughout the ages? Peter understood that everything positive originates from God—it comes straight from God without undergoing any processing by Satan. From this one can see that the One he knew was the practical God and not a supernatural God. Why does God say that Peter paid special attention to assimilating the faith and the love of all those who loved God throughout the ages? From this one can see that the chief reason why men have failed throughout the ages is that they only possessed faith and love but did not know the practical God, and so their belief continued to be vague. Why does God only mention Job's faith many times without once saying that he knew God, and moreover call him Peter's inferior? From Job's words, "I have heard of you by the hearing

of the ear: but now my eye sees you,” one can see that Job possessed only faith but no knowledge. Reading the statement, “With the counterexample of his parents to serve as a foil, this enabled him all the more readily to recognize My love and mercy,” most people will be prompted to raise a host of questions: Why is it that Peter knows God only when set off against a counterexample, but not directly? Why is it that he knows only mercy and love, but other things are not mentioned? It is only when one recognizes the unreality of the vague God that one becomes able to pursue the knowledge of the practical God. The aim of this utterance is to lead people to eradicate the vague God from their hearts. If humanity had always known God’s true face, from the beginning of creation down to the present day, then they would not have become thoroughly familiar with Satan’s ways, as is known from the proverb, “One doesn’t notice level ground until one has crossed a mountain,” which makes sufficiently clear God’s meaning in speaking these words. Because He wishes to lead people to comprehend more deeply the truth of the example He has raised, God places deliberate emphasis on mercy and love, proving that the age in which Peter lived was the Age of Grace. Viewed from another perspective, this reveals all the more vividly the hideous countenance of the devil, who only entraps and corrupts humanity, and thereby sets off, in even starker contrast, God’s love and mercy.

God also outlines the facts about Peter’s trials and furthermore describes their actual circumstance, so that people might better discern the following: that God does not only have mercy and love, but He has also majesty and wrath, and that those who live in peace are not necessarily living in the midst of God’s blessing. Moreover, telling people about Peter’s experiences following his trials demonstrates even more clearly the veracity of these words of Job: “Shall we receive good at the hand of God, and shall we not receive evil?” This is sufficient to show that Peter had arrived at an unprecedented knowledge of God, something that no one in any preceding age had ever attained: This was what Peter gained when he assimilated the faith and love of all those who had loved God throughout the ages and integrated the lessons of past failures in order to encourage himself. For this reason, anyone who attains real knowledge of God is called a “fruit,” and Peter is one among these. In Peter’s prayers to God one can see the real knowledge of God that he gained through his trials, but the one small flaw is that he was unable fully to fathom God’s will. This is why, building upon the

foundation of the knowledge of God attained by Peter, God has set forth a demand of “occupying only 0.1 percent of the human heart.” Taking into consideration the fact that even Peter, the man who knew God best, was unable accurately to grasp God’s will, it can only be concluded that humanity is simply not equipped with an organ for knowing God, because Satan has already corrupted man to such an extent, and this leads all people to know the essence of humanity. These two preconditions—that humanity lacks an organ for knowing God and has moreover been permeated by Satan through and through—provide a setting to show off God’s great power, for God, merely through the expenditure of words and without even having to undertake any kind of work, has taken up a certain position in the human heart. Why is it that arriving at 0.1 percent means arriving at the fulfillment of God’s will? To explain this in terms of the fact that God did not endow man with the organ in question: If, in the absence of this organ, humanity were to arrive at a hundred percent of knowledge, then God’s every movement and action would become an open book to man, and, given man’s inherent nature, he would instantly rebel against God, rising up to oppose Him publicly (this is the way Satan fell). And so God never underestimates man. This is because He has already thoroughly dissected man, so that He knows everything with crystal clarity even down to how much water is mixed in with his blood: How much the more clearly He understands man’s apparent nature? God never commits errors, and moreover, in making His utterances, He chooses His words with considerable precision. For this reason, the fact that Peter was inaccurate in grasping at God’s will does not contradict the fact that he is also the one man who knew God best, and what is more the two are completely unrelated. It was not in order to focus people’s attention on Peter that God raised his example. Why should Peter be able to attain knowledge of God if even someone like Job could not? Why would He say that a man is capable of achieving it and yet also say that it is due to God’s great power? Is it really the case that the innate endowment of humanity is good? People do not find it easy to grasp this point—no one would know its inner meaning unless I explained it. The aim of these words is to enable human beings to arrive at some form of perception, from which they will gain confidence to cooperate with God. Only in this way can God, supported by man’s efforts to cooperate with Him, take action: This is the actual situation in the realm of the spirit, something that humanity is completely unable to

fathom. To do away with the position that Satan occupies in the human heart and thenceforth enable God to take possession, this is called repelling Satan's attack; only when this is done can it be said that Christ has descended onto the earth, and only then can it be said that the kingdoms of the world have become Christ's kingdom.

Here it is mentioned that Peter has been an exemplar and a model for mankind for thousands of years. This is not merely for the sake of expounding the fact that he is an exemplar and a model: These words are a reflection of the actual scene of a battle in the spiritual realm. All this time Satan has been working on man, in the vain hope of swallowing up humanity and thereby causing God to destroy the world and lose His witness. But God said: "I will first create a model so that I may take up the smallest position within the human heart. At this stage, humanity neither pleases nor fully knows Me; nevertheless, relying on My great power, man will become able to submit to Me wholly and cease to rebel against Me, and I will use this example to vanquish Satan, that is to say, I will use My position consisting of 0.1 percent to repress all the forces that Satan has been wielding over man." And so, today, God has raised the example of Peter that he may serve the whole of mankind as a pattern to follow. Putting this together with the opening passage, one can see the veracity of what God said about the actual situation in the realm of the spirit: "Things are not now as they once were: I am going to do things that, since the beginning of creation, the world has never seen, I am going to speak words that, throughout the ages, men have never heard, because I ask that all humanity come to know Me in the flesh." From this one can see, what God spoke about He has begun upon today. Human beings can only see things as they appear on the outside and not the actual situation within the realm of the spirit. For this reason, God said in a direct and straightforward manner: "These are steps in My management, about which humanity has not the faintest inkling. Even when I speak of them openly, man is still so befuddled in his mind that it is impossible to articulate them to him in every detail. Herein lies man's abject lowliness, does it not?" There are unspoken words inside these words, explaining that a battle has taken place in the spiritual realm, as alluded to above.

Outlining Peter's story still did not fully attain God's will, so God made the following demand in relation to the events in Peter's life: "Throughout the universe and the limitless expanses of the firmament,

the myriad things of creation, the myriad things on earth, and the myriad things in heaven are each and every one consecrating their whole strength for the sake of My last stage of work. Surely you do not wish to remain spectators on the sidelines, driven hither and yon by Satan's forces?" Witnessing Peter's knowledge was profoundly enlightening for humanity, and so, in order to achieve even better fruits, God allows humanity to see the consequences of wanton unrestraint and ignorance of Him, and moreover tells humanity—one more time and with greater precision—about the actual circumstances of the battle in the realm of the spirit. It is only in this way that mankind can become more cautious in safeguarding themselves against being captured by Satan; further, it makes clear that, this time, if they fall, they will not receive salvation from God again as they did this time. Taken together, these several warnings, in deepening humanity's impression of God's words, have made people cherish His mercy more dearly and hold His words of warning more closely, thus truly arriving at God's aim of saving mankind.

ON THE LIFE OF PETER

Peter is an exemplar that God introduced to mankind, and he is a well-known personage. Why is it that such a humble man was set up as an exemplar by God and has been praised by later generations? Of course, it need not be mentioned that this is inseparable from his expression and his resolve of love for God. As for where Peter's heart of love for God was expressed and what his lifetime of experiences was actually like, we must return to the Age of Grace to take another look at the customs of the time, to see the Peter of that age.

Peter was born into an average Jewish household of farmers. His parents supported the entire family by farming, and he was the eldest of the children; he had four brothers and sisters. Of course this isn't the main part of the story to tell—Peter is just our main character. When he was five years old, his parents started to teach him to read. At that time the Jewish people were quite erudite—they were very advanced in the areas such as agriculture, industry, and commerce. Under the influence of that kind of social environment, Peter's parents had both received higher education. Even though they were from the countryside, they

had a quite rich body of knowledge, comparable to an average university student today. It's clear that being born into such excellent social conditions was Peter's good fortune. He was very bright and picked up new things easily. After he started school, in his lessons he was able to draw inferences from other things without seeming to expend any effort. His parents were proud of having such a smart son, so they made every effort to allow him to go to school, hoping that he could get ahead, and would be able to secure some sort of official post in the society of the time. Without realizing it, Peter developed an interest in God, so when he was fourteen and in high school, he became fed up with the curriculum of Ancient Greek Culture he was studying, and he particularly despised the fictional people and things in ancient Greek history. From that time on, Peter, who had just entered the springtime of his youth, began to investigate human life and to come into contact with society. He did not repay the pains his parents took with conscience because he clearly saw that people were all living within a space of fooling themselves, and they were all living within meaningless lives, ruining their own lives for the sake of fighting for fame and fortune. The reason he saw this was largely related to the social environment he was in. The more knowledge people have, the more complex interpersonal relationships are, and the more complex people's internal worlds are, thus the more of a void there is where people are. Under these circumstances, Peter started making inquiries all over the place in his free time, and religious figures accounted for the majority of those who he inquired with. It seemed that he had a vague feeling in his heart that all of the inscrutable things in the human world could be clarified in the religious world, so he frequented a chapel near his home to attend worship services. His parents did not know about this, and before long Peter, who always had excellent conduct and academics, began to hate going to school. Under the supervision of his parents he barely finished high school. He swam ashore from the ocean of knowledge, took a deep breath, and from then on no one educated or restricted him.

After he finished school he began to read all sorts of books, but at the age of seventeen, he was still lacking social experience. After he graduated and left school, he supported himself by farming while also making as much time as he could to read books and attend religious worship services. His parents, who had been full of hope for him frequently cursed Heaven over this "rebellious son." But in spite of this,

his heart which hungered and thirsted for righteousness could not be stopped. He suffered no small number of setbacks in his experiences, but he had a voracious heart, so he sprung up like grass after a rain. Before long he was “fortunate” to encounter high-level people in the religious world, and because his heart of longing was so strong, he was in contact with those people more and more frequently and he spent nearly all of his time among them. Just when he was immersed in the happiness of his satisfaction, he suddenly discovered that among those people, the majority had faith in word only but none of them were dedicated in their hearts. With his upright, simple heart, how could Peter withstand such a blow? He discovered that nearly all the people he dealt with were beasts in human attire—they were animals with human countenances. At that time Peter was very naive, so on several occasions he pleaded with them from the heart, but how could the wily, cunning religious figures possibly listen to the entreaties of a young man full of vim and vigor? It was at that time that Peter felt the true emptiness of human life, and as he took his first step toward the stage of life, he failed.... One year later, he moved out of the chapel and began his own independent life.

After 18-year-old Peter suffered one setback, he became much more mature and sophisticated. All of his youthful naiveté just disappeared, and all of the youthful innocence and artlessness that he possessed was mercilessly smothered by that setback. From then on he began a life as a fisherman. After that, one could see that there were people on his fishing boat who were listening to what he was preaching; he was fishing for a living and preaching all over the place. Everyone he preached to was mesmerized by his sermons because what he spoke of was very much in line with the hearts of the common people at that time. People were all deeply moved by his honesty, and he often taught people to deal with others from the heart and to call on the Master of the heavens and earth and all things in everything, and to not ignore their consciences and do those unpresentable things, but to satisfy the God that they love in their hearts in all things.... People were often deeply moved after listening to his sermons. They were all inspired by him and would often weep bitterly. At the time, everyone who followed him had deep admiration for him. They were all destitute, and because of societal influences at the time, of course he had few followers; he was also subject to the persecution from the religious world in the society of that time. For this reason he was constantly moving around, and he

lived a solitary life for two years. He gained quite a bit of insight in those two years of extraordinary experiences, and he learned a great deal of things he hadn't known before. Peter was then an entirely different person from who he had been at the age of 14—it seemed they had nothing in common. Over those two years he encountered all kinds of people and he saw all sorts of truths about society; from then on he gradually rid himself of every kind of ritual from the religious world. Because of the trend in the Holy Spirit's work at that time, he was deeply impacted. At that time Jesus had also been working for a number of years, so his work was also impacted by the work of the Holy Spirit at that time, however, he had not yet encountered Jesus. For that reason, when he was preaching, he gained many things that generations of saints had never had. Of course, at that time he was marginally aware of Jesus but he had never had a chance to meet Him face-to-face. He only hoped and thirsted in his heart to see that heavenly figure born of the Holy Spirit.

He was fishing on his boat during twilight one evening (near the shore of the Sea of Galilee mentioned at that time), and although he had a fishing rod in his hands, he had other things on his mind. The dusk light illuminated the surface of the water like a pool of blood in the expanse of the ocean. The light reflected on Peter's young, yet calm and steady face, as if he were deep in thought. At that moment a breeze came up, and he suddenly felt that his life was lonely, and thus suddenly he experienced a feeling of desolation. The water in the sea reflected the light wave after wave, and it was evident that he did not have the heart to fish. Just as he was lost in his thoughts of all sorts of things, he suddenly heard someone behind him say: "Jewish Simon, son of Jonah, the days of your life are lonely. Will you follow Me?" When Peter heard this he was shocked, and he dropped the fishing rod in his hands, and it soon sank to the bottom of the water. Peter rushed to turn around, and he saw a man standing in his boat. He looked Him up and down: His hair, draped to His shoulders, was slightly golden yellow in the sunlight and His clothing was gray. He was of medium height and His attire was entirely that of a Jewish man. In the light of twilight, His gray clothing looked slightly black, and His face appeared to have a bit of a sheen. Peter sought to see Jesus multiple times but each time was unable to do so. At that moment he believed in his spirit that that man was certainly the holy One in his heart, so he bowed down in his boat: "Could it be that You are the Lord who has come to

preach the gospel of the kingdom of heaven? I have heard of Your experiences but I have never seen You. I have wanted to follow You, but I could not find You.” Jesus had already walked to the hold of his boat and had quietly sat down. He said:^[a] “Get up and sit next to Me. I have come to seek those who truly love Me, and to spread the gospel of the kingdom of heaven. I am going everywhere to seek those who are of one heart with Me. Are you willing?” Peter replied: “I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit. As I love the heavenly Father, how could I not be willing to follow?” Although the religious conceptions within Peter’s words were quite strong, Jesus smiled and nodded His head with satisfaction. At that moment, a feeling of fatherly love for Peter grew inside of Him.

Peter followed Jesus for a number of years and he saw many things in Jesus that people do not have. After following Him for a year, he was chosen as the head of the twelve disciples by Jesus. (Of course this was a matter of Jesus’ heart, and people were completely unable to see it.) Jesus’ every move acted as an exemplar for him in his life, and Jesus’ sermons were particularly engraved in his heart. He was very considerate of and dedicated to Jesus, and he never had complaints of Jesus. This is why he became Jesus’ faithful companion everywhere He went. Peter observed Jesus’ teachings, His gentle words, and what He ate, wore, His daily life, and His travels. He followed Jesus’ example in every way. He was not self-righteous, but he cast off all of his previous outdated things and followed Jesus’ example in word and deed. It was then that he felt that the heavens and earth and all things were within the hands of the Almighty, and for this reason he did not have his own choice, but he drew in everything that Jesus was to act as his exemplar. He could see from his life that Jesus was not self-righteous in what He did, nor did He brag about Himself, but instead, He moved people with love. In different situations Peter could see what Jesus was. That is why everything in Jesus became the object that Peter modeled himself after. In his experiences, he felt Jesus’ loveliness more and more. He said something like this: “I searched for the Almighty in the universe and I saw the wonders of the heavens and earth and all things, and I thus had a deep sense of the loveliness of the Almighty. But I never had genuine

Footnotes:

a. The original text omits “He said.”

love in my heart, and I never saw the loveliness of the Almighty with my own eyes. Today, in the eyes of the Almighty, I have been looked upon with favor by Him and I have finally felt God's loveliness, and finally discovered that for God, it is not just creating all things that would make mankind love Him. In my daily life I have found His infinite loveliness; how could it possibly be limited just to this situation today?" As time passed, many lovable things were also found in Peter. He was very obedient to Jesus, and of course he suffered quite a few setbacks. When Jesus took him to various places for preaching, he always humbled himself and listened to Jesus' sermons. He never became arrogant because of his years of following. After Jesus told him that the reason He had come was to be crucified to finish His work, he was frequently very sad and would weep alone in secret. However, that "unfortunate" day arrived. After Jesus was arrested, Peter wept alone on his fishing boat and prayed a great deal for this, but in his heart he knew that it was the will of God the Father and no one could change it. He was constantly sorrowful and weeping because of the effect of love—of course, this is a human weakness, so when he knew that Jesus would be nailed to the cross, he asked Jesus: "After You leave will You return to be among us and look over us? Will we still be able to see You?" Although these words were quite naive, and they were also full of human notions, Jesus knew the taste of Peter's suffering, so through His love He was considerate of his weakness: "Peter, I have loved you. Do you know that? Although there is no reason in what you say, the Father has promised that after My resurrection, I will appear to mankind for 40 days. Don't you believe that My Spirit will frequently bestow grace upon you?" After that Peter had a little bit of comfort, but he always felt there was a drawback in what was otherwise perfect. So, after Jesus was resurrected, He appeared to him openly for the first time, but in order to prevent Peter from continuing to hold onto his notions, Jesus declined the lavish meal that Peter had prepared for Him and disappeared in the blink of an eye. At that moment Peter finally had a deeper understanding of Jesus, and loved the Lord Jesus even more. After His resurrection, Jesus frequently appeared to Peter. After 40 days when He ascended to heaven, He appeared to Peter three times. Every time He appeared was when the work of the Holy Spirit was about to be completed and new work was about to be begun.

Peter made a living by fishing throughout his entire life, but even more so, he lived for preaching. In his later years, he wrote the first and

second epistles of Peter, and he wrote several letters to the Philadelphia church of that time. People at the time were very moved by him. He never lectured people based on his own credentials, but he provided them with suitable supply of life. In his life, he never forgot Jesus' teachings during His lifetime—he remained inspired. When he was following Jesus he resolved to repay Jesus' love with his death and that he would follow Jesus' example in all things. Jesus promised him this, so when he was 53 years old (over 20 years after departing from Jesus), Jesus appeared to him to realize his resolve. In the seven years following that, Peter spent his life on knowing himself. One day seven years later, he was crucified upside down, ending his extraordinary life.

INTERPRETATION OF THE EIGHTH UTTERANCE

When God speaks His word from the perspective of the Spirit, His tone is directed at all mankind. When God speaks His word from the perspective of man, His tone is directed at all who follow the leadership of His Spirit. When God speaks His word from the perspective of the third person (what people refer to as an observer), He is directly showing His word to people so that people will see Him as a commentator, and it seems that from His mouth come forth boundless things that man does not know, things that man cannot fathom. Isn't that right? When God speaks His word from the perspective of the Spirit it astonishes all of humanity: "Man's love of Me is too meager and his faith in Me is pitifully small. If the brunt of My words was not directed at man's weaknesses, he would boast and exaggerate, and would pontificate and concoct high-sounding theories, as if he was omniscient and all-knowing about matters upon the earth." These words not only reveal man's true colors and reveal God's position in the hearts of men, but they also lay bare the entire life of mankind. Each person believes that they are extraordinary and they actually don't even know there is a word called "God" so they concoct high-sounding theories. However, this "concocting high-sounding theories" is not "speaking" in the sense that people understand it. Instead, it means that humanity has been corrupted by Satan such that everything they do disobeys God and directly opposes God, and that the very essence of

what man does comes from Satan and it is in opposition to God, is an act of independence, and it runs counter to God's will. This is why God says that men all concoct high-sounding theories. Why does God say that the brunt of His words is directed at man's weaknesses? Because in accordance with God's intention, if He did not reveal the things hidden in the inner world of man's heart, then no man would submit, and therefore they would not understand themselves, and they would not hold God in reverence. This is to say that if man's intentions are not laid bare, then man will dare to do anything, perhaps even direct curses at Heaven or at God. These are man's weaknesses, so God says this: "My footsteps tread across all corners of the universe world in perpetual search of those who are after My own heart and fit for My use." This statement, in conjunction with what is later said about the salute of the kingdom formally ringing out, serves to show that God's Spirit is engaged in new work on earth; it's just that mankind's physical eyes do not see it. Since it is said that the Spirit is on earth doing new work, the entire universe world also undergoes momentous change: Not only do God's sons and God's people begin to accept the witnessing of God's incarnation, moreover, every denomination, every sect, every walk of life, and every place, to varying degrees, accept it as well. It is a great movement of the universe world in the spiritual realm. It shakes the entire religious world to its core, which is part of the meaning of the "earthquake" that was mentioned in the past. Next, the angels begin their formal work and the people of Israel return to their home country, never again to wander, and all those included start to accept shepherding. In contrast, the Egyptians begin to break away from the scope of My salvation, that is, to receive My chastisement (but that does not formally begin yet). So it is during this time of these contemporaneous great changes in the world that the salute of the kingdom formally rings out. This is what people have called, "the time when the sevenfold intensified Spirit begins to work." Each time God does the work of recovery, at these phases (or turns of events), all people have been unable to feel the work of the Holy Spirit. Therefore, God's words that "When man loses hope" ring true. Furthermore, at each of these transition phases when mankind loses hope, or when they feel this stream is wrong, God begins anew and takes the next step of His work. From the time of creation until now, God's doing the work of recovery and changing the methods by which He works is similar in this way. Even though most people, to varying degrees, can grasp some

aspect of it, in the end they are nonetheless washed away by a torrent of water because their stature is too small; they are unable to grasp the steps of God's work and so they are eliminated. However, this is also God's method of purifying people, and this is God's judgment toward mankind's old notions. The more of a foundation people have, the greater their religious notions about God, which are difficult for them to set aside; they cling to old things and it is tough for them to accept new light. On the other hand, if one is standing, one must have some foundation, but most people have a problem putting their notions aside. This is especially true for their notions about the God incarnate of today, which is clear and easy to see.

In this day's utterance, God talked a lot about visions, which I won't go into detail here, but the main thing He said was about how the foundation for building the kingdom is the building of the church. To be more specific, in the period of the building of the church the main goal was to make people convinced in heart and by word despite not having known God incarnate with their own eyes. Even though they held faith in their hearts, they did not know God incarnate because at that stage He was indistinguishable from a person. In the Age of Kingdom, all must show conviction in their hearts, their speech, and their eyes. From here, it is clear that in order for all to show conviction in their hearts, their speech, and their eyes, they must be allowed to know the God living in the flesh with their physical eyes. This cannot be accomplished in a situation where people are compelled to do something because they have no other option or where people have a casual belief. Instead, people will be convinced in heart and by word through understanding. Therefore, at this stage of construction there is no beating or killing. Instead, it allows people to receive enlightenment through God's word, and through this they may pursue and explore so that they will subconsciously come to know God incarnate. So as for God, this stage of work is much easier, lets nature take its course and does not run counter to mankind. It will, in the end, allow man to naturally come to know God, so don't be worried or become anxious. When God said, "the battle of the spiritual realm is made plain directly among all My people," He meant that when people get on the right track and start to know God, it includes not only each person being tempted within by Satan, but that they may also be tempted by Satan in the church itself. However, this is the only road so no one should be alarmed. Satan's temptation may come in several forms: Someone may

give the cold shoulder to or abandon what God says, and he might say negative things to dampen other people's positivity, however, he usually doesn't rope in other people; these things are difficult for people to discern. The main reason for this is: He might still be proactive in attending meetings, but he is unclear regarding visions. If the church does not guard against him, then the entire church could be swayed by his negativity into responding tepidly to God, thereby not paying attention to God's word and this would be falling right into Satan's temptation. He may not directly rebel against God, but because he can't figure out God's word and he doesn't know God, he may complain or have resentment build in his heart. He may say that God has abandoned him so he is incapable of receiving enlightenment and illumination. He may wish to leave, but a quiet feeling of fear dwells within him and he might say that God's work isn't from God but is instead the work of evil spirits.

Why does God mention Peter so often? And why does He say that even Job does not come close to him? This not only allows people to pay attention to Peter's deeds, but also allows them to set aside all of the examples they have in their hearts, and even the example of Job—who had the greatest faith—should also be set aside. Only through this can there be a better result wherein people are able to cast aside everything to imitate Peter, and thereby come a step closer in knowing God. God introduced people to the way of practice that Peter took to knowing God, the goal of which was to give people a point of reference. God then goes on to predict one of the ways that Satan will tempt people when He says, "But if you are cold and uncaring toward My words, then you undoubtedly oppose Me. This is fact." Within these words, God foretells the crafty schemes Satan will try to use and He alerts people to consider it a warning. Even though not everyone will be cold toward God's word, nonetheless some people will be taken captive by this temptation, so at the end God says again with emphasis, "If you do not know My words, do not accept them, and do not put them into practice, then you will inevitably become the object of My chastisement! You will surely become a victim of Satan!" This is God's counsel to mankind, but in the end, as God foretold, a portion of people will become victims of Satan.

INTERPRETATION OF THE NINTH UTTERANCE

In people's imagination, God is God, and man is man. God does not speak the language of man, nor can man speak the language of God, and to God, man's demands of Him are a piece of cake, whereas God's requirements of man are unattainable and unthinkable to man. The fact, however, is precisely the opposite: God only asks "0.1 percent" of man. This is not only astonishing to everyone, but also makes them feel very much bewildered, as if they're all at sea. It is only thanks to the enlightenment of God, and the grace of God, that people gain a little knowledge of God's will. But on March 1, all people were once again left bewildered and scratching their heads. God asked that His people be gleaming snow, not drifting clouds. So what does this "gleaming snow" refer to? And what does "drifting clouds" indicate? At this point, God is deliberately saying nothing of the inner meaning of these words. This plunges people into confusion, and thus increases their faith as they seek—for it is a specific requirement of God's people, and not something else, and so everyone finds themselves spontaneously spending more time thinking about these unfathomable words. As a result, various ideas sprout in their brains, drifting snowflakes flash before their eyes, and drifting clouds in the sky immediately appear in their minds. Why does God ask that His people be as gleaming snow, and not as drifting clouds? What is the true meaning here? What are these words specifically referring to? "Gleaming snow" not only makes the landscape look pretty, but is also good for farmland—it is good at killing bacteria. After a heavy snowfall, all the bacteria are covered by the gleaming snow, and the whole space immediately becomes brimming with life. Likewise, the people of God must not only know God incarnate, but also subdue themselves upon the fact of God's incarnation, and thus live out normal humanity. This is how snow makes the landscape look pretty; ultimately, the maturity of God's people shall bring an end to the great red dragon, establishing God's kingdom on earth, spreading and glorifying God's holy name, so that the whole of the kingdom on earth is filled with God's righteousness, shines forth the radiance of God, and sparkles with the glory of God, and everywhere there are scenes of peace and contentment, happiness and fulfillment, and ever-renewed beauty. The various plagues that

exist at the present time—the corrupt satanic dispositions, such as unrighteousness, crookedness and deceitfulness, evil desires and so on—are all eradicated, and thus heaven and earth are both renewed. This is the true meaning of “after a heavy snowfall.” Those who are drifting clouds are like the kind of people who follow the herd spoken of by God; if there is the temptation of Satan, or the trials of God, they will immediately drift away, to exist no longer. Not even their essence will survive, having vanished long ago. If people are drifting clouds, they are not only incapable of living out the image of God, but also bring shame upon God’s name, for such people are in danger of being snatched away at any time or place, they are the food that Satan consumes, and when Satan takes them captive, they will betray God and serve Satan. This clearly brings shame upon God’s name, it is what God resents most of all, and they are God’s enemies. Thus, they are both without the substance of normal people and without any actual use value. It is because of this that God makes such requirements of His people. But after understanding something of these words, people are at a loss for what to do next, for the topic of God’s words has turned to God Himself, which puts them in a difficult position: “Because I came from the holy land, not like the lotus, which has only a name and no substance because it came from the mire and not the holy land.” Why, after speaking of His requirements toward His people, does God describe the birth of God Himself? Could it be that there is a connection between the two? Indeed, there is an inherent connection between them—if not, God would not speak thus to people. Amongst the green leaves, the lotus sways back and forth in the gentle breeze. It is pleasing to the eye and greatly cherished. People simply can’t get enough of it, and are itching to swim in the water to pick a stem and get a closer look. Yet God says the lotus comes from the mire, and has only a name and no substance. It appears that God attaches no importance to lotuses, and from His words can be clearly seen that He has some loathing toward them. Throughout the ages, many have poured praise on lotuses because they emerge unstained from the filth, to the point that they are almost beyond compare, indescribably wonderful. But in God’s eyes, lotuses are worthless—which is precisely the difference between God and man. This is enough to show the distance between God and man, one that is as great as that between the top of the sky and the bottom of the earth. Because a lotus comes from the mire, the nutrients it requires all come from there. It’s just that the lotus is able

to disguise itself, and thus provide a feast for the eyes. Many people see only the lotus' beautiful exterior, but none of them see that the life within the lotus is filthy and impure. Thus, God says that it has only a name and no substance—which is totally correct and true. And isn't this precisely what God's people are like today? They only obey and believe in God externally. Before God, they curry favor and parade themselves to make God satisfied with them; inside, however, they are stuffed with the corrupt satanic disposition, their bellies filled with impurities. Thus, God poses questions to man, asking whether his loyalty to God is tainted with impurities, whether it is pure and wholehearted. When they were service-doers, many people praised God in their mouths but cursed Him in their hearts. In their mouths, they were obedient to God, but in their hearts, they disobeyed God. Their mouths uttered negative words, and in their hearts they hid opposition to God. There were even those whose actions were coordinated: They released obscenities with their mouths and gesticulated with their hands, utterly dissolute, giving a vivid and lifelike expression of the true face of the great red dragon. They are truly worthy of being called the spawn of the great red dragon. But today, they stand in the place of loyal service-doers and act like God's loyal people—how shameless! It's no wonder; they came from the mire, so they can't help but show their true colors. Because God is holy and pure, and real and actual, His flesh comes from the Spirit. This is definite, and beyond doubt. Not only being able to bear testimony to God Himself, but also being able to completely carry out God's will: this is one side of God's substance. That the flesh comes from the Spirit with an image means that the flesh with which the Spirit clothes Himself is essentially different to the flesh of man, and this difference primarily lies in their spirit. What the Spirit with an image refers to is how, as a result of being covered by normal humanity, the divinity is able to work normally within, which is not the least bit supernatural, and is not limited by humanity. The "image of the Spirit" refers to complete divinity, and is not limited by humanity. As such, God's inherent disposition and true image can be completely lived out in the incarnate flesh, which is not only normal and stable, but with majesty and wrath. The first incarnate flesh could only present the God of people's conceptions, that is, He was only able to perform the signs and wonders and speak prophecy. Thus, He did not completely live out the reality of God, and so was not the embodiment of the Spirit with an image; He was but the direct appearance of divinity. And because He

transcended normal humanity, He was not called the complete practical God Himself, but had a little of the vague God in heaven about Him, He was the God of people's conceptions. This is the essential difference between the two incarnate fleshs.

From the highest point in the universe, God watches over man's every move, over all that people say and do. Even every innermost thought of theirs He observes with absolute clarity, not overlooking it—and so God's words cut right to people's hearts, striking at their every thought, and His words are astute and without error. "Although man knows My Spirit, he also offends My Spirit. My words lay bare the ugly face of all people, and lay bare the innermost thoughts of all people, and cause all upon earth to fall down in the midst of My scrutiny." From this can be seen that, although God's requirements of man are not high, people are still unable to endure the scrutiny of God's Spirit. "But though man falls down, his heart does not dare to stray far from Me. Among the creatures, who does not come to love Me because of My deeds?" This is even more indicative of God's full wisdom and omnipotence, and thus reveals all that God's people thought when they were in the position of service-doers: Although, following a "trade" that ended in failure, the "hundreds of thousands" or "millions" in their heads came to nothing, because of God's administrative decrees, and because of God's majesty and wrath, even though they hung their heads in sorrow, they still served God amid negativity, all of their practices of the past became but empty talk, and totally forgotten; instead they did the things at will that made them and everybody else happy to keep themselves entertained, in order to pass or idle away the time.... This was what was really going on among man. Thus, God opens up to man and says: "Who does not yearn for Me as a result of My words? In whom are not born feelings of devotion because of My love?" To tell the truth, people are all willing to accept God's words, and there is not one of them who does not like to read the words of God—it's just that they are unable to put God's words into practice because they are hindered by their natures. After reading God's words, many people can't bear to be apart from God's words, and the love for God wells up within them. Thus, God once again curses Satan, and once more exposes its ugly face. "The era in which Satan runs riot and is madly despotic" is also the very age that God begins His official, great work on earth. Next, He begins the work of annihilating the world. Which is to say, the more that Satan runs riot,

the closer the day of God comes, and so the more God speaks of Satan's wantonness, thus is shown that the day on which God annihilates the world draws closer. Such is God's proclamation to Satan.

Why did God repeatedly say "... and, behind My back, they engage in those 'laudable' dirty dealings. Do you think the flesh, with which I clothe Myself, knows nothing of your actions, your behavior, and your words?" He didn't just say such words one or two times—why is that? Once people have been comforted by God, and are aware of God's sorrow for man, it is easy for them to forget the past as they struggle onward. But God is not the least bit lenient toward man: He keeps going after people's thoughts. Thus He asks people many times to know themselves, to cease their debauchery, to no longer engage in those "laudable" dirty dealings, and to never again deceive God in the flesh. Although people's natures do not change, there is benefit in reminding them a few times. After this, God speaks from the perspective of man to reveal the mysteries in him: "Many years have I endured the wind and the rain, and so too have I experienced the bitterness of the human world, yet upon closer reflection, no amount of suffering can make man of flesh lose hope in Me, much less can any sweetness cause man of flesh to become cold, downhearted, or dismissive toward Me. Is man's love for Me really limited to either no pain or no sweetness?" "All beneath the sun is empty," these words indeed have inner meaning. Thus God is saying that nothing can make man lose hope in Him or grow cold toward Him. If people do not love God, they may as well be dead; if they do not love God, then their suffering is in vain, and their blessings are empty, and added to their sins. Because not a single person truly loves God, thus He says, "Is man's love for Me really limited to either no pain or no sweetness?" In the world of man, how could anyone exist without pain or sweetness? Time and time again, God says, "Not a single man has ever truly seen My face and has ever truly heard My voice, for man does not truly know Me." God says that man does not truly know Him, yet why does He ask that man know Him? Isn't this a contradiction? Every one of God's words has a certain aim. Because man has grown callous, God employs the principle of doing 100% of His work in man in order to ultimately achieve 0.1 percent in man's heart. Such is the method by which God works, and God must act thus in order to achieve His aims. This is also precisely the wisdom of God's words. Have you grasped this?

God says "When I reveal My mysteries directly and make plain My

will in the flesh, you take no notice; you listen to the sound, but do not understand the meaning. I am overcome with sadness. Although I am in the flesh, I am unable to do the work of the ministry of the flesh.” In one regard, these words make people, because of their callousness, take the initiative to cooperate with God; in another regard, God reveals the true face of His divinity in the flesh. Because people’s stature is too small, the revelation of divinity during the period that God is in the flesh is only according to man’s abilities of acceptance. During this stage of work, most people remain incapable of full acceptance, which sufficiently shows how poor their abilities of acceptance are. Thus, the divinity does not entirely perform its original function when working; this is but a small part. This shows that in the work of the future, the divinity will gradually be revealed according to the state of man’s recovery. The divinity, however, does not grow gradually, but is what the incarnate God essentially has, and is unlike the stature of man.

There was an aim and meaning to God’s creation of man, and thus God said, “If man were destroyed by My wrath, what would be the significance of My creation of the heavens and earth?” After man was corrupted, God planned the gaining of a portion of people for His enjoyment; it is not the case that all people are to be destroyed, or that they will be eradicated at the slightest violation of God’s administrative decrees. This is not the will of God. As God said, that would be meaningless. It is precisely because of this “meaninglessness” that God’s wisdom is made plain. Is there not greater significance in God speaking and working by many means in order to chastise, judge, and strike at all people, ultimately selecting those who truly love Him? And it is precisely this way that God’s deeds are revealed, and so the creation of man becomes more meaningful. Thus, most of God’s words float past; this is in order to achieve an aim, and only this is the reality of some of His words.

ADDENDUM 1:

THE FIRST UTTERANCE

What I ask you to do is not the vague and empty theory that I speak of, nor is it unimaginable by the brain of man or unachievable by the flesh of man. Who is capable of complete loyalty within My house?

And who can offer up their all within My kingdom? If not for the revelation of My will, would you take it upon yourselves to fulfill My heart? No one has ever understood My heart, and no one has ever perceived My will. Who has ever seen My face or heard My voice? Did Peter? Or Paul? Or John? Or Jacob? Who has ever been clothed by Me, or possessed by Me, or used by Me? Though the first time I became flesh was in divinity, the flesh in which I clothed Myself knew not the sufferings of man, because I was not incarnated in an image, and so it couldn't be said that the flesh fully carried out My will. Only when My divinity is able to do as I would do and speak as I would speak in a person of normal humanity, without hindrance or obstruction, can it be said that My will is carried out in the flesh. Because the normal humanity is able to shield the divinity, thus is achieved My aim of being humble and hidden. During the stage of work in the flesh, although the divinity acts directly, such actions are not easy for people to see, which is merely because of the life and actions of normal humanity. This incarnation cannot fast for 40 days like the first incarnation, but He works and speaks normally, and although He reveals mysteries, He is very normal; His voice is not, as people imagine, like thunder, His face does not sparkle with light, and the heavens do not tremble when He walks. If that were the case, then in this there would be none of My wisdom, and it would be incapable of shaming and defeating Satan.

When I display My divinity beneath the shield of normal humanity, I am glorified to the fullest, My great work is accomplished, and nothing presents any difficulties. This is because the aim of My incarnation is chiefly to allow all those who believe in Me to behold the deeds of My divinity in the flesh, and to see the practical God Himself, thus dispelling the invisible and intangible God's place in people's hearts. Because I eat, clothe Myself, sleep, dwell, and act like a normal person, because I speak and laugh as a normal person, and have the needs of a normal person, and also possess the substance of full divinity, I am called "the practical God." This is not abstract, and it is easy to understand; in it can be seen in which part the core of My work lies, and in which phase of work My focus is. Revealing My divinity through normal humanity is the core aim of My incarnation. It is not hard to see that the center of My work is in the second part of the era of judgment.

In Me, there has never been human life or human flavor. Human life has never held a place in Me, and has never suppressed the revelation of My divinity. Thus, the more One expresses My voice in

heaven and the will of My Spirit, the more He can shame Satan, and so the easier it becomes to carry out My will in normal humanity. This alone has defeated Satan, and Satan has already been utterly shamed. Although I am hidden, this does not impede the utterances and actions of My divinity—which is enough to show that I have been victorious, and have been completely glorified. Because My work in the flesh is without hindrance, and because the practical God now has a place in people's hearts and has set down roots in their hearts, it is fully proven that Satan has been defeated by Me. And because Satan is incapable of doing any more among man, and it is difficult to instill the quality of Satan in man's flesh, My will proceeds without hindrance. The content of My work is, chiefly, to cause all people to behold My wondrous deeds and see My true face: I am not beyond reach, I do not tower into the sky, I am not formless and amorphous. I am not invisible like air, nor am I like a floating cloud, easily blown away; instead, though I live among man, and experience the sweetness, sourness, bitterness, and fieriness among man, My flesh is fundamentally different to that of man. Most people have difficulty engaging with Me, yet most also yearn to engage with Me. It is as if there are huge, unfathomable mysteries in the incarnate God. Because of the direct revelation of divinity, and because of the shield of human appearance, people keep a respectful distance from Me, believing that I am a merciful and loving God, yet also fearful of My majesty and wrath. Thus, in their hearts, they wish to speak in earnest with Me, yet they cannot do as they wish—what their hearts desire, their strength lacks. Such are the states of everyone in this circumstance—and the more people are like this, the greater the proof of the revelation of various aspects of My disposition, thus achieving the aim of people knowing of God. But this is secondary; what's key is making people know My wondrous deeds from the doings of My flesh, causing them to know the substance of God: I am not, as people imagine, abnormal and supernatural; instead, I am the practical God who is normal in all things. "My" place in people's conceptions is dispelled, and they come to know Me in reality. Only then do I take My true place in people's minds.

Before all people, I have not only never done anything supernatural that has been cherished by people, but am also extremely ordinary and normal; I deliberately do not allow people to see anything that has the flavor of God in My incarnate flesh. But because of My words, people are utterly conquered, and submit to My testimony. Only

thus do people come to know, without misgivings, the Me in the flesh upon the foundation of fully believing that God does indeed exist. In this way, people's knowledge of Me becomes more real, more clear, and is not in the least bit tainted by their good behavior; all is the result of My divinity acting directly, giving people a greater knowledge of My divinity, for only divinity is the true face of God and inherent attribute of God—people should see this. What I want are words, deeds, and actions that are in divinity—I care not for words and actions in humanity. My aim is to live and act in divinity—I wish not to take root and sprout in humanity, I wish not to reside in humanity. Do you understand what I'm saying? Even though I am a guest in humanity, I do not want this; I act in complete divinity, and only in this way can people better understand My true face.

INTERPRETATION OF THE TENTH UTTERANCE

During the time of church building, God barely mentioned kingdom building. Even when He did make mention, He did so in the language of the time of church building. Once the Age of Kingdom came, God wrote off some methods and the concerns of the time of church building with a single stroke and never again said even a single word with regard to it. This is precisely the fundamental meaning of "God Himself" who is always new and never old. As well as things might have been done in the past, insofar as they are part of a bygone era, God groups such things as coming in the time before Christ, while the present day is known as the time "after Christ."^[a] In this regard, the building of the church can be viewed as a necessary predecessor to the building of the kingdom. It laid the foundation for God to wield His sovereign power in the kingdom. Today, the work of church building is but a shadow in the face of the building of the kingdom, which is the primary focus of God's work on earth. God prepared all the details of His work before the work of church building was completed, and when the time was right, He set right upon His work.

Footnotes:

a. "After Christ" means "AD (Addo Domini)."

As such, God spoke thusly, “The Age of Kingdom is, after all, different from times past. It does not concern what man does. Instead, I personally carry out My work after descending upon the earth—work that human beings can neither conceive nor accomplish.” Indeed, this work must be carried out by God personally—no human is capable of such work, they just aren’t up to it. Other than God, who could carry out such great work among men? Who else is capable of tormenting the whole of mankind half to death? Could men possibly arrange such work? Why is it that He says, “I personally carry out My work after descending upon the earth”? Could God’s Spirit have truly disappeared from all of space? “I personally carry out My work after descending upon the earth,” refers both to the fact that God’s Spirit is incarnated in the flesh to do work, and to the fact that God’s Spirit is clearly working through humankind. By personally carrying out His work, God allows many people to see God Himself with their naked eyes, so that they needn’t search carefully in their spirits. Furthermore, it allows for all of man to see the workings of the Spirit with their own eyes and shows them that there is an essential difference between the flesh of man and that of God. Simultaneously, throughout all of space and the universe world, the Spirit of God is still at work. All those people who are enlightened, having accepted God’s name, see how the Spirit of God works and, thereby, become even more acquainted with the incarnation of God. As such, only if God’s divinity works directly, that is God’s Spirit is able to work without the slightest interference, can man become acquainted with the practical God Himself. This is the essence of kingdom building.

How many times has God been incarnated in the flesh? Could it be several times? Why is it that God has remarked many times, “I once descended into the world of men and experienced and observed their suffering, but without fulfilling the purpose of My incarnation”? Is it that God has been incarnated several times, but has never once been known by man? That is not what is meant by this statement. The first time God was incarnated, His aim was actually not for man to know Him. Instead, He carried out His work and then disappeared without anyone noticing or having even the opportunity to know Him. He didn’t allow man to fully know Him and also did not completely possess the significance of incarnation, so He could not be said to be fully incarnated. In the first incarnation, He merely used a fleshly body free of a sinful nature to carry out that work—the work having been

completed, there was no need of further mention. As for those men who have been used by God throughout the ages, such instances are even less worthy of being called incarnation. Today, only He who is the practical God Himself, who has the outward appearance of normal humanity concealing a complete divinity inward, and whose aim is to allow man to know Him can be fully called incarnation. The meaning of God's first visit to this world comprises only one aspect of the significance of what is called incarnation today—this visit by no means possessed the full meaning of what is now called incarnation. This is why God said, "without fulfilling the significance of incarnation." "Experience and observation of man's suffering" refers to God's Spirit and the two incarnations, thus God said, "When the building of the kingdom gets under way, My incarnate flesh formally begins to perform the ministry; that is, the King of the kingdom formally takes up His sovereign power." Though the construction of the church was a testimony to God's name, the work had not yet formally begun—only today can it be said to be kingdom building. All that was done previously was just a foretaste, it wasn't the real thing. Even though it was said that the kingdom had been entered into, no work was yet being done within it. Only today, now that work is being done within God's divinity and God has formally begun His work has man finally entered into the kingdom. Thus, "the descent of the kingdom into the human world, far from being merely a matter of words and appearances, is one of actual reality; this is one aspect of the meaning of 'the reality of practice.'" This excerpt is an apt summary of the above exposition. Having provided this description, God moves on to characterize the general state of mankind, leaving man in a state of constant busyness. "Throughout the world, all humanity lies within My love, My compassion, but so does all humanity lie under My judgment, and likewise under My trial." Man's life is governed according to certain principles and rules, which God has set in place. These principles and rules are as follows: There will be times of happiness, moments of frustration and moreover, times of the refinement of hardships to endure. Thus, no man will live a life of pure happiness or pure suffering. Every life will have its ups and downs. Throughout all of mankind, not only is God's love and compassion apparent, so is His judgment and the whole of His disposition. It can be said thusly: Men all live through God's trial, do they not? Throughout this vast world, all of mankind labors busily in the work of finding their own way. They

are not sure what role they play and some even damage or forfeit their lives for the sake of their fate. Even Job was no exception to the rule: Living through God's trial, he nonetheless carried on seeking his own way. No man is capable of standing fast through God's trials. Because of his greed or his human nature, no man is fully satisfied with his current condition, and no man may stand fast through the trials: Every man crumbles under God's judgment. If God were still to be so serious with man, if He were still to hold such exacting demands of man, it would be just as God said: "the entire human race would topple under My burning gaze."

Despite the fact that construction of the kingdom has formally begun, the salute to the kingdom has yet to formally ring out—now it is but a prophecy of what is to come. When the people have all been made complete and all the nations of earth become Christ's kingdom, then will be the time when the seven thunders peal. The current day is a stride forth in the direction of that stage, the charge has been unleashed on the coming time. This is God's plan—in the near future it will be realized. However, God has already accomplished all which He has said. Thus, it is clear that the nations of earth are but castles in the sand trembling as high tide nears: The last day is imminent and the great red dragon will topple under God's word. To ensure that God's plan is carried out successfully, the angels of heaven have descended upon earth, doing their utmost to satisfy God. The incarnate God Himself has deployed to the field of battle to wage war on the enemy. Wherever the incarnation appears, so the enemy is destroyed from that place. China is the first to be annihilated, to be laid to waste by the hand of God. God gives absolutely no quarter to China. Proof of the great red dragon's progressive collapse can be seen in the continued maturation of the people. This can be obviously seen by anyone. The maturation of the people is a sign of the enemy's demise. This is a bit of an explanation of what is meant by "do battle." Thus, God reminded the people on numerous occasions to give beautiful testimonies to God to undo the status of notions, the great red dragon's ugliness in the hearts of men. God uses such reminders to enliven man's faith and, in so doing, achieves attainments in His work. This is because God has said, "What is man capable of doing? Is it not rather that I do it Myself?" All of mankind is as such. Not only are they incapable, they are also easily discouraged and disappointed. For this reason, they are incapable of knowing God. God not only revives man's faith, in secret He is also

constantly imbuing man with strength.

Next, God began speaking to the entire universe. Not only did God commence His new work in China, throughout the universe He began doing the new work of today. In this stage of the work, because God wants to reveal all of His deeds throughout the earth so that all of mankind who has betrayed Him will come again to bow down in submission before His throne, thus within God's judgment there is still God's compassion and love. God uses current events throughout the world to shake the hearts of men, stirring them to seek God so that they may stream to Him. Thus God says, "This is one of the ways in which I work, and is without doubt an act of salvation for man, and what I extend to him is still a kind of love." God exposes man's true nature with an accuracy that is penetrating, unparalleled, and effortless. This leaves man hiding his face in shame, utterly humiliated. Every time God speaks, in some way He always points out some aspect of man's wretchedness so that, at his ease, man does not forget to know himself and does not think of knowing himself as an old task. Knowing man's nature, if God were to not point out his faults for just one moment, man could become dissolute and arrogant. Thus, today God says, "Humanity—far from treasuring the names that I have conferred upon you, so many of you, at the title 'service-doers,' nurse resentment in your hearts, and so many, at the title 'My people,' breed love in your hearts. Do not try to fool Me—My eyes see and penetrate all!" As soon as man sees this statement, he immediately feels uncomfortable. He feels that his past actions were far too immature—just the kind of dirty-dealing that offends God. He has recently wanted to satisfy God, but while he is more than willing, he lacks the power and doesn't know what he ought to do. Unwittingly, he is imbued with a renewed resolve. This is the effect of reading these words when one is at ease.

On the one hand, God says Satan is insane in the extreme, while on the other hand He also says most humans do not change their old nature. From this, it is clear that Satan's actions are manifested through man. Thus, God often reminds man not to be dissolute, lest he be devoured by Satan. This is not only prophesying that some men will rebel, it is further an alarm bell ringing out to warn all men to set aside the past with haste and seek that of the present day. No man wishes to be possessed by demons or overcome by evil spirits, so God's word is even more so a warning and admonishment to them. However, when most people move to the polar opposite extreme, attaching great

importance to God's every last word, God in turn says, "The majority of people are waiting for Me to reveal even more mysteries for them to feast their eyes upon. And yet, should you come to understand all the mysteries of heaven, what could you do with that knowledge? Would it increase your love for Me? Would it inflame your love for Me?" From this it is clear that man does not use God's word to know God and love God, but rather to increase the stores of his "little storehouse." So, God's use of the phrase "feast their eyes upon" to describe man's extremism reflects how man's love of God is still not entirely pure. If God did not unveil the mysteries, man would not lay much importance on His words, but would rather just give them a fleeting look—just a glance, a glimpse. They wouldn't take the time to really reflect upon and mull over His words. Most people don't truly cherish God's word. They don't go to great lengths to eat and drink His words, but rather skim over them perfunctorily. Why does God speak now in a different way than time's past? Why is it all inscrutable language? For instance, "crown" in "I would never casually crown people with these labels," "purest gold" in "Is there anyone who can receive into himself the purest gold of which My words are made up," His previous mention of "processing" in "without passing through any processing by Satan" and other such phrases. Man does not understand why God speaks this way. They don't get why He speaks in such a jocular, humorous and provocative manner. This is precisely a manifestation of the purpose of God's speech. From the very beginning until now, man has always been incapable of comprehending God's word and it has seemed as though God's word was indeed quite grave and stern. By adding the slightest strain of humor—adding a few quips here and there—He is able to lighten the mood with His word and allow man to relax their muscles somewhat. In so doing, He is able to achieve an even greater effect, compelling man to all ponder over God's word.

INTERPRETATION OF THE ELEVENTH UTTERANCE

To man's naked eye, there appears to be no change in God's utterances during this period, which is because people are incapable of grasping the laws by which God speaks, and do not understand the

context of His words. After reading the words of God, people don't believe there to be any new mysteries in these words; thus, they are incapable of leading lives that are extraordinarily fresh, and instead live lives that are stagnant and lifeless. But in God's utterances, we see that there is a deeper level of meaning, one that is both unfathomable and unreachable to man. Today, for man to be fortunate enough to read such words of God is the greatest of all blessings. If no one were to read these words, man would forever remain arrogant, self-righteous, unknowing of himself, and unaware of just how many failings he has. After reading the profound, unfathomable words of God, people secretly admire them, and there is true conviction in their hearts, untainted by falsehood; their hearts become the real deal, not counterfeit goods. This is what really happens in people's hearts. Everyone has their own story in their heart. It's as if they're saying to themselves: Most likely this was spoken by God Himself—if not God, who else could utter such words? Why can't I speak them? Why am I incapable of doing such work? It appears the incarnate God of which God speaks truly is real, and is God Himself! I will doubt no more. Otherwise, it may well be that when the hand of God arrives, it will be too late for regrets! ... This is what most people think in their hearts. It is fair to say that, from when God began to speak until today, all people would have fallen away without the support of God's words. Why is it said that all of this work is done by God Himself, and not by man? If God did not use words to support the life of the church, everyone would disappear without trace. Is this not the power of God? Is this truly man's eloquence? Is this man's singular talents? Absolutely not! Without dissection, no one would know what blood type runs through their veins, they would be unaware of how many hearts they have, or how many brains, and they would all think they know God. Do they not know that there is still opposition contained within their knowledge? Little wonder that God says, "Every person in mankind should accept the observation of My Spirit, should closely scrutinize their every word and action, and, moreover, should look upon My wondrous deeds." From this it can be seen that God's words are not aimless and without basis. God has never treated any man unfairly; even Job, with all his faith, wasn't let off—he was also dissected, and left with nowhere to hide from his shame. And that's to say nothing of the people of today. Thus, God then immediately asks: "How do you feel at the time of the kingdom's arrival on earth?" God's question matters little, but it leaves

people perplexed: What do we feel? We still don't know when the kingdom will arrive, so how could we talk of feelings? What's more, we don't have a clue. If I had to feel something, it would be "astonished," and nothing else. In fact, this question is not the aim of God's words. Above all, "When My sons and people stream to My throne, I formally commence judgment before the great white throne," this single sentence summarizes the developments of the entire spiritual realm. No one knows what God wants to do in the spiritual realm during this time, and only after God utters these words is there a slight awakening in people. Because there are different steps to God's work, God's work throughout the universe also varies. During this time, God chiefly saves the sons and the people of God, which is to say, shepherded by the angels, the sons and the people of God begin to accept being dealt with and broken, they officially begin to dispel their thoughts and conceptions, and say goodbye to the ways of the world; in other words, the "judgment before the great white throne" spoken of by God officially begins. Because it is the judgment of God, God must utter His voice—and although the content varies, the aim is always the same. Today, judging from the tone with which God speaks, it seems that His words are directed at a certain group of people. In fact, above all, these words address the nature of all mankind. They cut directly to man's spinal cord, they do not spare man's feelings, and they reveal the entirety of his essence, leaving nothing out, not letting anything through. Starting from today, God officially reveals the true face of man, and thus "releases the voice of My Spirit to the entire universe." The effect that is ultimately achieved is "Through My words, I will wash clean all the people and things among all that is in heaven and on earth, so that the land is no longer filthy and licentious, but is a holy kingdom." These words present the future of the kingdom, which is entirely of Christ's kingdom, just as God said, "All is good fruit, all are diligent farmers." Naturally, this will occur throughout the universe, and is not just limited to China.

It is only when God begins to speak and act that people have a little knowledge of Him in their conceptions. In the beginning, this knowledge exists only in their conceptions, but as time goes by, people begin to feel that their own thoughts are increasingly futile and inappropriate; thus, they come to believe all that God says, to the extent that they "create a place for the practical God in their consciousness." It is only in their consciousness that people have a place for the practical

God. In reality, however, they do not know God, and speak nothing but empty words. Yet compared to the past, they have made tremendous progress—although they are still a long way away from the practical God Himself. Why does God always say, “Each day I walk among the unceasing flow of people, and each day I operate within every person”? The more God says such things, the more people can compare them to the actions of the practical God Himself of today, and so they can better know the practical God in reality. Because God's words are spoken from the perspective of the flesh, and uttered using the language of humanity, people are able to appreciate the words of God by measuring them against material things, and thereby a greater effect is achieved. In addition, time and time again God speaks of the image of the “Me” in people's hearts and the “Me” in reality, which makes people more willing to purge the image of God in their hearts, and thus willing to know and engage with the practical God Himself. This is the wisdom of God's words. The more God says such things, the greater the benefit to people's knowledge of God, and thus God says, “If I did not become flesh, man would never know Me, and even if he came to know Me, wouldn't such knowledge still be a conception?” Indeed, if people were required to know God according to their own conceptions, it would be easy for them, they would be relaxed and happy, and thus God would be forever vague, and not practical in people's hearts, which would prove that Satan, and not God, holds dominion over the whole universe; thus, God's words that “I have taken back My power” would forever remain empty.

When divinity begins to act directly is also the time that the kingdom officially descends to the world of man. But what is said here is that the kingdom descends among man, not that the kingdom takes form among man—and thus what is spoken of today is the construction of the kingdom, and not how it takes form. Why does God always say that “All things fall silent”? Could it be that all things stop still? Could it be that great mountains really fall silent? So why do people have no sense of this? Could it be that God's word is wrong? Or is God exaggerating? Because everything that God does is carried out within a certain environment, no one is aware of it, or capable of perceiving it with their own eyes, and all that people can do is listen to God speak. Because of the majesty with which God acts, when God arrives, it's as if there has been a tremendous change in heaven and on earth; and to God, it appears that all are watching this moment. Today, the facts have

yet to arrive. People have merely learned a little from part of the literal meaning of God's words. The true meaning awaits the time when they purge themselves of their conceptions; only then will they become aware of what God incarnate is doing on earth and in heaven today. In the people of God in China there is not only the venom of the great red dragon. So, too, is the nature of the great red dragon revealed more abundantly, and more clearly, in them. But God does not speak of this directly, merely mentioning a little about the venom of the great red dragon. In this way, He does not expose man's scars directly, which is more beneficial to man's progress. The spawn of the great red dragon don't like to be called the descendants of the great red dragon in front of others. It's as if the words "great red dragon" bring shame upon them; none of them are willing to speak of these words, and thus God only says, "this stage of My work is primarily focused on you, and this is one aspect of the significance of My incarnation in China." More precisely, God has chiefly come to conquer the archetypal representatives of the spawn of the great red dragon, which is the significance of God's incarnation in China.

"When I personally come among man, the angels simultaneously begin the work of shepherding." In fact, it is not taken literally that God's Spirit only arrives in the world of man when the angels commence their work among all peoples. Instead, these two pieces of work—work of divinity and the shepherding of the angels—are carried out simultaneously. Next, God talks a little about the shepherding of the angels. When He says that "all the sons and people not only receive trials and shepherding, but are also able to behold, with their own eyes, the occurrence of all kinds of visions," most people have abundant imaginings about the word "visions." Visions refer to the supernatural happenings in people's imaginations. But the content of the work remains the knowledge of the practical God Himself. Visions are the means by which angels work. They may give people feelings or dreams, allowing them to perceive the existence of the angels. But the angels remain invisible to man. The method by which they work among the sons and the people of God is to directly enlighten and illuminate them, added to which is the dealing with and breaking of them. Rarely do they give sermons. Naturally, communion between people is the exception; this is what's happening in countries outside of China. Contained within God's words is the revelation of the living circumstances of all mankind—naturally, this is primarily directed at the spawn of the great

red dragon. Of the various states of all mankind, God selects those which are representative to serve as models. Thus, God's words strip people naked, and they know no shame, or else have no time to hide from the shining light, and are beaten at their own game. The many manners of man are a plethora of images, which God has painted from ancient times until today, and which He shall paint from today until tomorrow. All He paints is the ugliness of man: Some weep in the darkness, seemingly grieving for the sight lost from their eyes, some laugh, some are buffeted by great waves, some walk upon undulating mountain roads, some search amid the vast wilderness, quivering with fear, like a bird startled by the mere twang of a bow-string, deeply fearful of being eaten by wild animals in the mountains. In God's hands, these many ugly manners become touching, lifelike tableaux, most of them too horrible to look at, or else enough to make people's hair stand on end and leave them bewildered and confused. In God's eyes, all that is manifested in man is nothing but ugliness, and even though it might provoke compassion, it is still ugliness. The locus of man's difference from God is that man's weakness lies in his tendency to show kindness toward others. God, however, has always been the same to man, which means that He has always had the same attitude. He is not always as kindly as people imagine, like an experienced mother whose children are always at the forefront of her mind. In reality, if God did not want to employ an array of methods to conquer the great red dragon, there is no way He would submit to such humiliation, allowing Himself to be subjected to the limitations of man. According to God's nature, all that people do and say provokes God's wrath, and they ought to be chastised. In God's eyes, not one of them is up to standard, and each is the target of God's attacks. Because of the principles of God's work in China, and, moreover, because of the nature of the great red dragon, added to which is the fact that China is the country of the great red dragon, and the land in which God incarnate resides, God must swallow His anger and conquer all of the spawn of the great red dragon; yet He shall always detest the spawn of the great red dragon, that is, He will always detest all that comes from the great red dragon—and this will never change.

No one has ever been aware of any of God's actions, nor have His actions ever been looked upon by anything. When God returned to Zion, for example, who was aware of this? Thus, words such as "I quietly come among man, and I softly depart. Has anyone ever seen

Me?” show that man does indeed lack the faculties to accept the happenings of the spiritual realm. In the past, God said that “the sun is fiery, the moon is lustrous” during His return to Zion. Because people are still preoccupied with God’s return to Zion—because they have yet to let it go—God directly utters the words “the sun is fiery, and the moon is lustrous” to conform with people’s conceptions. As a result, when people’s conceptions are struck by God’s words, they behold that God’s actions are so wondrous, and see that His words are profound and unfathomable, and indecipherable to all; thus, they put this matter completely aside, and feel a little clarity in their spirits, as if God has already returned to Zion, and so people pay no great attention to this matter. From then on, they accept God’s words with one heart and one mind, and no longer fret that catastrophe will befall after God’s return to Zion. Only then is it easy for people to accept God’s words, focusing the entirety of their attention on God’s words, leaving them without the desire to consider anything else.

ADDENDUM 2:

THE SECOND UTTERANCE

When people behold the practical God, when they personally live their lives with, walk side-by-side with, and reside with God Himself, they put aside the curiosity that has been in their hearts for so many years. The knowledge of God previously spoken of is only the first step; although people have knowledge of God, there remain many persistent doubts in their hearts: Where did God come from? Does God eat? Is God greatly different from ordinary people? For God, is dealing with all people a cinch, mere child’s play? Is all that is spoken from God’s mouth the mysteries of heaven? Is all that He says higher than that of all created beings? Does light shine from God’s eyes? And so on—this is what people’s conceptions are capable of. These things are what you should understand and enter into before all else. In people’s conceptions, the incarnate God is still a vague God. If not through practical knowledge, people would never be able to understand Me, and would never behold My deeds in their experiences. It is only because I became flesh that people are unable to understand My will. If I had not become flesh, and were still in heaven, still in the spiritual realm, then

people would “know” Me, they would bow down and worship Me, and talk of their “knowledge” of Me through their experiences—but what would be the use of such knowledge? What would be its value as reference? Could the knowledge that comes from people’s conceptions be real? I do not want the knowledge of people’s brains—I want practical knowledge.

My will is revealed among you at all times, and at all times is there My illumination and enlightenment. And when I act directly in divinity, it is not filtered through the brain, there is no need to add “seasoning”—this is a direct act of divinity. What are people capable of? Has all from the time of creation until today not been personally carried out by Me? In the past, I talked of the sevenfold intensified Spirit, but no one was able to understand His substance—even when they were aware of it, they were incapable of complete understanding. When I work in humanity governed by divinity, because this work is carried out in circumstances that people believe to be not supernatural but normal, it is referred to as the work of the Holy Spirit. When I work directly in divinity, because I am unconstrained by people’s conceptions, and am not subject to the limits of the “supernatural” in their conceptions, this work has an immediate effect, it goes to the heart of the matter, it gets straight to the point. As a result, this step of work is purer, it is twice as fast, people’s knowledge has accelerated, and My words increase, causing all people to rush to catch up. Because the effect is different, because the means, the nature, and the content of My work are not the same—and, furthermore, because I have officially begun to work in the flesh, in view of the foregoing, this step of work is referred to as the work of the sevenfold intensified Spirit. It is not something abstract. Following changes in^[a] the means by which I work in you, and following the arrival of the kingdom, the sevenfold intensified Spirit begins to work, and this work constantly goes deeper and becomes more intense. When all people behold God and they all see that the Spirit of God is among man, the full significance of My incarnation is made clear. There is no need to summarize—people know this naturally.

Considering many respects—the methods by which I work, the steps of My work, the tone of My words today, and so on—only what comes from My mouth now are “the utterances of the sevenfold Spirit.”

Footnotes:

a. The original text omits “changes in.”

Though I also spoke in the past, that was during the stage of building the church. It was like the preface and index in a novel, and was without the substance; only the utterances of today can be called the substance of the utterances of the sevenfold Spirit. “The utterances of the sevenfold Spirit” refers to the utterances that come from the throne, which is to say, they are uttered directly in divinity. The moment when My utterances turned to revealing the mysteries of heaven was the moment when I spoke directly in divinity. In other words, unconstrained by humanity, I directly revealed all of the mysteries and circumstances of the spiritual realm. Why do I say that I was previously subject to the limits of humanity? This requires explanation. In people’s eyes, no one is capable of revealing the mysteries of heaven; if not for God Himself, no one else on earth could know of these mysteries. Thus, I address people’s conceptions and say that in the past I did not reveal any mysteries because I was subject to the limits of humanity. More specifically, however, this is not the case: The content of My words differs as My work differs, and thus, when I began to perform My ministry in divinity, I revealed mysteries; in the past, I had to work in circumstances that all people viewed as normal, and the words that I spoke were capable of being achieved in people’s conceptions. When I began to reveal mysteries, not one of these was attainable by people’s conceptions—they were unlike human thinking. So, I officially began to turn to speaking in divinity, and these were the utterances of the sevenfold Spirit. Though the words of the past were utterances from the throne, they were spoken upon the basis of what was attainable by people, and thus were not uttered directly in divinity—as a result of which they were not the utterances of the sevenfold Spirit.

INTERPRETATION OF THE TWELFTH UTTERANCE

When all people take heed, when all things are renewed and revived, when every person submits to God without qualms, and is willing to shoulder the heavy responsibility of God’s burden—this is when the eastern lightning issues forth, illuminating all from the East to the West, terrifying all of earth with the arrival of this light; and at this moment, God once again begins His new life. Which is to say, at

this moment God begins the new work on earth, proclaiming to people of the entire universe that “When lightning issues forth from the East—which is also precisely the moment that I begin to speak—at the moment the lightning comes forth, the whole empyrean is illuminated, and all the stars begin to transform.” So, when is the time that lightning issues forth from the East? When the heavens darken and the earth grows dim is also when God hides His face from the world, and the very moment when all beneath the heavens is about to be beset by a mighty storm. At this time, all people are stricken by panic, fearful of the thunder, afraid of the brilliance of the lightning, and even more terrified of the onslaught of the deluge, such that most of them shut their eyes and wait for God to unleash His wrath and strike them down. And as various states come to pass, the eastern lightning issues forth immediately. Which is to say, in the world's East, from when testimony to God Himself begins, to when He begins to work, to when divinity begins to wield sovereign power across the earth—this is the glowing shaft of the eastern lightning, which has ever shone out to the whole universe. When the countries on earth become the kingdom of Christ is when the whole universe is illuminated. Now is the time when the eastern lightning issues forth: God incarnate begins to work, and, furthermore, speaks directly in divinity. It can be said that when God begins to speak on earth is when the eastern lightning comes forth. More precisely, when living water flows from the throne—when the utterances from the throne begin—is precisely when the utterances of the sevenfold Spirit formally begin. At this time, the eastern lightning begins to come forth, and because of the difference in time, the degree of illumination also varies, and there is, too, a limit to the scope of radiance. But as God's work moves, as His plan changes—as the work on the sons and people of God varies—the lightning increasingly performs its inherent function, such that all throughout the universe is illuminated, and no dregs or dross remain. This is the crystallization of God's 6,000-year management plan, and the very fruit enjoyed by God. “The stars” does not refer to the stars in the sky, but to all the sons and people of God who work for God. Because they bear testimony to God in God's kingdom, and represent God in God's kingdom, and because they are creatures, they are called “the stars.” The changes that occur refer to changes in identity and status: They change from people on earth to people of the kingdom, and, furthermore, God is with them, and God's glory is in them. As a result, they wield sovereign power in

God's stead, and the venom and impurities in them are cleansed because of God's work, ultimately making them fit for use by God and after God's heart—which is one aspect of these words' meaning. When the shaft of light from God illuminates all the land, all things in heaven and on earth will change to varying degrees, and the stars in the sky will also change, the sun and moon will be renewed, and the people on earth will be subsequently renewed—which is all the work done by God between heaven and earth, and of no surprise.

When God saves people—which, naturally, does not include those who are not the chosen ones—is the very time that God cleanses and judges people, and all people weep bitterly, or fall stricken upon their beds, or are struck down and plunged into the hell of death because of God's words. It is only thanks to God's utterances that they begin to know themselves. If not, theirs would be the eyes of a toad—looking up, none convinced, none of them knowing themselves, ignorant of how many stones they weigh. People are truly corrupted by Satan to a point. It is precisely because of God's omnipotence that the ugly face of man is depicted so vividly, causing man, after reading it, to compare it to his own true face. People all know that how many brain cells they have in their heads seems crystal clear to God, to say nothing of their ugly faces or innermost thoughts. In the words "It seems as though the entire human race is subjected to a proper cleaning and sorting out. Under the glow of this shaft of light from the East, all of mankind is revealed in their original form, eyes dazzled, stymied in confusion" can be seen that one day, when God's work ends, all mankind will have been judged by God. No one will be able to escape, God will handle the people of all mankind one by one, not overlooking a single one of them, and only then shall God's heart be satisfied. And so, God says, "Again, they are like unto animals fleeing from My light for refuge in mountain caves; yet, not one among them can be effaced from within My light." People are lowly and inferior animals. Living in the hands of Satan, it is as if they have taken refuge in ancient forests deep within the mountains—but because all things cannot escape the incineration by God's flames, even whilst under the "protection" of the forces of Satan, how could they be forgotten by God? When they accept the arrival of God's words, the various bizarre forms and grotesque states of all people are depicted by God's pen; God speaks as befits the needs and mentality of man. Thus, to people, God appears well-versed in psychology. It is as if God is a psychologist, but also as if God is a doctor

of internal medicine—no wonder He has such an understanding of man, who is “complex.” The more people think this, the greater their sense of God’s preciousness, and the more they feel that God is profound and unfathomable. It is as if, between man and God, there is an uncrossable celestial boundary, but also as if the two regard each from each bank of the Chu River,^[a] neither able to do nothing more than watch the other. Which is to say, the people on earth only look at God with their eyes, they have never had the chance to study Him closely, and all that they have is a feeling of attachment. In their hearts, they always have a sense that God is lovely, but because God is so “heartless and unfeeling,” they’ve never had the chance to speak of the anguish in their hearts before Him. They’re like a beautiful young wife before her husband—who, because of the probity of her husband, has never had the opportunity to divulge her true feelings. People are self-despising wretches, and so, because of their fragility, because of their lack of self-respect, My hate of man unconsciously increases somewhat, and the fury in My heart bursts forth. In My mind, it is as if I have suffered a trauma. I have long since lost hope in man, but because “Once again, My day is pressing close upon the human race, once again arousing the human race, giving humanity a point from which to make a new beginning,” I once again summon the courage to conquer all mankind, to capture and defeat the great red dragon. God’s original intention was as follows: to do nothing more than conquer the spawn of the great red dragon in China; only this could be considered the defeat of the great red dragon, the vanquish of the great red dragon, and only this would be sufficient to prove that God reigns as King across the earth, proving the accomplishment of God’s great enterprise, and that God has a new beginning on earth, and is glorified on earth. Because of the final beautiful scene, God can’t help but express the passion in His heart: “My heart beats and, following the rhythms of My heartbeat, the mountains leap for joy, the waters dance with joy, and the waves, keeping time, beat upon the rocky reefs. It is difficult to express what is in My heart.” From this can be seen that what was planned by God is what God has already accomplished, that it was predetermined by God, and is precisely what God makes people experience and behold. The

Footnotes:

a. In Chinese, “Chu River” is a term from a historical event which is used to refer to a country’s borders or the lines of battle.

prospect of the kingdom is beautiful, the King of the kingdom is the victor, from head to toe there is not a trace of flesh and blood, all of Him is sacred. His whole body glows with sacred glory, utterly untainted by human ideas, His entire body, from top to bottom, brims with righteousness and the aura of heaven, and exudes a captivating fragrance. Like the beloved in Song of Songs, He is yet more beautiful than all the saints, higher than the ancient saints, He is the exemplar among all people, and incomparable to man; people are not fit to look upon Him directly. No one can attain God's glorious countenance, God's appearance, or God's image, no one can compete, and no one can easily praise them with their mouths.

God's words have no end, like water gushing from a spring they will never run dry, and thus no one can fathom the mysteries of God's management plan—yet to God, such mysteries are endless. Using different means and language, God has spoken several times of His renewal and transformation of the whole universe, each time more profound than the last: "I want all unclean things to burn up into ashes under My gaze, I want all the sons of disobedience to disappear from before My eyes, never more to linger on in existence." Why does God repeatedly say such things? Is He not fearful people will grow weary of them? People merely grope amidst God's words, wishing to know God this way, but never remembering to examine themselves. Thus, God employs this means to remind them, to make them know themselves, so that from themselves they can come to know the disobedience of man, and thus eradicate their disobedience before God. Reading that God wishes to "clean and sort out," their mood grows anxious at once, and their muscles, too, seem to stop moving. They immediately return before God to criticize themselves, and so come to know God. After this—after they make up their minds—God uses the opportunity to show them the essence of the great red dragon; thus, people engage with the spiritual realm directly, and because of the part played by their resolve, their minds also begin to play a role, which increases the sentiment between man and God—which is of greater benefit to God's work in the flesh. In this way, people unconsciously wish to look back on times gone by: In the past, for years people believed in the vague God, for years, they were never set free in their hearts, they were incapable of great enjoyment, and although they believed in God, there was no order to their lives. It was as if there was no difference with before they were believers, their lives still felt empty and hopeless, it

was as if their belief at that time was a kind of entanglement, and as if they would have been better off not believing. Since they beheld the practical God Himself of today, it is as if heaven and earth have been renewed; their lives have become radiant, they are no longer without hope, and because of the arrival of the practical God, they feel steadfast in their hearts and peaceful within their spirits. No longer do they chase the wind and clutch at shadows in all they do, no more is their pursuit aimless and no more are they flailing about. The life of today is even more beautiful, people have unexpectedly entered the kingdom and become one of God's people, and afterward.... In their hearts, the more people think, the greater the sweetness, the more they think, the happier they are, and the more they are inspired to love God. Thus, without them realizing it, the friendship between God and man is enhanced. People love God more, and know God more, and God's work in man becomes increasingly easy, and it no longer forces or compels people, but follows the course of nature, and man performs his own unique function—only then will they gradually be able to know God. Only this is God's wisdom—it does not entail the slightest effort, and it is brought to bear as befits man's nature. Thus, at this moment God says, "At the time of My incarnation in the human world, mankind arrived unwittingly at this day with the help of My guiding hand, came unwittingly to know Me. But, as for how to walk the path that lies ahead, no one has any inkling, no one is aware, and still less does anyone have a clue as to the direction in which that path will take him. Only with the Almighty watching over him will anyone be able to walk the path to the end; only guided by the lightning in the East will anyone be able to cross over the threshold leading to My kingdom." Is this not a summary of what I have described in man's heart above? Herein lies the secret of God's words. The thoughts in man's heart are what is spoken by God's mouth, and what is spoken by God's mouth is wished for by man, and this is precisely what God is most adept at in exposing man's heart; if not, how could all be sincerely convinced? Is this not the effect God wishes to achieve in conquering the great red dragon?

In fact, as was God's original intention, the meaning of many of His words does not lie in their superficial meaning. In many of His words, God is simply deliberately changing people's conceptions and diverting their attention. God does not attach any importance to these words, and thus many words are not worthy of explanation. When man's conquest by God's words has arrived at the point it has today,

people's strength has reached a certain point, and so God subsequently utters more words of warning—the constitution He issues forth to the people of God: "Although the human beings that populate the earth are as numerous as the stars, I know them all as clearly as I see the palm of My own hand. And, though the human beings that 'love' Me are also as innumerable as the sands of the sea, only a few are chosen by Me: only those that pursue the bright light, who are apart from those who 'love' Me." Indeed, there are many who say they love God, but there are few who love Him in their hearts—which, it would seem, can be known clearly even with eyes closed. This is the actual situation of the entire world of those who believe in God. In this, we see that now God has turned to the work of expunging people, which shows that what God wants, and what satisfies God, is not the church of today, but the kingdom after the expunging. At this moment, He further gives a warning to all the "dangerous goods": Unless God does not act, as soon as God begins to act, these people shall be wiped from the kingdom. God never does things perfunctorily, He always acts according to the principle of "one is one and two is two," and if there are those He does not wish to look upon, He does everything possible to wipe them away to stop them from causing trouble in the future. This is called "taking out the rubbish and thoroughly cleaning." When God announces the administrative decrees to man is the very moment that He presents His miraculous deeds and all that is within Him, and thus He subsequently says: "There are wild beasts without number in the mountains, but they are all as tame as sheep before Me; unfathomable mysteries lie underneath the ocean, but they present themselves to Me as clearly as all things upon the face of the earth; in the empyrean above are realms that man can never reach, yet I walk about freely in those inaccessible realms." God's meaning is this: Although the heart of man is deceitful above all things, and seemingly as endlessly mysterious as the hell of people's conceptions, God knows man's actual states like the back of His hand. Among all things, man is an animal more fierce and brutal than a wild beast, yet God has conquered man to the point that none dare to rise up and resist. In fact, as is God's meaning, what people think in their hearts is more complex than all things among all things, it is unfathomable, yet God has no regard for man's heart, He merely treats it as a little worm before His eyes; with a word from His mouth, He conquers it, at any time He wishes, He strikes it down, with the slightest movement of His hand, He chastises

it, and He condemns it at will.

Today, all people exist amid darkness, but because of God's arrival, people come to know the substance of the light as a result of having seen God, and throughout the world it is as if a great black pot has been upturned over the earth; no one can draw a breath, they all want to reverse the situation, yet no one has ever lifted off the black pot. It is only because of God's incarnation that people's eyes have suddenly been opened, and they have beheld the practical God, and thus, God asks them with a questioning tone: "Man has never recognized Me in the light, but has only seen Me in the world of darkness. Are you not in exactly the same situation today? It was at the climax of the great red dragon's rampages that I formally put on the flesh to do My work." God does not hide what's going on in the spiritual realm, nor does He hide what's happening in the heart of man, and thus He repeatedly reminds people: "I do this not only to enable My people to know the incarnate God, but also in order to cleanse My people. Due to the severity of My administrative decrees, a great majority of people are still in danger of being eliminated by Me. Unless you make every effort to deal with yourself, to subdue your own body, unless you do this, you will assuredly become an object that I despise and reject, to be cast down into hell, just as Paul received chastisement from My hands, from which there was no escape." The more God says such things, the more people are cautious of their own footsteps, and the more they are fearful of God's administrative decrees, and only then can God's authority be brought to bear and His majesty made plain. Here, Paul is once again mentioned in order to make people understand God's will: They must not be those who are chastised by God, but be those who are mindful of God's will. Only this can make people, amidst their fear, look back upon the past inability of their resolve before God to completely satisfy God, which gives them even greater regret, and gives them more knowledge of the practical God, and thus only then can they have no doubts about God's words.

"It is not merely that man does not know Me in My flesh; even worse, he has failed to understand his own self that resides in a fleshly body. How many years has it been, and all this time human beings have deceived Me, treating Me as a guest from outside? How many times...?" These "How many times" list the reality of man's opposition to God, showing people real examples of chastisement; this is proof of sin, and no one can refute it again. All people use God like some everyday item,

as if He is some household essential that they can use as they wish. No one cherishes God, no one has tried to know the fineness of God, and the glorious countenance of God, much less does anyone intentionally submit to God. Nor has anyone ever looked upon God as something beloved in their heart; they all drag Him over when they need Him, and toss Him to one side and ignore Him when they don't. It is as if, to man, God is a puppet, one that man may manipulate at will, and make demands of howsoever he wishes or desires. But God says, "If, during the period of My incarnation, I had not cared for man's frailty, then all of humanity would, solely on account of My incarnation, have been frightened out of their wits and, as a result, fallen into Hades," which shows just how great the significance of God's incarnation is: In the flesh, He has come to conquer mankind, instead of destroying all mankind from the spiritual realm. Thus, when the Word became flesh, nobody knew. If God were not caring of man's frailty, when He became flesh and heaven and earth were turned upside down, all people would have been annihilated. Because it is in people's nature to like the new and hate the old, and they often forget the bad times when things are going well, and none of them know how blessed they are, thus God repeatedly reminds them that they must treasure how hard fought today is; for the sake of tomorrow, they must treasure today even more, and must not, like an animal, climb upon high and not recognize the master, and not be ignorant of the blessings they live among. Thus, they become well-behaved, no longer are they boastful or arrogant, and they come to know that it is not the case that man's nature is good, but that God's mercy and love has come upon man; they fear chastisement, and so dare do nothing more.

INTERPRETATION OF THE THIRTEENTH UTTERANCE

God hates all the descendants of the great red dragon, and He hates the great red dragon even more. This is the root of the wrath within God's heart. It seems that God wants to cast all things that belong to the great red dragon into the lake of fire and brimstone to thoroughly incinerate them. There are times that it even seems that God wants to extend His hand to personally wipe it out—only that

could erase the hatred in His heart. Every single person in the house of the great red dragon is a beast who is lacking in humanity, which is why God strongly suppressed His anger to say the following: "Among all My people, and among all My sons, that is, among the ones that I have chosen out of the whole human race, you belong to the lowest group." God has begun a decisive battle with the great red dragon in its own country, and when His plan comes to fruition He will destroy it, no longer allowing it to corrupt mankind or ravage their souls. Not a day goes by that God doesn't call out to His people who are slumbering to save them, but they are all in a state of sluggishness as if they had taken sleeping pills. If He does not rouse them for even a moment they return to their state of sleep, with no awareness. It seems that all of His people are two-thirds paralyzed. They don't know their own needs or their own deficiencies, or even what they should wear or what they should eat. It shows that the great red dragon has put forth a great deal of effort to corrupt people. Its ugliness extends throughout every region of China. It has even made people vexed and unwilling to stay any longer in this decadent, vulgar country. What God hates most is the essence of the great red dragon, which is why He reminds people in His wrath every single day, and people live under the eye of His wrath every day. Even so, the majority of people still don't know to seek God, but they just sit there watching and wait to be hand-fed. Even if they were starving to death they wouldn't be willing to go find their own food. People's consciences were long ago corrupted by Satan and changed in essence to become cold-heartedness. No wonder God said: "Had I not prompted you, you would still not have awakened, but would have remained as if in a frozen state, and again, as if in a state of hibernation." It's as if people were like animals in hibernation who were passing the winter and did not ask to eat or drink; this is precisely the current condition of God's people, which is why God only requires people to know God incarnate Himself in the light. He has no requirement of people to change a great deal or for them to have great growth in their life. That would be enough to defeat the dirty, filthy great red dragon, thus better manifesting God's great power.

When people read God's words all they can understand is the literal meaning but they are incapable of understanding their spiritual significance. The three words of "the roiling waves" have stumped every one of the heroes. When God's wrath is displayed, aren't His words, His actions, and His disposition the roiling waves? When God

judges all mankind, is this not a revealing of His wrath? Is this not when those roiling waves take effect? Who is it that is not living in the midst of the roiling waves due to man's corruption? That is, who does not live in the midst of God's wrath? When God wants to mete out catastrophe upon mankind, isn't what people see a "tumbling welter of dark clouds"? Among man, who is not fleeing from catastrophe? God's wrath pours down on people like a heavy rain and blows them about like a fierce wind. People are all purified through God's words as if they had been met with a swirling snowstorm. It is God's words that are most inscrutable to mankind. It is through His words that He created the world and also through His words that He leads and purifies all mankind. And in the end, He will restore the purity of the entire universe through His words. It can be seen in every part of His words that the existence of the Spirit of God is not hollow. It is only in God's words that people can see a bit of the way of survival. People can all treasure His words because they contain provision of life. The more man focuses on His words, the more issues He will present to man—this makes them completely at a loss and have no time to respond. God's repeated questioning is enough to make people ponder things for a period of time, let alone the rest of His words. In God, all is full and abundant and there is nothing lacking. However, people are not capable of enjoying much of it; they only know the superficial side of His words as if all they could see was the chicken skin but they couldn't eat the chicken meat. This shows that people's blessings are too limited and they are actually incapable of enjoying God. In people's notions they each hold a certain God within their hearts, which is why no one has any idea what a vague God is, or what the image of Satan is. So when God said "because what you believe in is merely Satan's image and has nothing whatever to do with God Himself," people were all dumbfounded that they had believed for so many years, but still hadn't realized that what they believed in was Satan and not God Himself. They felt a sudden void but they didn't know what to say. At that time they began to become confused again. Only by working this way can people better accept new light and thus deny the things of old. No matter how good they seem, they will not do. This is more beneficial for people to understand the practical God Himself and thus be able to rid themselves of the status that people's notions hold in their hearts and allow God Himself to occupy people. Only this way can the significance of the incarnation be achieved and can people know the

practical God Himself with their physical eyes.

God has told people about the conditions of the spiritual world many times: "When Satan comes before Me, I do not recoil from its wild ferocity, nor am I frightened by its hideousness: I simply ignore it." What people have understood from this is only the situation in reality; they do not know the truth in the spiritual world. Because God has become flesh, Satan has employed all sorts of methods of accusation, wanting to attack God this way. However, God does not retreat because of this—He just speaks and works among mankind and allows people to know Him through His incarnate flesh. Satan is red-eyed with fury and has put forth a great deal of effort on God's people to make them negative, retreat, and even lose their way. But because of the effect of God's words Satan has failed, thus adding to its wantonness. This is why God has reminded everyone: "In your lives, there may come a day when you will meet with this kind of situation: Would you willingly allow yourselves to fall captive to Satan, or will you have Me obtain you?" Although people are not aware of the things that occur in the spiritual world, as soon as they hear these kinds of words from God they are cautious and afraid—this beats back Satan's attacks, which is adequate to show God's glory. Although they entered into a new method of working a long time ago, people still do not have clarity on life in the kingdom—even if they understand, they lack clarity. So after God issued a warning to people, He introduced the essence of life in the kingdom to them: "Life in the kingdom is the life of the people and God Himself." Since God Himself is incarnated, a life of the third heaven has been achieved here on earth. This is not only God's plan, but it is also accomplished by God. As time goes by people come to know God Himself more and more and thus are more able to taste life in heaven, because they have truly felt that God is on earth, that He is not a vague God in heaven. So, the life on earth is like that in heaven. The reality is that God becomes flesh and tastes the bitterness of the human world, and the more He is able to taste that bitterness in the flesh, the more it proves that He is the practical God Himself. This is why the following words are enough to prove the practicality of the God of today: "In My dwelling place, which is the place where I am hidden, nevertheless, in this My dwelling place, I have defeated all My enemies; in My dwelling place, I have gained real experience of living on earth; in My dwelling place, I am observing man's every word and action, and watching over and dictating to the whole of the human

race.” Actually living in the flesh, actually experiencing human life in the flesh, actually understanding all of humanity from within the flesh, actually conquering mankind in the flesh, actually waging the decisive battle with the great red dragon in the flesh, and doing all of God’s work in the flesh—isn’t this precisely the existence of the practical God Himself? However, it is very rare that people can see the knack in these ordinary words of God. They just pass through them quickly and do not feel the preciousness or rarity of God’s words.

God’s words transition very well—the phrase “As mankind lies comatose” transitions the description of God Himself into a description of the state of all mankind. Here, “blasts of cold radiance” does not represent the lightning of the East, but it is God’s words, that is, His new method of working. Thus, in this all sorts of dynamics of people can be seen: After entering into the new method, they all lose their sense of direction, knowing not whence they come nor whither they are going. “Most people are struck by the laser-like beams” refers to the people eliminated through the new method, those who cannot withstand the trials or bear the refinement of sufferings and thus are thrown into the bottomless pit once again. God’s word exposes mankind to a certain degree—it seems that people are afraid when they see God’s words, and they dare not say anything just as if they saw the barrel of a gun pointed directly at their heart. However, they also feel that there are good things in God’s words. Their hearts are very conflicted and they don’t know what they should do, but because of their faith, all they do is steel themselves and dig deeper into His words for fear that God will abandon them. Just as God said: “who among mankind does not exist in this state? Who does not exist within My light? Even if you are strong, or supposing you are weak, how can you avoid the coming of My light?” If God uses someone, even if they are weak, God will still illuminate and enlighten them in His chastisement, so the more people read God’s words, the more they understand Him, the more reverence they have for Him, and the less they dare to be reckless. That people have made it here today is entirely because of God’s great power. It is because of the authority of His words, that is, it is due to the Spirit in His words that people have fear of God. The more God reveals the true face of mankind, the more in awe of Him they are, thus the more certain they are of the reality of His existence. This is God’s beacon on the path for mankind to understand God; this is the trail God has given them to follow. If you

think about it carefully, is this not so?

Isn't the above-said the beacon on the path in front of mankind?

INTERPRETATION OF THE FOURTEENTH UTTERANCE

Man has never learned anything from the word of God. Instead, man merely treasures the surface of God's word, but not knowing its true meaning. Therefore, although the majority of people are fond of the word of God, God says they do not actually treasure it. This is because in God's view, even though His word is a valuable thing, people have not tasted its true sweetness. Therefore, they can only "quench their thirst with thoughts of plums,"^[a] and thereby assuage their greedy hearts. Not only is God's Spirit at work among all people, there is also the enlightenment of God's word. It's just that people are too careless to be able to truly appreciate its essence. In man's mind, it is now the age of the kingdom being fully realized, but in reality this is not the case. Although what God prophesies is what He has accomplished, the actual kingdom has not yet fully arrived on the earth. Instead, along with changes in mankind, along with progress in work, and along with the lightning coming out of the East, that is, along with the deepening of God's word, the kingdom will gradually come about on earth, gradually but completely coming down to earth. The process of the coming of the kingdom is also the process of the divine work on earth. At the same time as this, God has started throughout the universe the work that has not been done in all the ages of history to reorganize the entire earth. For example, there are tremendous changes throughout the universe including changes in the State of Israel, the coup d'état in the United States of America, the changes in Egypt, the changes in the Soviet Union, and the overthrow of China. When the entire universe has settled down and been restored to normal, that is when God's work on earth will be completed; that is when the kingdom will come to earth. This is the true meaning of the words "When all the nations of the world are disrupted, that is precisely when My kingdom will be established and

Footnotes:

a. This is a Chinese idiom.

shaped and also when I will be transfigured and turn to the entire universe.” God does not hide anything from mankind, He has continuously told people of all His richness, but they cannot figure out His meaning, they just accept His word like a fool. At this stage of work, man has learned the unfathomableness of God and moreover can appreciate how immense the task of understanding Him is; for this reason they have felt that believing in God is the most difficult thing to do. They are completely helpless—it is like teaching a pig to sing, or like a mouse stuck in a trap. Indeed, no matter how much power a person has or how masterful a person’s skill, or whether a person has limitless capabilities inside, when it comes to God’s word these things mean nothing. It is as if mankind is a pile of burnt paper ash in God’s eyes, completely devoid of any value, let alone any use. This is a perfect illustration of the true meaning of the words “I have become more and more concealed from humans and increasingly unfathomable to them.” From this it can be seen that God’s work follows a natural progression and is performed based on what the perceptual organs of humans can take in. When mankind’s nature is firm and unshaken, the words God speaks completely conform to their conceptions and it seems as if God and mankind’s conceptions are one in the same, without any difference at all. This makes people somewhat aware of God’s realness, but this is not the primary objective of God. God allows people to settle down before formally beginning His true work on earth. Therefore, during this beginning that is confusing for mankind, mankind realizes that their former ideas were incorrect and that God and man are as different as heaven and earth and not at all alike. Because God’s words can no longer be evaluated on the basis of human conceptions, man immediately begins to look at God in a new light, and thereupon they gaze at God in astonishment, as if the practical God is as unapproachable as the invisible and untouchable God, as if the flesh of God is only in the exterior and without His essence. People think that^[a] although He is the incarnation of the Spirit, He can convert into Spirit form and float away at any time. Therefore, people have developed a somewhat guarded mindset. At the mention of God, people dress Him up with their conceptions, saying He can ride on clouds and mist, can walk on water, can suddenly appear and vanish among humans, and some others have

Footnotes:

a. The original text omits “People think that.”

even more descriptive explanations. Because of mankind's ignorance and lack of insight, God said "when they believe they have resisted Me or offended My administrative decrees, I yet turn a blind eye."

When God reveals the ugly side and the internal world of mankind, He truly is always spot on correct, without the slightest bit of deviation. It can even be said that there is no error whatsoever. This is proof that utterly convinces people. Because of the principle of God's work, many of His words and deeds leave an impression that is impossible to erase, and people seem to have an even deeper understanding of Him, as if they discover things that are more precious in Him. "... in their memories, I am a God who shows mercy on men rather than chastises them, or I am God Himself who does not mean what He says. These are all imaginations born of human thought and not in accordance with the facts." Although mankind has never attached importance to the true face of God, they know "the lateral side of His disposition" like the back of their hand; they are always picking holes in God's words and actions. This is because mankind is always willing to pay attention to negative things, and ignore positive things, merely looking down upon the deeds of God. The more God says He humbly hides Himself in His dwelling place, the more mankind demands of Him. They say: "If God incarnate is observing man's every deed and experiencing human life, why is it the majority of the time God does not know of our actual situation? Does it mean that God is truly hidden?" Although God looks deep into the human heart, He still works according to the actual states of mankind, being neither vague nor supernatural. In order to completely get rid of the old disposition within mankind, God has spared no effort to speak from various perspectives: uncovering their true nature, pronouncing judgment on their disobedience; one moment saying He will deal with all people, and the next saying He will save a group of people; either placing requirements on mankind or warning them; alternately dissecting their innards, alternately providing treatment. Thus, under the guidance of God's word, it is as if mankind had traveled to every corner of the earth and entered a bounteous garden where each flower vies to be the most beautiful. Whatever God says mankind will enter into His word, just as if God were a magnet and anything with iron will be drawn to it. When they see the words "Humanity pays Me no heed, thus neither do I take them seriously. Humans pay no attention to Me, so neither do I need to exert effort on them. Is this not the best of both worlds?" all of God's people seem to

have been knocked into the bottomless pit again, or struck at their vital point again, leaving them utterly shocked, and thus again they enter into My method of working.^[a] They are especially confused with regard to the words “If, as one of My people in the kingdom, you are unable to keep to your duty, you will be detested and rejected by Me!” Most people have been brought to heartbreaking tears: “I had a hard time climbing out of the bottomless pit, so I would have no hope at all if I am to fall into it again. I have gained nothing in the human world, undergoing all manner of difficulties and troubles in my life. In particular, after coming into the faith, I underwent abandonment from loved ones, persecution from families, slander from the worldly people, and I did not enjoy happiness of the world. If I again fall into the bottomless pit, would my life not be even more in vain?” (The more man thinks about this the more sorrowful they feel.) “All of my hopes have been entrusted into God’s hands. If God abandons me, I might as well die now.... Well, all is predestined by God, now I can only seek to love God, all else is secondary. Who made this my fate?” The more man thinks, the closer they are to God’s standards and the purpose of His words. In this way objective of His words is achieved. After man sees God’s words they all have an ideological struggle inside of them. Their only choice is to submit to the dictates of fate, and in this way the objective of God is achieved. The harsher God’s words are, the more complex the internal world of mankind becomes as a result. This is just like touching a wound; the harder it is touched the more it hurts, to the point that they hover between life and death and even lose the faith to survive. In this way, only when mankind suffers most and is in the depths of hopelessness can they give their true hearts over to God. The nature of mankind is that if even a shred of hope remains they will not go to God for help, but will adopt self-sufficient methods of natural survival. This is because the nature of mankind is self-righteous, and they look down on everyone. Therefore, God said: “not a single human being has been able to also love Me whilst in comfort. Not a single person has reached out in their time of peace and happiness that I might partake of their joy.” This is indeed disappointing: God created mankind, but when He comes to the human world they seek to resist Him, drive Him away from their territory, as if He were a wandering

Footnotes:

a. The original text omits “of working.”

orphan, or a stateless person in the world. Nobody feels attached to God, nobody truly loves Him, nobody has welcomed His coming. Instead, when seeing the coming of God, their joyful faces become clouded in the blink of an eye, as if a sudden storm were on the way, as if God would take away the happiness of their family, as if God had never blessed mankind, but instead had only given mankind misfortune. Therefore, in the minds of mankind, God is not a boon to them, but One who always curses them; therefore, mankind does not pay heed to Him, they do not welcome Him, they always are cold toward Him, and this has never changed. Because mankind has these things in their heart, God says mankind is unreasonable and immoral, and that not even the feelings that humans are supposedly equipped with can be perceived in them. Mankind does not show any consideration for God's feelings, but uses so-called "righteousness" to deal with God. Mankind has been like this for many years and for this reason God has said their disposition has not changed. This goes to show that they have no more substance than a few feathers. It may be said that humans are worthless wretches because they do not treasure themselves. If they don't even love themselves, but trample on themselves, doesn't this show they are worthless? Mankind is like an immoral woman who plays games with herself and who gives herself willingly to others to be violated. But even so, they still do not know how lowly they are. They find pleasure in working for others, or in talking with others, putting themselves under the control of others; is this not truly the filthiness of mankind? Although I have not undergone a life among mankind, not having truly experienced human life, I have a very clear understanding of every move, every action, every word, and every deed of man. I am even able to expose mankind to their deepest shame, to the point that they no longer dare to show their own tricks and no longer dare to give way to their lust. Like a snail which retreats into its shell, they no longer dare to expose their own ugly state. Because mankind does not know themselves, their greatest flaw is to willingly parade their charms before others, parading their ugly countenance; this is something God detests most. Because relations between people are abnormal, and there are no normal interpersonal relationships between people, much less do they have a normal^[a]

Footnotes:

a. The original text omits "normal."

relationship with God. God has said so much, and in so doing His main objective is to occupy a place in the hearts of mankind, to make people get rid of all the idols in their hearts, so that God can wield power over all mankind and achieve His purpose of being on earth.

INTERPRETATION OF THE FIFTEENTH UTTERANCE

The greatest difference between God and man is that God's words always hit the nail on the head, and nothing is hidden. So this aspect of God's disposition can be seen in the first words of today. One aspect is that they expose man's true colors, and another aspect is that they openly reveal God's disposition. These are a couple of sources of how God's words are able to achieve results. However, people do not grasp this, they always just come to know themselves in God's words but have not "dissected" God. It's as if they are deeply afraid of offending Him, that God will kill them for their "seriousness." In fact, when most people eat and drink the word of God, it is from a negative aspect, not a positive aspect. It could be said that people have now begun to "focus on humility and obedience" under the guidance of His words. It can be seen from this that people have started to go to another extreme, from not paying attention to His words toward excessive attention to His words. Yet there has never been a person who has entered in from a positive aspect, and there has never been a person who has truly grasped God's goal in having man pay attention to His words. It is known from what God says that He doesn't need to personally experience the life of the church to be able to understand the actual states of all the people in the church, accurately and without error. Because a new method has just been entered into, all people have yet to fully throw off their negative elements; the scent of corpses still wafts throughout the church. It's as if people have just taken medicine and are still in a daze, and have not yet fully regained consciousness. It's as if they are still menaced by death, so that they are still in the midst of their terror and they cannot transcend themselves. "Man is a creature without self-knowledge": This statement is still said based on the method of church building. In the church, although everyone pays attention to God's words, their natures are still deeply ingrained and

they are unable to extricate themselves. This is why God uses the speaking method from the last phase to judge people so that they accept the smiting of God's words while they are too full of themselves. Even though people underwent five months of refinement in the bottomless pit, their actual state is still one of not knowing God. They are still dissolute—they have just somewhat increased their guardedness toward God. Only in this step do people begin to enter into the way of knowing God's words, so when making a connection with the essence of God's words, it's not hard to see that the previous step of work paved the way for today, and only today is everything being normalized. People's fatal weakness is liking to separate God's Spirit from His fleshly self so that they can gain personal freedom, to avoid always being constrained. This is why God describes man as little birds flitting merrily about. This is the actual state of all of mankind. This is what makes it easiest to topple all people, what makes it easiest for them to get lost. It can be seen from this that the work Satan does in mankind is nothing more than this. The more Satan does this in people, the stricter God's requirements of them are. He requires people to pay attention to His words and Satan works hard to destroy it. God, however, has always reminded people to pay more attention to His words; this is the peak of the war of the spiritual world. It can be put this way: What God wants to do in man is just what Satan wants to destroy, and what Satan wants to destroy is expressed through man without being hidden at all. What God does in people has clear demonstrations—their conditions are getting better and better. Satan's destruction in mankind is also clearly represented—they are more and more depraved and their conditions are sinking lower and lower. If it's dire enough, they could be captured by Satan. This is the actual condition of the church that has been presented in God's words, and it is also the actual situation of the spiritual world. It is a reflection of the dynamics of the spiritual world. If people do not have the confidence to cooperate with God, they are in danger of being captured by Satan. This is a fact. If someone is truly able to fully offer up their heart for God to occupy, that is just as God has said: "before Me, he seems to be lying in My embrace, tasting the warmth of My embrace." This shows that God's requirements of mankind are not high—He just needs them to rise up and cooperate with Him. Isn't this an easy and happy thing? And just this one thing has stumped all of the heroes? It's as if the battlefield generals are made to sit around in

a xiu lou^[a] doing embroidery—these “heroes” are immobilized by the difficulty and they don’t know what they should do.

In whatever aspect God’s requirements of mankind is greatest, it means that Satan’s attacks on mankind will be the most serious in that aspect, and the states of all people are revealed through this. “... which of you, standing before Me, would be as white as the driven snow, as unspotted as pure jade?” All people are still deceiving and concealing something from God; they are still carrying out their own unique shady business. They have not entirely given their hearts over to God’s hands to satisfy Him, but they want to gain His rewards through their own enthusiasm. When people have a delicious meal, they have God standing to one side, leaving Him at their mercy. When people have beautiful clothing, they just stand in front of the mirror enjoying their own beauty, and do not satisfy God from deep in their hearts. When they have standing, when they have luxurious enjoyments, they just sit in their status and begin to enjoy it, but they do not humble themselves because of God’s elevation. Instead, they stand in their high place using their high-sounding words and do not pay attention to God’s presence, nor do they pursue to know God’s preciousness. When people have an idol in their hearts or when their hearts have been seized by someone else, then they had already denied the presence of God, and it’s as if God is an interloper in their hearts. They deeply fear that God will steal away other people’s love for them and they’ll feel lonely. According to God’s intention, there would be nothing on earth that would make people ignore God; even the love between people would not be able to drive God away from that “love.” All earthly things are empty, even the feelings between people that cannot be seen or touched. Without the existence of God, all creatures would return to nothing. On earth, all people have their own things that they love, but there has never been a person who has made God’s words that thing that they love. This determines the degree of people’s understanding of God’s words. Although His words are harsh, people are not injured because they don’t genuinely pay attention to His words, instead they go look at it like a flower. They don’t treat it like fruit to taste themselves, so they do not know the essence of God’s words. “If human

Footnotes:

a. A xiu lou was a place particularly used for women to do embroidery in ancient China.

beings were genuinely able to see the sharpness of My sword, they would go scurrying like rats into their holes." Speaking based on the state of a normal person, after reading God's words they would be stunned, full of shame, and unable to face others. But now people are just the opposite—they use God's words as a weapon to strike blows against others. They really know no shame!

We have been brought into this state along with the words of God: "Within the kingdom, not only do utterances issue forth from My mouth, but My feet tread ceremoniously everywhere upon the ground." In the war between God and Satan, God is winning every step of the way. He is expanding His work on a large scale throughout the entire universe, and it could be said that His footprints are everywhere, and the signs of His victory can be seen everywhere. In Satan's schemes, it wants to destroy God's management by breaking countries apart, but God has utilized this to reorganize the entire universe, but not wipe it out. God does something new every day but people have not been aware of it. People do not pay attention to the dynamics of the spiritual world, so they are unable to see God's new work. "Within the cosmos, everything becomes new in the radiance of My glory, presenting a heartwarming aspect that ravishes the senses and lifts the spirits, as if man now exists in a heaven beyond the heavens, as conceived in the human imagination, unmolested by Satan, free from the assaults of enemies from outside." This foretells the joyful scene of the kingdom of Christ on earth, and it also introduces the situation of the third heaven to mankind: There is only the existence of holy things that belong to God without any of the assaults of Satan's forces. But what is most important is allowing people to see the circumstances of the work on earth of God Himself: Heaven is a new heaven, and following that the earth is also renewed. Because it is life under God's own guidance, people are all immeasurably happy. In people's awareness, Satan is mankind's prisoner and they are not at all timid or fearful because of its existence. Because of the direct instruction and guidance from the divine, Satan's schemes have all turned into nothing, which even proves that it no longer exists, that it has been obliterated by God's work. That is why it is said that man exists in a heaven beyond the heavens. What God said: "No disturbance has ever arisen, nor has the unity of the cosmos ever been broken," was regarding the condition of the spiritual world. It is the proof with which God proclaims victory to Satan, and it is the sign of God's final victory. No man can change

God's mind, and no one can know it. Although people have read God's words and they have examined it with seriousness, no matter what, they are unable to say what its essence is. For example, God said: "I execute flying leaps above the stars, and when the sun shoots forth its rays, I blot out their warmth, sending giant flurries of snowflakes as big as goose feathers drifting down from My hands. But when I change My mind, all the snow melts into a river. In a moment, spring has sprung everywhere beneath the skies, and emerald green transforms the entire landscape upon the earth." Although people are able to imagine these words in their minds, God's intention isn't so simple. When everyone under heaven is in a daze, God utters the voice of salvation, awakening people's hearts. But because all sorts of disasters are befalling, they feel the bleakness of the world so they all seek death and are in the frigid, icy caves. They are frozen by the chill of huge snowstorms to the point that they cannot survive because there is no warmth on the earth. It is because of people's corruption that people are killing each other more and more cruelly. And in the church, the majority of people will be swallowed up by the great red dragon in one gulp. After all trials have passed, Satan's disruptions will be removed. The entire world, in the midst of transformation, will thus be permeated by spring and warmth will cover the world. The world will be full of energy. These are all the steps of the entire management plan. The significance of the "night" that God spoke of refers to when Satan's madness reaches its peak, which will be during the night. Isn't that the current situation? Although people all survive under the guidance of God's light, they are undergoing the misery of the darkness of night. They will live eternally in the midst of a dark night if they cannot escape from Satan's bonds. Then take a look at the countries on earth: Because of the steps of God's work, the countries on earth are "running around," and they are all seeking their own suitable destination. Because God's day has not yet come, on earth all is still in a state of muddy turbulence. When God openly appears to the entire universe, His glory will fill Mount Zion and all things will be orderly and neat under the arrangement of His hands. God's words not only speak to today but also foretell tomorrow. Today is the foundation of tomorrow, so people in this current situation are unable to completely understand God's words. Only after His words have been fully fulfilled will they be able to understand them in their entirety.

God's Spirit fills up all of the space in the universe but He also

works within all people. This way, in people's hearts it's as if God's figure is everywhere, and every place contains the work of His Spirit. Indeed, God's appearance in the flesh is to conquer these examples of Satan and in the end to obtain them. But while working in the flesh, the Spirit is also cooperating with the flesh to transform these people. It can be said that God's deeds extend throughout the entire world and that His Spirit fills the whole universe, but because of the steps of His work, those who do evil have not been punished, while those who do good have not been rewarded. So, His deeds have not been appreciated by all the people on earth. God is both above and within all things, and even more, He is among all people. This is sufficient to show the actual existence of God. Because He has not openly appeared to mankind, people have developed illusions such as: "As far as humanity is concerned, I seem to have real existence, and yet I seem also not to have being." Up until now, out of all those who believe in God, none are utterly, one hundred percent certain that God truly exists. They are all three parts doubt and two parts belief. This is the actual situation for mankind. People now are all in the following circumstance: They believe that there is a God, but they have not seen Him. Or, they do not believe that there is a God, but there are many difficulties that cannot be resolved by mankind. It seems there is always something entangling them that they cannot escape from. Even though they believe in God, it seems that they always feel a bit of vagueness. But if they don't believe, they would be afraid of losing out if it actually is true. This is their ambivalence.

"For the sake of My name, for the sake of My Spirit, for the sake of My whole plan of management—who is able to offer up all the strength in his body?" And He also said: "Today, when the kingdom is in the world of men, is the time that I have come in person into the world of men. Is there anyone who could, intrepidly, go into the battlefield in My behalf?" The goal of God's words is this: If it weren't for God in the flesh directly doing His divine work, or if it weren't for God incarnate but He worked through ministers, then God would never be able to conquer the great red dragon, and He would not be able to reign as King among mankind. Mankind would be unable to know God Himself in reality, so it would still be Satan's reign. Thus, this stage of work must be done personally through the incarnate flesh of God. If the flesh were changed then this stage of the plan could never be completed because the significance and the essence of

different flesh is not the same. People can only understand the literal meaning of these words because God grasps the root. God said: “But, when all is said and done, there is no one who understands whether this is the working of the Spirit, or a function of the flesh. This one thing alone is sufficient for man to experience in minute detail through the course of a lifetime.” People have been continually corrupted by Satan for a number of years, and they lost perception of spiritual matters long ago. For this reason just one sentence of God’s words is like a feast for people’s eyes. Because of the distance between the Spirit and spirits, all those who believe in God have a sense of longing for Him, and are all willing to become closer and to pour out their hearts, yet they don’t dare to come into contact with Him, and they just remain in awe. This is the power of attraction of the Spirit. Because God is a God for people to love, and in Him there are infinite elements for them to love, people all love Him and they all want to confide in Him. In truth, everyone has a heart of love for God, it is just Satan’s disruption that has made numb, dull-witted, pitiful people unable to know God. This is why God spoke out mankind’s true feelings toward God: “Man has never despised Me in his heart’s innermost reaches; rather, he cleaves to Me in the depths of his spirit. ... My reality renders man at a loss, dumbfounded and perplexed, and yet he is willing to accept it all.” This is the actual condition deep in the hearts of those who believe in God. When people truly know God they will naturally have a different attitude toward Him, and they will be able to utter praises from deep in their hearts because of the role of the spirit. God is deep in the spirits of all people, but because of the corruption of Satan they have confused God with Satan. God today works from this very aspect, and this has been the focus of the battle of the spiritual world from start to finish.

INTERPRETATION OF THE SIXTEENTH UTTERANCE

To people, God is too great, too abundant, too wondrous, too unfathomable; in their eyes, God’s words rise upon high, and appear as a great masterpiece of the world. But because people have too many failings, and their minds are too simple, and, furthermore, because

their abilities of acceptance are too meager, regardless of how clearly God speaks His words, they remain seated and unmoving, as if suffering from mental illness. When they're hungry, they don't understand that they must eat, when they're thirsty, they don't understand that they must drink; they just keep on shouting and screaming, as if there is indescribable hardship in the depths of their spirits, yet they are unable to talk about it. When God created mankind, His intention was for man to live in normal humanity and accept God's words as befits his instinct. But because, at the very beginning, man succumbed to the temptation of Satan, today he remains incapable of extricating himself, and is yet incapable of recognizing the deceitful schemes carried out by Satan over thousands of years, added to which he lacks the faculties to fully know God's words—all of this has led to the present situation. As things stand today, people still live in danger of Satan's temptation, and so remain incapable of the pure appreciation of God's words. In the dispositions of normal people there is no crookedness or deceitfulness, people have a normal relationship with each other, they do not stand alone, and their lives are neither mediocre nor decadent. So, too, is God exalted among all, His words permeate among man, people live in peace with one another and under the care and protection of God, the earth is filled with harmony, without the interference of Satan, and the glory of God holds the utmost importance among man. Such people are like angels: pure, vibrant, never complaining about God, and devoting all their efforts solely to God's glory on earth. Now is the time of the black night, all are groping about and searching, the pitch black night makes their hair stand on end, and they can't help but tremble; listening closely, the howls of gust after gust of northwesterly wind seem accompanied by the mournful sobs of man. People grieve and weep for their destiny. Why is it that they read God's words but are incapable of understanding them? It is as if their lives are on the verge of hopelessness, as if death is about to befall them, as if their last day is before their eyes. Such miserable circumstances are the very moment when the fragile angels call out to God, telling of their own hardship in one mournful cry after another. It is for this reason that the angels who work among the sons and the people of God will never again descend upon man; this is to prevent them being caught in the manipulation of Satan whilst in the flesh, unable to extricate themselves, and so they work only in the spiritual world that is invisible to man. Thus, when

God says “when I ascend to the throne in man’s heart will be when My sons and people rule over the earth,” He is referring to when the angels on earth enjoy the blessing of service to God in heaven. Because man is the expression of the spirits of angels, God says that for man, being on earth is like being in heaven, him serving God on earth is like the angels serving God in heaven directly—and thus, during his days on earth, man enjoys the blessings of the third heaven. This is what is actually being said in these words.

There is so much meaning hidden in God’s words. “When the day comes, people will know Me in the depths of their hearts, and will remember Me in their thoughts” is directed at man’s spirit. Because of the frailty of the angels, they always depend on God in all things, and have always been attached to God and adored God. But because of Satan’s disturbance, they can’t help themselves, can’t control themselves, they wish to love God but are incapable of loving Him with all their hearts, and so they suffer pain. Only when God’s work reaches a certain point can these poor angels’ desire to truly love God come true, which is why God spoke those words. The nature of the angels is to love, cherish, and obey God, yet they have been incapable of achieving this on earth, and have had no choice but to endure until the present time. You might look upon the world of today: There is a God in the hearts of all people, but they are incapable of telling the difference between the true God and the false gods, and although they love this God of theirs, they are incapable of truly loving God, by which is meant they have no control of themselves. The ugly face of man revealed by God is the true face of Satan in the spiritual realm. Man was originally innocent, and without sin, and thus all of the corrupt, ugly manners of man are Satan’s actions in the spiritual realm, and are a faithful record of the developments of the spiritual realm. “Today, people have become qualified, and believe they can strut about in front of Me, and laugh and joke with Me without the slightest inhibition, and address Me as an equal. Still man does not know Me, still he believes that in essence we are about the same, that we are both of flesh and blood, and both dwell in the human world.” This is what Satan has done in man’s heart. Satan uses the conceptions and naked eyes of man to oppose God, yet without equivocation God tells man of these happenings in order that man might avoid catastrophe here. The mortal weakness of all people is that they only see “a body of flesh and blood, and do not perceive the Spirit of God.” This is the basis of one

aspect of Satan's enticement of man. People believe that only the Spirit in this flesh can be called God. No one believes that today, the Spirit has become flesh and actually appeared before their eyes; people see God as two parts—"the clothing and the flesh"—and none look upon God as the incarnation of the Spirit, none see that the nature of the flesh is the disposition of God. In people's imagination, God is especially normal, but do they not know that hidden in this normality is one aspect of the profound significance of God?

When God began to cover the entire world, it became pitch black, and as people slept, God took this opportunity to descend among man, and officially commenced issuing the Spirit to all corners of the earth, embarking upon the work of saving mankind. It can be said that when God began to assume the image of the flesh, God personally worked on earth. Then the work of the Spirit began, and there officially commenced all work on earth. For two thousand years, the Spirit of God has worked throughout the universe. People neither know nor sense this, but during the last days, at the time when this age is soon to conclude, God has descended to earth to work in person. This is the blessing of those who were born during the last days, who are able to personally behold the image of God who lives in the flesh. "When the entire face of the deep was murky, among man I began to taste the bitterness of the world. My Spirit travels throughout the world and looks upon the hearts of all people, yet so, too, do I conquer mankind in My incarnate flesh." Such is the harmonious cooperation between God in heaven and God on earth. Ultimately, in their thoughts people will believe that the God on earth is the God in heaven, that the heavens and the earth and everything in them were created by the God on earth, that man is controlled by the God on earth, that the God on earth does the work in heaven on earth, and that the God in heaven has appeared in the flesh. This is the ultimate objective of God's work on earth, and so, this stage is the highest standard of work in the period of the flesh, and it is carried out in divinity, and causes all people to become sincerely convinced. The more people search for God in their conceptions, the more they feel that the God on earth is not real. Thus, God says that people search for God among empty words and doctrines. The more people know God in their conceptions, the more adept they become at speaking these words and doctrines, and the more admirable they become; the more people speak words and doctrines, the further they stray from God, and the more incapable they become of knowing

the essence of man, and the more they disobey God, and the further they depart from God's requirements. God's requirements of man are not as supernatural as people imagine, yet never has anyone ever truly understood God's will, and thus God says, "people seek only in the boundless sky, or upon the rolling sea, or upon the placid lake, or among empty letters and doctrines." The more requirements God makes of man, the more people feel that God is unreachable, and the more they believe that God is great. Thus, in their consciousness, all of the words spoken from God's mouth are unattainable by man, leaving God no choice but to personally act; man, meanwhile, has not the slightest inclination to cooperate with God, and merely persists in bowing his head and confessing his sins, trying to be humble and obedient. As such, without realizing it, people enter into a new religion, into religious ceremony that is stricter than in the religious churches. This requires that people return to normal conditions through transforming their negative state into one that is positive; if not, man shall become ever more deeply ensnared.

Why does God focus on describing mountains and waters in His utterances of many times? Is there symbolic meaning in these words? God not only allows man to behold His deeds in His flesh, but also allows man to understand His powers in the firmament. In this way, at the same time as believing without doubt that this is God in the flesh, people also come to know the deeds of the practical God, and thus the God on earth is sent unto heaven, and the God in heaven is brought down to earth, only after which people are capable of more completely beholding all that God is and gaining a greater knowledge of the omnipotence of God. The more that God is able to conquer mankind in the flesh and transcend the flesh to travel across the entire universe, the more people are able to behold God's deeds upon the basis of beholding the practical God, and thus know the verity of God's work throughout the entire universe, that it is not fake but real, and so they come to know that the practical God of today is the embodiment of the Spirit, and not of the same kind of fleshly body as man. Thus, God says, "But when I unleash My wrath, the mountains are immediately torn asunder, the ground immediately begins to convulse, water immediately dries up, and man is immediately beset by disaster." When people read God's words, they associate them with the flesh of God, and thus, the work and words in the spiritual realm directly point to God in the flesh, which enhances the effectiveness. When God speaks, it is

often from heaven to earth, and once more from earth to heaven, leaving all people incapable of grasping the motivations and origins of God's words. "When I am among the heavens, never have the stars been thrown into panic by My presence. Instead, they put their hearts into their work for Me." Such is the state of heaven. God methodically arranges everything in the third heaven, with all of the servants in service to God doing their own work for God. They have never done anything in disobedience to God, so they are not thrown into the panic spoken of by God, but instead put their hearts into their work, never is there any disarray, and thus all angels live in God's light. Meanwhile, because of their disobedience, and because they do not know God, the people on earth all live in darkness, and the more they oppose God, the more they live in darkness. When God says, "The brighter the heavens, the darker the world beneath," He is referring to how the day of God is drawing ever closer to all mankind. Thus, God's 6,000-year busyness in the third heaven will soon be concluded. All things on earth have entered the final chapter, and shall soon each be cut away from God's hand. The further people go into the time of the last days, the more they are able to taste the corruption in the world of man; and the further they go into the time of the last days, the more indulgent they are of their own flesh; there are even many who wish to reverse the miserable state of the world, yet they all lose hope amidst their sighs because of God's deeds. Thus, when people sense the warmth of spring, God covers their eyes, and so they float upon the rolling waves, not one of them capable of reaching the far-off lifeboat. Because people are inherently weak, God says there are none who can turn things around. When people lose hope, God begins to speak to the entire universe, He begins to save all mankind, and it is only after this that people are able to enjoy the new life that comes once things have been turned around. The people of today are at the stage of self-deception. Because the road before them is so desolate and indistinct, and their future is "limitless" and "without borders," the people of this age have no inclination to fight, and can only pass their days like a Hanhao bird.^[a] Never has

Footnotes:

a. The story of the Hanhao bird is very similar to Aesop's fable of the ant and the grasshopper. The Hanhao bird prefers to sleep instead of building a nest while the weather is warm—despite repeated warnings from his neighbor, a magpie. When winter arrives, the bird freezes to death.

there been anyone who has seriously pursued life, and pursued the knowledge of man's existence; instead, they await the day when the Savior in heaven suddenly descends to reverse the miserable state of the world, only after which will they be earnest in their attempts to live. Such is the true state of all mankind and the mentality of all people.

Today, God foretells man's future new life in light of his mentality during this time, which is the glimmer of light of which God speaks. What God foretells is that which shall ultimately be achieved by God, and is the fruits of God's victory over Satan. "I move above all men and am watching everywhere. Nothing ever looks old, and no person is as he used to be. I rest upon the throne, I recline across the whole universe...." This is the outcome of God's present work. All of God's chosen people return to their original form, because of which the angels, who have suffered for so many years, are released, just as God says, "the face like that of the holy one within man's heart." Because the angels work on earth and serve God on earth, and God's glory spreads across the world, the heaven is brought to earth, and the earth is lifted up to the heaven. Therefore, man is the link that connects heaven and earth; heaven and earth are no longer apart, no longer separated, but connected as one. Throughout the world, only God and man exist. There is no dust or dirt, and all things are renewed, like a little lamb lying in a green grassland beneath the sky, enjoying all of God's grace. And it is because of the arrival of this greenness that the breath of life shines forth, for God comes to the world to live alongside man for all eternity, just as it was said from God's mouth that "I can peacefully reside within Zion once again." This is the symbol of Satan's defeat, it is the day of God's rest, and this day shall be extolled and proclaimed by all people, and commemorated by all people. When God is at rest upon the throne is also when God concludes His work on earth, and is the very moment that all of God's mysteries are shown to man; God and man will be forever in harmony, never apart—these are the beautiful scenes of the kingdom!

In mysteries are hidden mysteries, and God's words are truly profound and unfathomable!

INTERPRETATION OF THE SEVENTEENTH UTTERANCE

In truth, all the words from God's mouth are things that humans do not know; they are all the language that people have not heard, so it can be put like this: God's words themselves are a mystery. Most people mistakenly believe that only things that people cannot achieve conceptually, the matters of heaven that God allows people to know about now, or the truth about what God does in the spiritual world are mysteries. This shows that people do not treat all of God's words equally, nor do they treasure them, but they focus on what they believe to be "mysteries." This proves that people don't know what God's words are or what mysteries are—they only read God's words from within their own notions. The reality is that there isn't a single person who truly loves God's words—the root of why it is said that "people are experts at deceiving Me" is right here. It certainly is not that God says people are devoid of any merit, or that they are utter messes. This is the actual situation of mankind. People themselves are not very clear on how much space God actually occupies in their hearts—only God Himself fully knows. So right now people are like suckling babies—they are completely unaware of why they drink milk and what they are surviving for. It is only their mother that understands their needs, will not let them starve to death, and will not let them eat themselves to death. God knows people's needs best, so at times His love is embodied in His words, at times His judgment is revealed in them, at times His words hurt the innermost hearts of people, and sometimes His words are very sincere and earnest. This allows people to feel His kindness and His accessibility, and that He is not the "imposing figure" that is imagined, one who cannot be touched, nor is He the "Son of Heaven" in people's minds, one who cannot be looked directly in the face, and He particularly is not the "executioner" that people imagine who slaughters the innocent. God's entire disposition is revealed in His work, the disposition of the God in the flesh today is still embodied through His work, so the ministry that God carries out is the ministry of words, not what He does or how He appears on the outside. In the end all people will gain edification from God's words and be made complete because of them. In their experiences, because of the guidance of God's words, they will gain a path for practice, and

through the words from God's mouth people will know His entire disposition. Because of the words all of God's work will be fulfilled, people will come alive, and all enemies will be defeated. This is the primary work, and no one can ignore it. We may as well look at His words: "My voice rings out like thunder, illuminating all four quadrants and the whole earth, and in the midst of thunder and lightning, humanity is struck down. No man has ever stayed firm in the midst of thunder and lightning; Most men are terrified out of their wits at the coming of My light and know not what to do." When God opens His mouth words just come out. He accomplishes everything through words, and all things are transformed by His words, all people are renewed through His words. What does "thunder and lightning" refer to? And what does "light" refer to? There is not a single thing that can escape from God's words. He uses His words to lay bare people's minds and to depict their ugliness; He uses words to deal with people's old nature and to make all of His people complete. Isn't this the importance of God's words? In the entire universe, if there weren't the support and the bolstering of God's words, all of mankind would have been destroyed to the point of nonexistence long ago. This is a principle of what God does, and it's the working method for His six-thousand-year management plan. The importance of His words can be clearly seen through this. God's words directly pierce into the depths of mankind's souls. As soon as they see His words they are astounded and terror-stricken and flee hastily. They want to escape the reality of His words, which is why these "refugees" can be seen everywhere. Right after God's words are uttered people take to their heels. This is one aspect of the image of mankind's ugliness that God depicts. Right now, all people are gradually awakening from their stupor. It's as if all people before had developed a case of dementia, and now they see God's words and it's like they have lingering effects after the disease and are unable to regain their former state. This is the actual situation of all people, and it is also a true portrayal of this sentence: "many people, moved by this tenuous luminescence, are instantaneously roused from their illusions. Yet no one has ever realized that the day has come when My light descends upon the earth." This is why God said: "The great majority of men are dumbstruck by the sudden advent of the light." Putting it this way is perfectly appropriate. God's description of mankind doesn't leave room for even the tip of a needle—He truly has done this accurately and without error, which is

why all people are fully convinced and without knowing it, their love for God has started to build up from deep within their hearts. Only this way does God's position in people's hearts become more and more genuine, and this is also one way that God works.

"The great majority of men are bewildered; they are wounded in the eyes and cast down into the mud by the light." Because they go against the will of God (that is, they resist God), that kind of person suffers chastisement because of their rebelliousness when God's words come; this is why it is said that they are wounded in the eyes by the light. This kind of person has already been given over to Satan, so when entering into the new work they do not have any enlightenment or illumination. All those who do not have the work of the Holy Spirit have been occupied by Satan, and deep in their hearts there is no place for God, thus it is said that they are "cast down into the mud." Those who are in this condition are all in a state of disarray. They cannot enter into the right track, they cannot recover normalcy, what they think in their minds is all contrary. All the people on earth have been corrupted by Satan to the extreme. They have no vitality and they are full of the odor of corpses. All people on earth are surviving in the midst of a plague of germs and no one can escape it. They are not willing to survive on earth, but they always feel that there is something greater that will happen to make people see it for themselves, so people all force themselves to continue living. People have had no strength in their hearts long ago, they just use their invisible hopes as a spiritual pillar, so they just hold their own heads acting like man, getting through their days on earth. It is as if all people are the sons of the devil incarnate. This is why God said: "the earth lies blanketed under chaos, making an unbearably sorry sight that, examined closely, assails one with an overwhelming melancholy." Because of the appearance of this situation God began "strewing the seeds of My Spirit" toward the entire universe, and He began to carry out His work of salvation on the whole earth. It is because of the furthering of this work that God began to rain down all sorts of disasters, thus saving hard-hearted humans. In the phases of God's work, the method of salvation is still through different kinds of disasters and all those who are numbered cannot escape them. Only in the end will a situation of "as serene as the third heaven: Here living things great and small coexist in harmony, never once engaging in 'conflicts of mouth and tongue'" be able to appear on earth. One aspect of God's work is to conquer all of mankind and gain the chosen people

through His words. Another aspect is to conquer all sons of rebellion through various disasters. This is one part of God's large-scale work. It is only this way that the kingdom on earth that God wants can be fully achieved, and this is the part of God's work that is like fine gold.

God is always requiring that people understand the dynamics of heaven. Can they truly achieve that? The reality is that, based on people's present actual states, having been corrupted by Satan for over 5,900 years, they cannot compare to Peter and thus they simply cannot do it. This is one of the methods of God's work. He wouldn't have people passively wait, but He would have them actively seek. Only this way will God have the opportunity to work in people. This may as well be explained a little more, otherwise people will just have a superficial understanding. After God created mankind and gave them spirits, He enjoined them that if they didn't call out to God, then they would not be able to connect with His Spirit and thus the "satellite television" from heaven would not be received on earth. When God is no longer in people's spirits there is an empty seat left open for other things, and that's how Satan seizes the opportunity to get in. When people contact God with their hearts, Satan immediately goes into a panic and rushes to escape. Through mankind's cries God gives them what they need, but He does not "reside" within them at first. He just constantly gives them aid because of their cries and people gain hardiness from that internal strength so that Satan dare not come here to "play" at its will. This way, if people constantly connect with God's Spirit, Satan dare not come to disrupt. Without Satan's disruption, all of people's lives are normal and God has the opportunity to work within them without any obstructions. This way, what God wants to do can be achieved through humans. From this it can be known why God has always required people to increase their faith, and has also said: "I make suitable demands according to the stature of man. I have never put anyone in difficulties, nor have I ever 'squeezed out the blood' of anyone for My pleasure." Most people are baffled by God's requirements, saying, since people don't have that faculty and they have been irretrievably corrupted by Satan, why does God keep making requirements of them? Isn't God putting people in a difficult position? Seeing people's solemn faces, and then seeing their look of being so awkward, you can't help but laugh. People's various ugliness is most funny—at times they're like a child that loves to play, and at times they're like a little girl playing "mom." Sometimes they're like a dog eating a mouse. All of

their ugly states are just ridiculously amusing, and often the more people cannot understand God's will, the more they are liable to get into trouble. This is why it can be seen from God's words, "Am I the God that merely imposes silence on creation?" how foolish people are, and it shows that no man can understand God's will. Even if He speaks out what His will is, they cannot be considerate of it. They only do the work of God based on human will, so how can they understand His will that way? "I go walking upon the earth, dispersing My fragrance everywhere, and in every place I leave behind My form. Each and every place reverberates with the sound of My voice. People everywhere linger nostalgically over the beautiful scenes of yesterday, for all humanity is remembering the past. ..." This will be the situation when the kingdom is formed. In fact, in several places God has prophesied the beauty of the realization of the kingdom, and if they are all combined, it's a complete picture of the kingdom. But people don't pay attention to it—they just watch it like a cartoon.

Because of the several thousand years of corruption by Satan, people have always lived in darkness, so they are not troubled by the darkness nor do they long for the light. This is what has led to this when the light has arrived today: "they are all averse to My coming, they all chase away the light from coming, as if I were man's enemy in heaven. Man greets Me with a defensive light in his eyes." Although most people love God with a genuine heart, He is still not satisfied and He still condemns mankind. This is baffling for people. Because people live in the darkness, their service of God is still done in the same way as in a condition of lacking light. That is, people all serve God using their own notions, and when God comes people are all within this kind of state and they are unable to serve God by accepting new light, but they use all of their own experience to serve Him. God does not gain enjoyment from mankind's "devotion," so the light cannot be praised by mankind in the darkness. This is why God said this—it absolutely is not contrary to reality, and it is not God mistreating mankind, nor is it Him wronging them. From the creation of the world until today, not a single person has truly tasted God's warmth—they have been on guard toward God, deeply fearing that God will strike them down, that He will annihilate them. So over these 6,000 years God has always used warmth in exchange for people's sincerity, and has always patiently guided them at every turn. This is because people are so weak, and they cannot fully know God's will, and they cannot wholeheartedly love

Him, for they can't help but be subject to Satan's manipulation. But even though this is the case, God is still tolerant, and when He tolerates this to a certain day, that is, when He renews the world, He will no longer look after people like a mother. Instead, He will give mankind their suitable retribution which is why after that there will be: "Corpses drift about on the ocean's surface," while "in the places empty of water, other men are still enjoying, amid laughter and song, the promises that I have vouchsafed unto them." This is the comparison between the destinations of those who are rewarded and those who are punished. "On the ocean's surface" refers to the bottomless pit of mankind's chastisement spoken of by God. It is Satan's final destination, and it is the "resting place" that God has prepared for all those who resist Him. God has always wanted mankind's genuine love, but without knowing it, people are still doing their own work. This is why, in all of His words, God has always made demands of people and He has pointed out their shortcomings as well as their path for practice, so that they can practice according to these words. God has also shed light on His own attitude for people: "But I have never casually taken up a single human life to play with as if it were a toy. I observe the heart's blood of man, and I understand the price that he has paid. As he stands before Me, I do not wish to take advantage of man's defenselessness to chastise him, nor to bestow upon him undesirable things. Instead, I have only provided for man, and given unto man, all this time." When people read these words from God, they immediately feel His warmth: Indeed, in the past I have paid a price for God but I have also treated Him perfunctorily, and at times I have complained to Him. God has always guided me with His words and He pays so much attention to my life, yet at times I play with it as if it were a toy. It really is uncalled for. God loves me so much, so why can I not strive hard enough? When they think of this, people really want to slap their own faces, or, in the case of some people, their noses even twitch and they cry out loud. God understands people's hearts and speaks accordingly, and these few words that are neither hard nor soft inspire people's love for God. Finally, God prophesied the change in His work at the time the kingdom is formed on earth: When God is on the earth, people will be able to be free from disasters and calamities and will be able to bask in grace, but when He begins the judgment of the great day, it will be when He appears among all people, and all of His work on earth will be fully completed. At that time, because the day has come, it will be just as it was said in the Bible: "He

that is unjust, let him be unjust still: and he that is holy, let him be holy still." The unrighteous will return to chastisement, and the holy will return in front of the throne. Not a single person will be able to gain His accommodation, not even the sons and the people of the kingdom. It will all be God's righteousness, and it will all be the revealing of His disposition. He will not show solicitude for mankind's weaknesses a second time.

INTERPRETATION OF THE EIGHTEENTH UTTERANCE

All of God's words contain a portion of His disposition; His disposition can't be fully expressed in words, so this shows how much richness there is in Him. What people can see and touch is, after all, limited, as is people's ability. Although God's words are clear, people are unable to fully understand. Just like these words: "In a flash of lightning, every animal is revealed in its true form. So too, illuminated by My light, human beings have regained the sanctity they once possessed. Oh, that the corrupt world of the past has at last toppled over into the filthy water and, sinking below the surface, dissolved into mud!" All of God's words contain His being, and even though people are all aware of these words, they have never known their meaning. In the eyes of God, all those that resist Him are His enemy, that is, those belonging to evil spirits are animals. From this the actual situation of the church can be observed. Without undergoing people's lecturing or chastening, without going through people's direct expulsion or a portion of human methods or being pointed out by people, all men examine themselves under the illumination of God's words, and see very clearly under the perspective of a "microscope" how much sickness there really is inside of them. In God's words, every kind of spirit is classified and the original form of every spirit is revealed. The spirits of angels become more and more illuminated and enlightened, thus what God said, that they "have regained the sanctity they once possessed," is based on the final results achieved by God. Of course now it cannot yet be fully achieved—this is just a foretaste. God's will is seen through this and it shows that a great deal of people will fall in God's words and will be defeated in the process of all people gradually becoming saintly. The

“dissolved into mud” mentioned here is not contradictory to God destroying the world with fire, and the “lightning” refers to God’s wrath. When God emits His great wrath, the entire world will experience all sorts of disasters as a result, like the rupturing of a volcano. Standing above the firmament, it can be seen that on the earth all sorts of calamities are closing in on all of mankind, day by day. Looking down from on high, the earth is like a variety of scenes before an earthquake. Fiery water is rushing everywhere, lava flows all over the place, mountains are shifting, and cold light glitters everywhere. The entire world has sunk into fire. This is the scene of God emitting His wrath, and it is the time of His judgment. All those who are of the flesh will be unable to escape. Thus wars between countries and conflicts between people will not be needed to destroy the entire world, but it will “consciously enjoy” the cradle of God’s chastisement. No one will be able to escape it and they will pass through this one by one. After that the entire universe will once again sparkle with holy radiance and all of mankind will once again begin a new life. And God will be at rest above the universe and will bless all of mankind every day. The heaven will not be unbearably desolate, but will recover the vitality it has not had since the creation of the world, and the “sixth day” will be when God begins a new life. God and man will all enter into rest and the universe will no longer be turbid or filthy, but it will gain renewal. This is why God said: “Earth is no longer still and silent, heaven no longer desolate and sad.” In the kingdom of heaven there has never been unrighteousness or human emotions, or any of mankind’s corrupt dispositions because Satan’s disturbance is not present. People are all able to understand God’s words, and life in heaven is a life full of joy. All those in heaven have wisdom and the dignity of God. Because of the differences between heaven and earth, the citizens of heaven are not called “people,” but they are called “spirits” by God. These two words have essential differences, and now those referred to as “people” have all been corrupted by Satan, while “spirits” have not. In the end, God will change all people on earth to have the attributes of the spirits in heaven and they will no longer undergo Satan’s disturbance. This is the true meaning of the words “My holiness has gone abroad throughout the universe.” “Earth in its primordial state belongs to heaven, and heaven is united with earth. Man is the cord uniting heaven and earth, and thanks to his sanctity, thanks to his renewal, heaven is no longer concealed from earth, and earth is no longer silent toward heaven.”

This is said in reference to people who have the spirits of angels, and at that point the angels will once again be able to peacefully coexist and regain their original state, and no longer be divided between the two realms of heaven and earth because of the flesh. The angels on earth will be able to communicate with the angels in heaven, people on earth will know the mysteries of heaven, and the angels in heaven will know the secrets of the human world. Heaven and earth will be united with no distance between them. This is the beauty of the realization of the kingdom. It is what God wants to complete, and it is also something that all humans and spirits long for. But those in the religious world know nothing of this. They are just waiting for Jesus the Savior on a white cloud to take their souls away, leaving the “garbage” everywhere on earth (garbage refers to corpses). Isn't this a notion of all humans? This is why God said: “The religious world—how could it not be destroyed by My authority on earth?” Because of the completion of God's people on earth the religious world will be overturned. This is the true meaning of the “authority” that God spoke of. God said: “Are there any who, in My day, disgrace My name? All human beings direct their reverential gaze toward Me, and in their hearts they secretly cry out to Me.” This is what He said about the consequences of the destruction of the religious world, which will all submit before God's throne because of His words and will no longer wait for the white cloud to come down or watch the sky, but will be conquered in front of God's throne. Thus, “in their hearts they secretly cry out to Me”—this is the outcome of the religious world, which will all be conquered by God, and only this is called God's almightiness—striking down the religious people, the most rebellious of mankind, so that they will never again hold onto their own notions, but they will know God.

Although God's words have repeatedly foretold the beauty of the kingdom, have spoken of its various aspects and described it from different perspectives, they still cannot fully express every condition of the Age of Kingdom because people's ability to receive is too lacking. All the words of His utterances have been spoken, but people have not looked at them through a lens, which has led to people still being unclear and not understanding, and even being muddled and confused. This is the greatest defect of the flesh. Although in their hearts, people want to love God, they resist Him because of the disturbance of Satan, so God has time and again touched people's numb and dull-witted hearts so that they may revive. All that God

exposes is Satan's ugliness, so the harsher His words are, the more shamed Satan is, and the more people's hearts are able to not be bound, and the more people's love can be aroused. This is how God works. Because Satan has been exposed and because it has been seen through, it no longer dares to occupy people's hearts, and thus the angels are no longer disturbed. It is in this way that they love God with their whole heart and mind. It is only then that they show that their true colors are belonging to God and loving God. It is only through this path that they can achieve God's will. "Inside their hearts a place has been established for Me. No longer will I meet with aversion or renunciation among men, for My great work has already been accomplished, and is hindered no more." This is the connotation of what was described above. Because of Satan's disturbance, people aren't able to find the time to love God, they are always entangled by the things of the world, and they are deluded by Satan so that they are acting out of confusion. This is why God has said that mankind has "undergone so many of life's hardships, so many of injustices from the world, so many ups and downs of the world, but now they dwell in My light. Who does not weep at yesterday's injustices?" After people have heard these words they feel as if God is their partner in misery, is commiserating with them, and at that time is pouring out His troubles with man. They suddenly feel the pain of the human world and think: "Isn't that true—I've never enjoyed anything in the world. Since coming out of my mother's womb up until now I've experienced human life and I haven't gained anything, but I've suffered significantly. It's really empty! And now I am so corrupted by Satan! Oh! If not for God's salvation, when the time of my death comes wouldn't I have lived an entire lifetime in vain? Is there any meaning to human life? No wonder God said that everything under the sun is empty. If God didn't enlighten me today I would still be in the dark. It's so pitiful!" When they think of this they have some consideration in their heart: "If I cannot gain God's promise how can I continue to experience life?" Everyone who reads these words will have a good cry in prayer. This is human psychology. If you say that someone could read this and not have any response, that is simply impossible unless they have a mental disorder. God reveals the states of all kinds of people every day. Sometimes He vents grievances on their behalf. Sometimes He helps people overcome and get through a certain environment. Sometimes He points out people's transformations for

them. Otherwise, people wouldn't know how large their lives were. Sometimes God points out people's experiences in reality, and sometimes He points out their inadequacies and flaws. Sometimes He makes new requirements of them, and sometimes He points out the degree of their understanding of Him. However, God has also said: "I have heard the words spoken from the heart by so many people, the accounts told by so many people about the painful experiences in the midst of suffering; I have seen so many, in the direst straits, unfailingly offer up their loyalty to Me, and watched so many, as they walked the rocky path, struggle to find a way out." This is a description of positive characters. In each episode of the "historical drama" there have been positive as well as negative characters, so after this, God has also revealed the ugliness of the negative characters. This way, it is only through the contrast of "traitors" that the unyielding loyalty and fearless courage of the "upright men" is revealed. In all people's lives there are negative factors and, without exception, positive factors. God reveals the truth about all people from these two aspects so that the traitors will lower their heads and admit their sins, and so that the upright men will continue to be loyal under encouragement. The implied meaning of God's words is very deep. At times, people are doubled over with laughter after reading them and at times, they hang their heads in silence. At times they reminisce, at times they cry bitterly and acknowledge their sins, at times they grope, and at times they seek. Overall, there are transformations in people's reactions because of the different backgrounds to God's words. When a person reads God's words, sometimes bystanders may even mistakenly believe that that person is a mental patient. You might take a look: "And so, contentious disputes are no more, and, following the words that issue forth from Me, the sundry 'weapons' of the modern age too are withdrawn." The word "weapons" is enough of a joke for you for an entire day, and without realizing it, when people think of "weapons" they will secretly have a laugh. Right? Could it be that you wouldn't laugh because of this?

When you laugh, do not forget to grasp God's requirements of mankind, and do not forget to see the actual circumstances of the church: "All mankind has returned to normal and embarked upon a new life. Existing in the new surroundings, a goodly number of people look around them, feeling as if they have entered into a brand-new world, and because of this they are not able to adapt to their present

environment right away or get straight onto the right track.” These are the current actual circumstances of the church. Do not be too anxious to have all people immediately enter into the right track. Once the Holy Spirit’s work has progressed to a certain step, people will all enter into it without realizing it. When you grasp the essence of God’s words, you will know to what step His Spirit has worked. God’s will is: “I only administer, depending on his unrighteous deeds, a fitting measure of ‘education,’ the better to enable everyone to get onto the right track.” This is God’s method of speaking and working, and it is also mankind’s specific path of practice. After this, He pointed out another of mankind’s states for people: “If human beings are unwilling to enjoy the bliss that is in Me, all I can do is to go along with their desires and send them into the bottomless pit.” God spoke exhaustively and left people without a sliver of an opportunity to complain. This is precisely what is different between God and man. God is always speaking to man openly and freely. His sincerity can be seen in every one of His words, having people put themselves in His shoes and also having them be able to “put their heart on their sleeve” for God to see which color of the rainbow it is. God has never applauded any person’s faith or love, but He has always made requirements of people and exposed their ugliness. This shows what small “stature” people have and how lacking their “constitution” is. They need to get more “exercise” to make up for that, which is why God is always getting angry at people. One day when God has revealed the entire truth about mankind, people will be completed, and God will be at ease. People will no longer deceive God and He will no longer “educate” them. From then on people will be able to “live on their own,” but this is not the time. There is still a lot that is “counterfeit” in people so they need several rounds of examination and for more “checkpoints” to be set up so that mankind’s “taxes” can be paid at each of the checkpoints. If there are still counterfeit goods, then they will be confiscated and cannot be sold, and then that batch of smuggled goods will be destroyed. Isn’t that a good thing to do?

INTERPRETATION OF THE NINETEENTH UTTERANCE

It seems that in people's imagination, God is very lofty and unfathomable. It's as though God does not reside among men, as though He looks down on people because He is so lofty. God, however, smashes men's notions and eliminates them all, burying all their notions within "tombs" where they turn to ashes. God's attitude toward men's notions is similar to His attitude toward the dead, defining them at will. It is as though there are no responses from notions. So from the creation of the world to now, God has been doing this work and never stopped. Because of the flesh, men are corrupted by Satan, and because of Satan's actions on earth, men form all manner of notions through the course of their experiences. This is called "natural formation." This stage of work is the last part of God's work on earth, so the method of God's work has reached its peak, and He is intensifying His training of men so that they can be made complete in His final work, and God's will will finally be satisfied. Before, there was only the enlightenment and illumination of the Holy Spirit among men, but no words spoken by God Himself. When God spoke with His own voice, everybody was startled, and today His words are even more puzzling. The meaning of His words is even harder to figure out, and men seem to be in a state of bedazzlement, because fifty percent of His words come between quotation marks. "When I speak, man listens to My voice in rapt attention; but when I stop speaking, he starts again on his own 'enterprise.'" There is a word in that passage in quotes. The funnier God's words are, the more they can draw people in to read them. One aspect is that people are able to accept being dealt with when they are relaxed. The primary aspect is to prevent more people from being discouraged or disappointed because they don't understand God's words. This is a tactic in God's war with Satan. Only in this way will people be interested in God's words and still pay attention to them even when they are bewildered. But there is also great charm in all the words not surrounded by quotes, and so they are more noticeable and make people love God's words even more, allowing them to feel the sweetness of His words in their own hearts. As God's words come in a great variety of forms and are rich and diverse, and because there are no repetitions of nouns among the many words of God, in their third

sense, people all believe God is always new and never old. For example: "I do not ask man to be a mere consumer, but ask him to be a producer capable of inflicting defeat on Satan." The words "consumer" and "producer" in that sentence have similar meanings to some words spoken in times previous, but God is not rigid. Rather, He makes man aware of His freshness, and thus treasure God's love. The humor in God's speech contains His judgment and His demands of man. As God's words all have objectives, all have meanings, His humor is not simply meant to lighten the atmosphere or to make men roar with laughter, or to simply relax their muscles. Rather, God's humor is intended to free man from five thousand years of bondage and to never be bound again, so that they are better able to accept God's words. God's method is "a spoonful of sugar helps the medicine go down"; He does not force bitter medicine down men's throats. There is bitterness within the sweet, and also sweetness within the bitter.

"When a faint glimmer of light begins to show in the East, all the people within the universe on that account turn their attention for the nonce toward the light in the East. No longer steeped in slumber, mankind goes to observe the source of the eastern light, but due to the limits of human power, no one is able to see the place whence the light originates." This is what's happening everywhere in the universe, not merely among the sons and the people of God. The religious circles and the unbelievers all experience this reaction. At the moment when God's light shines out, everybody's hearts change gradually, and they begin to unwittingly discover that living is meaningless, that human life is without value. Men do not pursue a future, think for tomorrow, or worry about tomorrow, but rather hold onto the idea that they should eat and drink more while they're still "young," that it will all have been worth it, and it will not have been in vain once the last day comes. Man has no desire to put the world in order. The vigor of mankind's love for the world was all stolen by the "devil," but nobody knows what the root is, and all they can do is run back and forth informing one another, because God's day has not yet come. One day, everyone will see the answers to all the unfathomable mysteries. This is the true meaning of God's words that "man will rouse from sleep and dream, and only then will he realize that My day is slowly coming into the world." When that time comes, all the people belonging to God will be like green leaves "waiting to consecrate their individual portion to Me at the time when I am on the earth." So many among God's people in China still relapse

after God utters His voice, and so God says, “but, powerless to alter the accomplished fact, they can only wait for Me to pronounce sentence.” There will still be some among them to be eliminated—not all will remain unchanged. Rather, people can only be up to standards after undergoing testing, and will thus be issued “quality certificates”; otherwise they will become refuse on the scrap heap. God constantly points out the true state of man, so man increasingly feels the mysteriousness of God. “If He were not God, how would He be able to know our true state so well?” But because of men’s weakness, “In men’s hearts, I am neither high up, nor low down. As far as men are concerned, it is a matter of indifference whether I exist or not.” Is this not precisely the state of all people that best fits with reality? As far as men are concerned, God exists when they seek Him and does not exist when they do not seek Him. In other words, God exists in men’s hearts immediately when they need His help, but when they no longer need Him, He no longer exists. This is what is within men’s hearts. In reality, everybody on earth thinks this way, including all atheists, whose impression of God is also murky and abstract.

“Therefore, the mountains become boundaries between nations upon the land, the waters become barriers to keep people apart between the lands, and the air becomes that which flows from man to man in the space on earth.” This was the work that God did while creating the world. Mentioning this here is perplexing for people: Could it be that God wants to create another world? It is fair to say this: Every time God speaks, His words contain creation, management, and the destruction of the world; it’s just that sometimes it’s clear, and sometimes it’s ambiguous. All of God’s management is embodied in His words; the only problem is that men cannot distinguish them. God’s blessing to men makes their faith grow a hundredfold. From the outside, it seems as though God is making a promise to men, but in essence it is a yardstick for God’s demands of the people of His kingdom. He will keep those who comply, and those who do not comply will be swallowed up in the calamity that is cast down from heaven. “The thunder, rolling across the skies, strikes man down; the high mountains, as they topple, bury him; the wild beasts in their hunger raven him up; and the oceans, surging, close over his head. As humanity engages in fratricidal conflict, all men will seek their own destruction in the calamities arising from humanity’s midst.” This is the “special treatment” that will be meted out to those who do not meet

standards, who will not be saved into the kingdom of God afterward. The more God says things like, “You will surely, under the guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the light guiding you,” the more men become aware of their own respectability, and so they have more faith to seek new life. God provides to men as they ask of Him. Once God exposes them to a certain extent, He changes His manner of speech, and uses a tone of blessing to get the best results. Making demands of man this way yields more practical results. Because men are all willing to talk business with their counterparts—they are all experts in business—this is exactly what God is honing in on in saying this. So what is “Sinim”? God’s meaning here is not the kingdom on earth which is corrupted by Satan, but rather is an assembly of all the angels who came from God. The words “resolute and unwavering” imply that the angels will break through all of Satan’s forces and so Sinim will be established in the entire universe. So the real meaning of Sinim is an assembly of all the angels on earth; here it refers to those on earth. So the kingdom that exists later on earth will be called “Sinim,” and not the “kingdom.” There is no real meaning to the “kingdom” on earth, and it is in substance Sinim. So only upon linking it to the meaning of Sinim can one know the true meaning of the words “you will surely irradiate within the entire universe with My glory.” This demonstrates the grading of all people on earth in the future. The people of Sinim will all be kings governing all peoples on earth after they have suffered chastisement. Everything on earth will operate normally because of the management of the people of Sinim. This is nothing more than a rough sketch of the situation. All men will remain within the kingdom of God, meaning that they will be left within Sinim. Men on earth will be able to communicate with the angels. So, heaven and earth will be connected, or in other words, all men on earth will submit to and love God as the angels in heaven do. At that time, God will appear openly to all people on earth and allow them to see His true face with their naked eyes, and He will appear to men at any time.

INTERPRETATION OF THE TWENTIETH UTTERANCE

God created all mankind, and has led all mankind unto today. Thus, God knows all that happens among man: He knows the bitterness in the world of man, understands the sweetness in the world of man, and so each day He describes the life conditions of all mankind, and, moreover, deals with the weakness and corruption of all mankind. It is not God's will that all mankind be cast into the bottomless pit, or that the entirety of mankind be saved. There is always a principle to God's actions, yet no one is capable of grasping the laws of all that He does. When people become aware of God's majesty and wrath, God immediately changes the tone to mercy and love, but when people come to know God's mercy and love, He immediately changes the tone once more, making His words as hard to eat as if they were a live chicken. In all of God's words, never has the beginning been repeated, and never have any of His words been spoken according to the principle of the utterances of yesterday; even the tone is not the same, nor is there any connection in the content—all of which makes people feel even more bewildered. This is the wisdom of God, and the revelation of His disposition. He uses the tone and manner of His speech to disperse people's conceptions, in order to confuse Satan, stripping Satan of the opportunity to poison God's deeds. The wondrousness of God's actions causes people's minds to be left reeling by God's words. They are barely able to find their own front door, or don't even know when they're supposed to eat or rest, thus truly achieving "forgoing sleep and food to expend for God." Yet even at this point, God remains unsatisfied with the present circumstances, and is always angry with man, forcing him to bring forth his true heart. If not, at the slightest lenience from God, people would immediately "obey" and grow lax. This is the lowliness of man; he can't be coaxed, but must be beaten or dragged to get him moving. "Of all those I look upon, no one has ever sought Me deliberately and directly. They all come before Me at the urging of others, following the majority, and they are unwilling to pay the price or spend the time to enrich their lives." Such are the circumstances of all upon earth. Thus, without the work of the apostles or the leaders, all people would have long since scattered, and so, throughout the ages, there has been no lack of apostles and prophets.

In these utterances, God pays special attention to summarizing the life conditions of all mankind. Words like “Man’s life has not the slightest warmth, and is devoid of any human flavor or light—yet he has ever inured himself to it, abiding a lifetime bereft of worth in which he rushes about without achieving anything. In the blink of an eye, the day of death draws near, and man dies a bitter death” are all of this type. Why is it that God has guided mankind’s existence until today, and yet also reveals the emptiness of life in the world of man? And why does He describe the entire life of all people as “hurriedly arriving and hurriedly departing”? This, it can be said, is all God’s plan, it is all ordained by God, and as such, in another respect it reflects how God despises all except the life in divinity. Although God created all mankind, He has never truly taken pleasure in the life of all mankind, and so He merely allows mankind to exist under the corruption of Satan. After mankind has gone through this process, He will annihilate or save mankind, and thus man shall achieve a life on earth that is not empty. This is all part of God’s plan. And so, there is always a wish in man’s consciousness, which has led to no one gladly dying an innocent death—but the only ones who achieve this wish are the people of the last days. Today, people still live amid an irreversible emptiness and they still await that invisible wish: “When I cover My face with My hands, and press people beneath the ground, they immediately feel short of breath, and are barely able to survive. They all cry out to Me, terrified that I will destroy them, for they all wish to behold the day when I am glorified.” Such are the circumstances of all people today. They all live in a “vacuum,” without “oxygen,” which makes it hard for them to breathe. God uses the wish in man’s consciousness to support the survival of all mankind; if not, all would “leave home to become monks,” as a result of which mankind would become extinct, and come to an end. Thus, it is because of the promise God gave to man that man has survived until today. This is the truth, but man has never discovered this law, and thus he knows not why he is “deeply fearful that death will come upon him a second time.” Being human, no one has the courage to carry on living, yet neither has anyone ever had the courage to die, and thus God says that people “die a bitter death.” Such is the true situation among man. Perhaps, in their prospects, some people have faced setbacks and thought of death, but these thoughts have never come to fruition; perhaps, some have thought of death because of family conflicts, but are concerned for their beloved, and remain incapable of achieving

their wish; and perhaps, some have thought of death because of blows to their marriage, but they are unwilling to go through with it. Thus, people die with grievances or everlasting regrets in their hearts. Such are the various states of all people. Looking out over the wide world of man, people come and go in an endless stream, and although they feel that they'd be happier dying than living whilst they still pay lip service, never has anyone set an example by dying and coming back, telling the living how to enjoy the joy of death. People are contemptible wretches: They have no shame or self-respect, and they always go back on their word. In His plan, God predestined a group of people who would enjoy His promise, and thus God says, "many have lived in the flesh, and many have died and been reborn on earth. Yet never have any of them had the opportunity to enjoy the blessings of the kingdom today." All who enjoy the blessings of the kingdom today have been predestined by God since He created the world. God arranged for these spirits to live in the flesh during the last days, and ultimately, God shall gain this group of people, and arrange for them to be in Sinim. Because, in substance, the spirits of these people are angels, God says "Has there really never been any trace of Me in the spirit of man?" In fact, when people live in the flesh, they remain ignorant of the affairs of the spiritual realm. From these simple words can be seen God's mood: The simple words of "man shoots Me a guarded look" express God's complex psychology. From the time of creation until today, in God's heart there has always been grief accompanied by wrath and judgment, for the people on earth are incapable of being mindful of God's will, just as God says, "Man is like a mountain savage." Yet God also says, "The day will come when man swims to My side from amid the mighty ocean, so that he might enjoy all the riches on earth and leave behind the risk of being swallowed by the sea." This is the accomplishment of God's will, and can also be described as an inevitable trend, and it symbolizes the accomplishment of God's work.

When the kingdom entirely descends on earth, all people shall recover their original likeness. Thus, God says, "I enjoy from atop My throne, I live among the stars. And the angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me." This shows that the day upon which God gains complete glory is the day when man enjoys his rest; people no longer rush about as a

result of Satan's disturbance, the world stops progressing onward, and people live in rest—for the myriad stars in the firmament are renewed, and the sun, moon, stars, and so on, and all the mountains and rivers in heaven and on the earth, are all changed. And because man has changed, and God has changed, so, too, will all things change. This is the ultimate aim of God's management plan, and that which shall finally be achieved. God's objective in speaking all these words is mainly for man to know Him. People do not understand God's administrative decrees. All that God does is orchestrated and arranged by God Himself, and God is unwilling to let anyone interfere; instead, He allows people to behold that all is arranged by Him and unachievable by man. Even though man can see it, or finds it hard to imagine, all is controlled by God alone, and God does not wish it to be tainted by the slightest human thought. God will surely not forgive any who partake, even just a little bit; God is the God who is jealous of man, and it seems the Spirit of God is particularly sensitive in this regard. Thus, whosoever has the slightest intention of interfering shall immediately be beset by God's consuming flames, turning them into ashes in the fire. God does not allow people to display their gifts however they please, for all who are gifted are without life; these supposed gifts only serve God, and originate from Satan, and thus are especially despised by God, who makes no concessions in this. Yet it is often people without life who are likely to partake in the work of God, and, what's more, their participation remains undiscovered, for it is disguised by their gifts. Throughout the ages, those who are gifted have never stood firm, for they are without life, and thus lack any powers of resistance. Thus, God says, "If I do not speak plainly, man will never come to his senses, and will unwittingly fall into My chastisement—for man does not know Me in My flesh." All those of flesh and blood are guided by God, yet also live in Satan's bondage, and so never have people had a normal relationship with one another, whether because of lust, or adoration, or the arrangements of their environment. Such abnormal relationships are what God detests most of all, and thus it is because of such relationships that words like "What I want are living creatures that are full of life, not corpses that have been steeped in death. Since I recline at the table of the kingdom, I will command all people on earth to receive My inspection" come from God's mouth. When God is above the entire universe, each day He observes every action of those of flesh and blood, and has never overlooked a single

one of them. These are the deeds of God. And so, I urge all people to examine their own thoughts, ideas, and actions. I do not ask that you be a sign of shame to God, but a manifestation of God's glory, that in all of your actions, words, and lives, you do not become the butt of Satan's jokes. This is God's requirement of all people.

INTERPRETATION OF THE TWENTY-FIRST UTTERANCE

In God's eyes, people are like the animals in the animal world. They fight with each other, slaughter each other, and have extraordinary interactions with each other. In God's eyes, they are also like apes, scheming against one another regardless of age or gender. As such, all that the whole of mankind does and manifests has never been after God's heart. The time that God covers His face is precisely when people all over the world are tested. All people groan in pain, they all live under the threat of catastrophe, and not a single one of them has ever escaped from God's judgment. Actually, God's primary aim in becoming flesh is to judge man and condemn him in His flesh. In God's mind, it has long since been decided who, in accordance with their essence, shall be saved or destroyed, and this shall be gradually made plain during the final phase. As the days and months pass, people change and their original form is revealed. Whether there is a chicken or a duck in the egg is shown when it cracks open. The time when the egg breaks is the very time that the disasters on earth shall come to an end. From this it can be seen that, in order to know whether there is a "chicken" or a "duck" inside, the "egg" must be broken open. This is the plan in God's heart, and it must be accomplished.

"Poor, pitiable mankind! Why is it that man loves Me, but is unable to follow the intentions of My Spirit?" Because of this state of man, he must undergo being dealt with in order to satisfy God's will. And because of God's loathing for mankind, He has proclaimed many times: "O the rebels of all mankind! They must be destroyed beneath My feet, they must vanish amid My chastisement, and they must, on the day on which My great enterprise is completed, be cast out from among mankind, so that the whole of mankind knows their ugly face." God is speaking to all mankind in the flesh, and is also speaking to

Satan in the spiritual realm, that is, above the entire universe. This is the will of God, and is what is to be achieved by God's 6,000-year plan.

In truth, God is especially normal, and there are some things that can only be accomplished if He carries them out in person and sees them with His own eyes. It is not as people imagine, God does not lie there whilst all goes as He wishes; this is the consequence of Satan's disturbance in people, which makes people unclear about God's true face. As such, during the final age, God has become flesh to openly reveal His reality to man, without hiding anything. Some descriptions of God's disposition are pure exaggeration, such as when it is said that God can annihilate the world with a single word or the slightest thought. As a result, most people say things like, Why is it that God is omnipotent, but cannot swallow Satan in a single mouthful? These words are absurd, and show that people still do not know God. For God to annihilate His enemies requires a process, yet it is true to say that God is all-victorious: God shall ultimately defeat His enemies. Just as when a strong country defeats a weak one, it must achieve victory itself, step-by-step, sometimes using force, sometimes using strategy. There is a process, but it cannot be said that, since the strong country has new-generation nuclear weapons and the weak country is far inferior, the weak country will give up without a fight. That is an absurd argument. It is fair to say that the strong country is sure to win and the weak country is sure to lose, but the strong country can only be said to have greater force when it personally invades the weak country. Thus, God has always said that man does not know Him. So, is what is said above one side of why man does not know God? Are these the conceptions of man? Why does God ask only that man know His reality, and personally become flesh as a result? Thus, most people devoutly worshiped Heaven, yet "Heaven has never been the slightest bit affected by the actions of man, and if My treatment of man were based on his every action, then the whole of mankind would live amid My chastisement."

God sees through to man's essence. In God's utterances, God seems so "tormented" by man that He has no interest in paying any more attention to man, nor the slightest hope in him; man, it would seem, is beyond salvation. "I have seen many people with tears coursing down their cheeks, and I have seen many people offer up their hearts in exchange for My riches. Despite such 'piousness,' I have never freely given My all to man as a result of his sudden urges, for man has

never been gladly willing to devote himself before Me.” When God reveals man’s nature, man is ashamed of himself, but this is but superficial knowledge, and he is incapable of truly knowing his nature in God’s words; thus, most people do not understand God’s will, they cannot find a path for their life in God’s words, and so the more dull-witted they are, the more severely God mocks them. Thus, they unconsciously enter into the role of jester—and as a result, they come to know themselves as they are stabbed by the “soft sword.” God’s words appear to applaud man’s deeds, and to encourage man’s deeds—and yet people always feel that God is ridiculing them. And so, when they read God’s words, the muscles in their faces twitch from time to time, as if they are convulsing. This is the impurity of their consciences, and it is because of this that they twitch involuntarily. Their pain is the sort in which they want to laugh but can’t—nor can they cry, for people’s farcicalness is played on the remote control “VCR,” but they can’t switch it off, and can only endure. Though “focusing on God’s words” is preached during all co-worker meetings, who knows not the nature of the spawn of the great red dragon? Face-to-face, they’re as obedient as lambs, but when backs are turned they are as savage as wolves, which can be seen in God’s words that “many people genuinely love Me when I provide My words, yet do not cherish My words in their spirits, instead casually using them like public property and tossing them back to where they came from whenever they feel like it.” Why has God always exposed man? This shows that man’s old nature has never budged an inch. Like the Taishan Mountain, it stands tall in hundreds of millions of people’s hearts, but the day will come when Yu Gong moves that mountain, and this is the plan of God. In His utterances, there is not a moment when God does not make requirements of man, warn man, or point out man’s nature which is revealed in his life: “When man is distant from Me, and when he tests Me, I hide Myself from him among the clouds. As a result, he is unable to find any trace of Me, and lives only by the hand of the wicked, doing all that they ask.” In reality, people rarely have the opportunity to live in God’s presence, because they have too little desire to seek; as a result, although most people love God, they live under the hand of the evil one, and all that they do is directed by the evil one. If people truly lived in the light of God, seeking God at every moment of every day, there would be no need for God to speak like this, yes? When people put the texts aside, they immediately put God aside together with the book, and so they

concern themselves with their own business, after which God disappears from their hearts. Yet when they pick up the book again, it suddenly occurs to them that they had put God to the back of their minds. Such is man's life "without memory." The more God speaks, the higher His words. When they reach their peak, all of the work is concluded, and as a result, God ceases His utterances. The principle by which God works is to conclude His work when it reaches its pinnacle; He does not continue working when it reaches its pinnacle, but abruptly stops. He never does work that is unnecessary.

INTERPRETATION OF THE TWENTY-SECOND AND TWENTY-THIRD UTTERANCES

Today, all are willing to grasp God's will and know God's disposition, yet none know the reason why they are incapable of following their wishes, they know not why their hearts always betray them, and why they are unable to achieve what they want to. As a result, they are once more beset by crushing desperation, yet they are also fearful. Unable to express these conflicting emotions, they can only hang their heads in sorrow and keep asking themselves: Could it be that God has not enlightened me? Could it be that God has secretly forsaken me? Perhaps everyone else is OK, and God has enlightened all of them except me. Why do I always feel disturbed when I read God's words, why can't I ever grasp anything? Though people's minds think these things, none dare to express them; they merely carry on struggling inside. In fact, no one but God is able to understand His words or grasp His true will. Yet God always asks that people grasp His will—isn't this like trying to drive a duck onto a perch? Is God ignorant of man's failings? This is the intersection of God's work, it is what people don't understand, and thus God says, "Man lives amid the light, yet he is unaware of the preciousness of the light. He is ignorant of the substance of the light, and of the source of the light, and, moreover, of to whom it belongs." According to God's words and what He asks of man, no one will survive, for there is nothing in man's flesh that is accepting of God's words, so if people are able to obey God's words, cherish and yearn for God's words, and apply the words in God's

utterances that point to the states of man to their own conditions, and so know themselves, then this is the highest standard. When the kingdom is ultimately realized, those who live in the flesh shall still be incapable of grasping God's will, and will still require the personal guidance of God. It's just that people will be without Satan's interference, and shall possess the normal life of man, which is God's objective in defeating Satan, and is chiefly in order to recover the original essence of man, who was created by God. In God's mind, the "flesh" refers to the following: the inability to know God's essence, the inability to see the affairs of the spiritual realm, and, furthermore, the ability to be corrupted by Satan but also be directed by the Spirit of God. This is the substance of the flesh created by God. Naturally, it is also in order to avoid chaos caused by lack of order in the life of mankind. The more God speaks, and the more incisive His words become, the more people understand His words. People unconsciously change, and unconsciously live in the light, and thus "Because of the light, all people are growing, and have left the darkness." This is the beautiful scene of the kingdom, and is like what was often spoken in the past: "living in the light, departing from death." When Sinim is realized on earth—when the kingdom is realized—there will be no more war on earth, never again will there be famines, plagues, and earthquakes, people will stop producing weapons, all will live in peace and stability, and both people and countries will interact normally with each other. Yet the present bears no comparison to this. All beneath the heavens is in chaos, coups are gradually beginning to occur in each country. As God utters His voice people are gradually changing, and, internally, every country is slowly being torn apart. The steady foundations of Babylon begin to shake, like a castle reaching into the sky, and as God's will shifts, tremendous changes occur unnoticed in the world, and all manner of signs appear at any time, showing people that the last day of the world has arrived! This is God's plan, these are the steps by which He works, and each country will surely be torn to pieces, old Sodom will be annihilated a second time, and thus God says "The world is falling! Babylon is in paralysis!" No one but God Himself is capable of completely understanding this; there is, after all, a limit to people's awareness. For example, the ministers of internal affairs might know that the present circumstances are unstable and chaotic, but they are incapable of addressing them. They can only ride the current, hoping in their hearts for the day when they can hold their heads high, yearning

that a day will come when the sun will once again rise in the east, shining across the land and turning around this miserable state of affairs. Little do they know, however, that when the sun rises a second time, it is not to restore the old order, but to bounce back, and bring about thorough change. Such is God's plan for the whole universe. He shall bring about a new world, but above all, He will first renew man. Today, bringing people into God's words is what's key, not just allowing them to enjoy the blessings of status. Moreover, as God says, "In the kingdom, I am King—but instead of treating Me as its King, man treats Me as the Savior that has descended from heaven. As a result, he longs for Me to give him alms, and does not pursue the knowledge of Me." Such are the true conditions of all people. Today, what's crucial is completely dispelling man's insatiable greed, thus allowing people to know God without asking for anything; no wonder, then, that God says, "So many have cried out before Me like a beggar; so many have opened their 'sacks' to Me and implored Me to give them food to survive." These various states point out people's greed, and they show that people do not love God but make demands of God, or else try to gain the things they long for. People have the nature of a hungry wolf, they are all cunning and greedy, and thus God makes requirements of them over and over again, forcing them to hand over the greediness in their hearts and love God with sincerity. In reality, to date, people have yet to give all of their hearts to God, they straddle two boats, sometimes depending on themselves, sometimes depending on God without completely relying on God. When God's work reaches a certain point, all people will live amid true love and faith, and God's will shall be fulfilled; thus, God's requirements are not high.

The angels are constantly moving among the sons and people of God, hurrying between heaven and earth and descending to the human world after returning to the spiritual realm each day. This is their duty, and thus each day the sons and people of God are shepherded, and their life gradually changes. On the day that God changes His form, the angels' work on earth shall officially end and they will return to the realm of heaven. Today, all the sons and people of God are in the same condition. As the seconds go by, all people are changing, and the sons and people of God are gradually becoming more mature. In comparison, all the rebels are also changing before the great red dragon: People are no longer loyal to the great red dragon, and devils no longer follow its arrangements. Instead, all "go about their own

business, picking the route that suits them best.” Thus when God says, “How could the countries on earth not perish? How could the countries on earth not fall?” the heavens come pressing down in an instant.... It is as if there is an ominous feeling presaging the end of mankind. The various ominous signs prophesied here are precisely what is occurring in the country of the great red dragon, and none among those on earth are capable of escaping. Such is what is prophesied in God's words. In people's premonitions today, they feel that time is short, and they seem to feel that a disaster is about to befall them—yet they have no means of escape, and thus they are all without hope. God says, “As I decorate the ‘inner chamber’ of My kingdom day by day, no one has ever suddenly burst into My ‘workroom’ to disrupt My work.” In fact, the meaning of God's words does not only lie in making people know God in His words. Above all, they indicate that each day God arranges all manner of developments throughout the universe to serve the next part of His work. The reason why He says “No one has ever suddenly burst into My ‘workroom’ to disrupt My work” is because God works in divinity, and even though people might want to, they are incapable of partaking in His work. I would like to ask: Could you arrange all developments of the entire universe? Could you make the people on earth defy their ancestors? Could you maneuver people throughout the universe to serve God's will? Can you cause Satan to run riot? Can you make people feel that the world is desolate and empty? People are incapable of such things. In the past, when Satan's “skills” had yet to be fully brought to bear, Satan would always interfere in each stage of God's work; in this stage, Satan has run out of tricks, and thus God allows Satan to show its true colors in order that all people may know it. This is the truth of the words “No one has ever disrupted My work.”

Each day, the people of the churches read God's words, each day they are dissected upon the operating table. For example, mocking words such as “losing their position,” “being dismissed,” “their fears allayed and composure restored,” “abandonment,” devoid of “feeling” and so on leave them dumb with shame; it is as if no part of their entire body—from head to toe, from inside out—is approved of by God. Why do God's words strip people's lives so bare? Is God deliberately making things difficult for people? It is as if the faces of all people are smeared with mud that can't be washed off. Their heads bowed, each day they give an account of their sins as if they are scam artists. People have been corrupted by Satan to the extent that they lack a full awareness of

their true states. But to God, Satan's venom is in every part of their bodies, even their bone marrow; as a result, the more profound God's revelations, the more fearful people become. Thus, all people can know Satan and see Satan in man, for they have been incapable of seeing Satan with their naked eyes. And since all has entered into reality, God exposes man's nature—which is to say, He exposes the image of Satan—and thus allows man to behold the real, tangible Satan, which is better able to help them know the practical God. God allows man to know Him in the flesh, and gives form to Satan, thus allowing man to know the real, tangible Satan in the flesh of all people. These various states are the manifestation of Satan's deeds. And so, it is fair to say that all those who are of the flesh are the embodiment of Satan's image. Because God is incompatible with His enemies, because they are hostile to each other, and are two different forces, demons are demons, God is God, they are as incompatible as fire and water, and are ever as separate as heaven and earth. When God created man, one kind of people were the spirits of the angels; one kind had no spirit, thus they were possessed by the spirits of demons, and so they are called demons. Ultimately, angels are angels, demons are demons—and God is God. This is what is meant by each classed according to kind, and so when the angels reign on earth and enjoy blessings, God returns to His dwelling place, and the rest—the enemies of God—are turned to ashes. In fact, outwardly, all people love God—but the root of it lies in their essence; how can those with the nature of angels escape God's hand and fall into the bottomless pit? And how can those with the nature of demons ever truly love God? In substance, these people do not truly love God, so how could they ever have the chance to enter the kingdom? All was arranged by God since the creation of the world, just as God says, "I advance amid wind and rain, and have spent year after year among man, and that is followed by the present day. Are these not the steps of My management plan? Who has ever added to My plan? Who can break away from the steps in My plan?" Having become flesh, God must experience the life of man, and is this not the real side of the practical God? God does not hide anything from man because of man's weakness; instead, He lays bare the truth to man, just as God says, "I have spent year after year among man." It is because God is God become flesh that He has passed year after year on earth; accordingly, only after undergoing all manner of processes can He be considered to have become flesh, only after which He becomes able to work in the

divinity within the flesh. And then, only after revealing all mysteries will He change His form. This is an alternate explanation of “being non-supernatural,” and is directly instructed by God.

People must pass the test of each and every one of God's words, without perfunctoriness—this is God's commission!

INTERPRETATION OF THE TWENTY-FOURTH AND TWENTY-FIFTH UTTERANCES

Without a close reading, it is impossible to detect anything in the utterances of these two days; in fact, they should have been spoken in one day, yet God divided them across two days. That is to say, the utterances of these two days form a single whole, but to make it easier for people to accept them, God divided them across two days to give people a chance to breathe. Such is God's consideration for man. In all of God's work, all people perform their function and their duty in their own place. It is not just the people with the spirit of an angel who cooperate; those with the spirit of a demon also “cooperate,” as do all the spirits of Satan. In God's utterances are seen God's will and His requirements of man. The words “My chastisement comes upon all people, yet it also remains distant from all people. The whole life of every person is filled with love and hate toward Me” show that God uses chastisement to threaten all people, causing them to gain knowledge of Him. Because of the corruption of Satan and the frailty of the angels, God employs only words, and not administrative decrees, to chastise people. Since the time of creation until today, this has been the principle of God's work regarding the angels and all people. Because the angels are of God, one day they shall surely become the people of God's kingdom, and will be cared for and protected by God. All others, meanwhile, will also be classed according to kind, all of the various evil spirits of Satan will be chastised, and all who are without spirits will be ruled by the sons and people of God. Such is God's plan. Thus, God once said “Is the arrival of My day really the moment of man's death? Could I really destroy man at the time when My kingdom is formed?” Though these are two simple questions, they are God's arrangements for the destination of all mankind. When God arrives is

the time when “people throughout the universe are nailed to the cross upside down.” This is the aim that God appears to all people, using chastisement to make them know the existence of God. Because the time that God descends upon earth is the final age, and the time when the countries on earth are at their most turbulent, thus God says “When I come down to earth, it is cloaked in darkness and man is ‘fast asleep.’” As such, today there are but a handful of people who are capable of knowing God incarnate, there are almost none. Because now is the final age, no one has ever truly known the practical God, and people only have a superficial knowledge of God. And it is because of this that people live amid the painful refinement. When people leave refinement is also when they begin to be chastised, it is the time when God appears to all people so that they might personally behold Him. Because of God incarnate, people fall into disaster, and are unable to extricate themselves—which is God’s punishment of the great red dragon, and His administrative decree. When the warmth of spring arrives and the flowers blossom, when all beneath the heavens is covered in green and all things on earth are in place, all people and things shall gradually enter into God’s chastisement, and at that time all of God’s work on earth will end. God shall no longer work or live on earth, for God’s great work will have been accomplished. Are people incapable of putting aside their flesh for this short time? What things can cleave the love between man and God? Who is able to pull apart the love between man and God? Is it parents, husbands, sisters, wives, or painful refinement? Can the feelings of conscience wipe away God’s image within man? Are people’s indebtedness and actions toward each other their own doing? Can they be remedied by man? Who is able to protect themselves? Are people able to provide for themselves? Who are the strong ones in life? Who is able to leave Me and live on their own? Time and time again, why does God ask that all people carry out the work of self-reflection? Why does God say, “whose hardship has been arranged by their own hand?”

At present, there is dark night throughout the universe, and people are numb and dull-witted, but the hour hands always tick onward, the minutes and seconds do not stop, and the revolutions of the earth, sun, and moon grow faster. In their feelings, people believe that the day is not far off, as if their last day is before their eyes. People ceaselessly prepare everything for their own time of death, so that it will serve a purpose at their death; if not, they would have lived in vain, and is that

not regrettable? When God annihilates the world, He begins with changes in countries' domestic affairs, from which there occur coups; thus, God mobilizes the service of people throughout the universe. The land where the great red dragon lies coiled is a demonstration zone. Because, internally, it has been torn apart, its domestic affairs have been thrown into chaos, everyone does the work of self-defense, preparing to escape to the moon—but how could they escape the dominion of God's hand? Just as God said that people will “drink from their own bitter cup.” The time of domestic strife is precisely when God departs the earth; God will not continue to stay in the country of the great red dragon, and shall immediately end His work on earth. It can be said that time flies, and there is not much left. From the tone of God's words it can be seen that God has already spoken of the destination of all throughout the universe, that He has nothing else to say for the remainder. This is what God reveals to man. It is because of God's aim in creating man that He says “In My eyes, man is the ruler of all things. I have given him no small amount of authority, allowing him to manage all things on earth—the grass upon the mountains, the animals among the forests, and the fish in the water.” When God created man, He predestined that man would be the master of all things—yet man was corrupted by Satan, and so he cannot live as he would wish. This has led to the world of today, in which people are no different from beasts, and the mountains have mingled with the rivers, with the result that “His entire life is one of anguish, and rushing about, and fun added to emptiness.” Because there is no meaning to man's life, and because this was not God's aim in creating man, the whole world has become turbid. When God puts the entire universe in order, all people shall officially begin to experience human life, and only then will their lives start to have meaning. People will begin to make use of the authority given to them by God, they will officially appear before all things as their master, and they will accept God's guidance on earth, and will no longer disobey God but obey God. The people of today, however, are a long way off that. All they ever do is “line their pockets” through God, and so God asks a string of questions such as “Is the work I do upon man of no benefit to him?” If God did not ask these questions, nothing would happen; but when He asks such things, some people are unable to stand firm, for there is indebtedness in their consciences, and they are not purely for God, but for themselves. All of everything is empty; thus, these people and “the people of every sect,

sphere of society, nation, and denomination all know the emptiness on earth, and they all seek Me and await My return.” All people yearn for God’s return so that He might bring an end to the empty old era, yet they also fear falling into disaster. The entire religious world will immediately be left desolate, and neglected by all; they lack reality, and they will realize that their belief in God is vague and abstract. People of every sphere of society shall also disperse, and every nation and denomination will begin to fall into turmoil. In sum, the regularity of all things shall be torn apart, all will lose its normality, and so, too, will people reveal their true faces. Thus God says, “Many are the times that I have cried out to man, yet has anyone ever felt compassion? Has anyone ever lived in humanity? Man may live in the flesh, but he is without humanity. Was he born in the animal kingdom?” Change is also occurring among man, and because of this change each is classed according to kind. This is God’s work during the last days, and the effect that is to be achieved by the work of the last days. The more clearly God speaks of man’s essence, thus is proven that the end of His work is coming closer, and furthermore that God is more hidden from people, which makes them feel more disconcerted. The less people observe God’s will, the less attention they pay to God’s work of the last days; this stops them from interrupting, and thus God does the work that He intends to do when no one is paying attention. This is one principle of God’s work throughout the ages. The less considerate He is of people’s weaknesses, thus is shown that God’s divinity is more apparent, and so the day of God draws closer.

INTERPRETATION OF THE TWENTY-SIXTH UTTERANCE

From all of the words spoken by God, it can be seen that the day of God draws closer with every passing day. It is as if this day is right before people’s eyes, as if it will arrive tomorrow. Thus, after reading God’s words, all people are struck with terror, and also have some sense of the world’s desolation. It is as if, as the leaves fall and the drizzle descends, all people have disappeared without trace, as if they have all been wiped from the earth. They all have an ominous feeling. Although they try hard, and wish to satisfy God’s intentions, all using every bit of

strength they have to fulfill God's intentions so that God's will may proceed smoothly, without obstruction, such a sentiment is always mingled with a sense of ominousness. Take today's utterances: If they were broadcast to the masses, announced to the whole universe, then all people would bow down and weep, for in the words "I will watch over the whole earth, and, appearing in the East of the world with righteousness, majesty, wrath, and chastisement, I will reveal Myself to the myriad hosts of humanity!" all who understand the spiritual matters see that no one can escape God's chastisement, that all will follow their own kind after experiencing the suffering of chastisement. Truly, this is a step of God's work, and no one can change it. When God created the world, when He led mankind, He showed His wisdom and wondrousness, and only when He brings this era to an end do people behold His true righteousness, majesty, wrath, and chastisement. Furthermore, it is only through chastisement that they are able to see His righteousness, majesty, and wrath; this is a path that must be taken, just as, during the last days, God's incarnation is necessary, and indispensable. After proclaiming the end of all mankind, God shows to man the work that He does today. For example, God says, "The Israel of old has ceased to be, and today's Israel has risen up, erect and towering, in the world, has stood up in the hearts of all humanity. Today's Israel shall surely attain the source of existence through My people!" "Ah, hateful Egypt! ... How can you not exist within My chastisement?" God deliberately shows people the fruits gained by two antithetical countries from God's hands, in one sense referring to Israel, which is material, and in another pointing to all of God's chosen ones—which is to say, to how God's chosen ones change as Israel changes. When Israel has wholly returned to its original form, all of the chosen ones shall subsequently be made complete—which is to say, Israel is a meaningful symbol of those whom God loves. Egypt, meanwhile, is the convergence of the representatives of those whom God hates. The more decayed it becomes, the more corrupt those who are hated by God become—and Babylon subsequently falls. This forms a clear contrast. By proclaiming the ends of Israel and Egypt, God reveals the destination of all people; thus, when mentioning Israel, God also speaks of Egypt. From this can be seen that the day of Egypt's destruction is the date of the world's annihilation, the date upon which God chastises all people. This will happen soon; it is about to be accomplished by God, and is something that is totally invisible to man's

naked eye, yet it is also indispensable, and unalterable by anyone. God says, “all those who stand against Me will surely be chastised by Me for eternity. For I am a jealous God, I will not lightly spare men for all that they have done.” Why does God speak in such absolute terms? And why has He personally become flesh in the nation of the great red dragon? From God’s words can be seen His aim: He has not come to save people, or to be compassionate toward them, or to care for them, or protect them—but to chastise all those who oppose Him. For God says, “None can escape My chastisement.” God lives in the flesh, and, furthermore, He is a normal person—yet He does not forgive people for their weakness in being unable to subjectively know Him; instead, because He is normal, He condemns people for all their sins, He makes all those who behold His flesh those who are chastised, and they thus become victims for those who do not belong to the people of the country of the great red dragon. But this is not one of the primary aims of God’s incarnation. God became flesh chiefly in order to do battle, in the flesh, with the great red dragon, and to bring shame upon it through battle. Because God’s great power is more evidenced by battling the great red dragon in the flesh than in the Spirit, God fights in the flesh to show His deeds and omnipotence. Because of God’s incarnation, innumerable people have been “innocently” condemned, countless people have been thrown into hell, and cast into chastisement, suffering in the flesh. This is the demonstration of God’s righteous disposition, and regardless of how those who oppose God change today, God’s upstanding disposition shall never change. Condemned once, people are condemned forever, and never able to rise again. Man’s disposition is incapable of being like God’s. Toward those who oppose God, people are by turns hot and cold, they waver left and right, they go up and down, they are incapable of staying the same throughout, sometimes hating them to their bones, sometimes holding them close; today’s circumstances have come about because people do not know God’s work. Why does God say words such as, “The angels are, after all, angels; God, after all, is God; the demons are, after all, demons; the unrighteous are still unrighteous; and the holy are still holy”? Can you not comprehend it? Could it be that God has misremembered? Thus, God says, “each according to their kind, men find their way unawares back into the bosom of their families.” From this can be seen that today, God has already classified all things into their families, so that it is no longer an “infinite world,” and people no

longer eat from the same big pot, but perform their own duty in their own home, playing their own role. This was God's original plan at the creation of the world; after being classed according to kind, people would "each eat their own meal"—God would commence judgment. As a result, from God's mouth came these words: "I will restore the former state of creation, I will restore everything to the way it originally was, profoundly changing everything, so that everything will return into the bosom of My plan." This is precisely the aim of all God's work, and it is not hard to understand. God shall complete His work—could man stand in the way of His work? And could God rip up the covenant established between Him and man? Who can alter what is done by the Spirit of God? Could it be any among man?

In the past, people grasped that there was a law to God's words: As soon as God spoke, the facts were soon accomplished. There is no falsehood in this. Since God has said He shall chastise all people, and, furthermore, since He has issued the administrative decrees, it can be seen that God's work has been carried out to a certain point. The constitution that was issued forth to all people in the past was aimed at their lives and their attitude toward God. It did not get to the root; it did not say that it was based on God's predestination, but on man's behavior at that time. The administrative decrees of today are extraordinary, they speak of how "All of humanity will follow their own kind, and will receive chastisements varying with what they have done." Without a close reading, no problem can be found in this. Because it is only during the final age that God makes all things follow their own kind, after reading this most people remain puzzled and confused, they are still tepid, they do not see the urgency of the times, and so they do not take this as a warning. Why, at this point, are God's administrative decrees—which are announced to the whole universe—shown to man? Do these people represent all those throughout the universe? Could it be that, afterward, God further adds compassion toward these people? Have these people grown two heads? When God chastises the people of the entire universe, when all manner of catastrophes strike, as a result of these catastrophes, changes shall occur in the sun and moon, and when these catastrophes end, the sun and moon will have been altered—and this is called the transition. Suffice to say, the disasters of the future shall be grievous. Night might take the place of day, the sun might not appear for a year, there might be several months of searing heat, a waning moon might always face mankind, there might appear

the bizarre state of the sun and moon rising together. Following several cyclical changes, ultimately, after the passing of time, they shall be renewed. God pays special attention to the arrangements of those who are of the devil. Thus, He deliberately says, "Of the human beings within the universe, all those belonging to the devil will be exterminated." When these "people" have yet to show their true colors, God always exploits their service; as a result, He pays no heed to their doings, He gives them no "reward" no matter how well they do, nor does He dock their "wages" no matter how badly they perform. As such, He disregards them, He gives them the cold shoulder. He does not suddenly change because of their "goodness," for regardless of the time or place, man's essence does not change, just like the covenant established between God and man, just like, as man says, "there will be no change even if the seas run dry and the rocks crumble." Thus, God simply classes those people and does not heed them easily. From the time of creation until today, never has the devil comported itself well. It has always interrupted, disturbed, and dissented. When God acts or speaks, it always tries to partake—but God takes no notice. At the mention of the devil, God's rage flows forth, insuppressible; because it is not of one with the Spirit, there is no connection, only distance and separation. Following the revelation of the seven seals, the state of the earth becomes increasingly compromised, all things "advance shoulder-to-shoulder with the seven seals," not falling behind in the slightest. Throughout God's words, people are viewed by God as stupefied, yet they have not awoken at all. To reach a higher point, to bring forth the strength of all people, and moreover, to conclude God's work at its peak, God asks people a string of questions, as if inflating their bellies, and thus He replenishes all people. Because these people have no real stature, based on the actual circumstances, those who are inflated are goods that are up to standard, and those who are not are useless trash. This is God's requirement of man, and the aim of the method by which He speaks. In particular, when God says "Could it be that I, when I am on earth, am not the same I that I am in heaven? Could it be that I, when I am in heaven, cannot come down onto the earth? Could it be that I, when I am on earth, am unworthy to be borne up to heaven?" these questions go even further in making people know God. From God's words they behold God's urgent will; people are incapable of attaining it, and God repeatedly adds conditions, thus reminding all people to know the heavenly God on earth, and to know the God who is

in heaven but lives on earth.

From God's words can be seen the states of man: "All men spend effort on My words, undertaking investigations of their own into My outward semblance, but they all meet with failure, without any results to show, but instead are struck down by My words and dare not get up again." Who can understand God's sorrow? Who can comfort God's heart? Who is after God's heart in what God asks? When people produce no results, they deny themselves and are truly at the whim of God's orchestrations. Gradually, as they show their true heart, each follows their own kind, and it is thus seen that the essence of the angels is the pure obedience to God. And so, God says, "Humanity is exposed in their original form." When God's work reaches this step, all of God's work will have been completed. God appears to say nothing of His being an exemplar for His sons and people, instead focusing on making all people display their original form. Do you understand the true meaning of these words?

INTERPRETATION OF THE TWENTY-SEVENTH UTTERANCE

Today, God's words have reached their pinnacle, which is to say, the second part of the era of judgment has reached its peak. But it is not the highest peak. At this time, God's tone has changed, it is neither mocking nor humorous, and does not strike or curse; God has alleviated the tone of His words. Now, God begins to "wax nostalgic" with man. God is both continuing the work of the era of judgment and opening up the path of the next section of work, so that all sections of His work are entwined with each other. On the one hand, He speaks of "man's stubbornness and recidivism," and on the other, He says "In My joys and sorrows, My separation and being reunited with man"—both of which provoke a reaction in people's hearts, and move even the most callous of them. God's aim in saying these words is primarily to make all people fall down before God, without a whisper, at the very end, and only then "do My actions become apparent, letting everyone, in their own failure, come to know Me." The people of this period's knowledge of God remains entirely superficial, it is not true knowledge. Though they try as hard as they can, they are incapable of attaining God's will;

today, God's words have reached their zenith, but people remain in the early stages, and are thus incapable of entering into the utterances of the here and now—which shows that God and man are as different as chalk and cheese. Based on this, when the words of God come to an end people will only be capable of attaining the lowest standards of God. This is the means by which God works in these people who have been utterly corrupted by the great red dragon, and God must work thus in order to achieve the optimal effect. The people of the churches pay a little more attention to God's words, but God's intention is that they might know God in His words—is there not a difference? However, as things stand, God is no longer mindful of man's weakness, and carries on speaking regardless of whether people are able to accept His words or not. As is His intention, when His words end will be when His work on earth is completed. But this work is unlike the past. When God's utterances come to an end, no one will know; when God's work comes to an end, no one will know; and when God's form changes, no one will know. Such is the wisdom of God. To avoid any accusations from Satan and any interference from hostile forces, God works without anyone knowing, and at this time there is no reaction among the people of earth. Though the signs of God's transfiguration were once spoken of, no one is able to perceive it, for man has forgotten this matter, and he pays no attention to it. And because of the attacks from both inside and out—the disasters of the external world and the burning and cleansing of God's words—people are no longer willing to toil for God, because they're too busy with their own business. When all people deny the knowledge and pursuit of the past, when all people have seen themselves clearly, they will fail and their own self will no longer have a place in their hearts. Only then will people sincerely long for the words of God, only then will God's words truly have a place in their hearts, and only then will these words have become the source of their existence—and at this moment, God's will shall have been fulfilled. But the people of today are a long way off that. Some of them have barely moved an inch, and thus God says this is “recidivism.”

All of God's words contain many questions. Why does God keep asking such questions? “Why can't they repent and be born again? Why are people forever willing to live in the swamp instead of a place free of mud? ...” In the past, God worked by means of directly pointing things out or direct exposure. But after people had suffered tremendous pain, God did not speak thus directly. On one hand,

people see their own deficiencies in these questions, and on the other, they grasp the path to practice. Because people all like to enjoy the fruits of others' labor, God speaks as befits their requirements, providing them with topics to ponder, so that they can ponder them. This is one aspect of the significance of God's questions. Naturally, this is not the significance of some of His questions, for example: Could it be that I have mistreated them? Could it be that I have led them astray? Could it be that I lead them to hell? Questions like these point out the conceptions in the depths of people's hearts. Although their mouths don't say it, there is doubt within most of their hearts, and they believe that God's words portray them as good for nothing. Naturally, such people don't know themselves, but ultimately, they will admit defeat by God's words—this is inevitable. Following these questions, God also says "I will shatter all the nations, not to mention the families." When people accept the name of God, all nations will shake as a result, people will gradually change their mentality, and in families the relationships between father and son, mother and daughter or husband and wife shall cease to exist. What's more, the relationships between people in families will become ever more estranged; they will join the great family, and the regularity of the lives of almost all families shall be torn apart. And because of this, the concept of family in people's hearts will become increasingly hazy.

Why, in God's words of today, has so much been devoted to "waxing nostalgic" with people? Naturally, this is also in order to achieve a concrete effect: showing how God's heart is filled with anxiety. God says, "when I am sad, who can comfort Me with their hearts?" God says these words because His heart is overcome with grief. Because people are incapable of giving every care to God's will, and they are always dissolute, and can't hold themselves in check—they do as they please; because they are too lowly, and they always forgive themselves, and are not mindful of God's will. But because people have been corrupted by Satan right up until today, and are incapable of freeing themselves, God says: "how can they escape from the mouth of the ravenous wolf? How can they free themselves from its threat and temptation?" People live in the flesh—in the mouth of the ravenous wolf. Because of this, and because people have no self-awareness and are always indulging themselves and giving in to debauchery, God cannot help but feel anxious. The more God reminds people thus, the better they feel in their hearts, and the more they become willing to

engage with God. Only then will man and God get along, without any separation or distance between them. Today, all mankind awaits the arrival of God's day, and so mankind has never moved forward. Yet God says: "When the Sun of righteousness appears, the East will be illuminated, and then it will illuminate the whole universe, reaching everyone." In other words, when God changes His form, the East will be illuminated first and the country of the East will be the first to be supplanted, after which the remaining countries shall be renewed from south to north. This is the order, and all will be in accordance with God's words, and once this phase has finished all people shall see. It is according to this order that God works. When they behold this day, people will be overjoyed. It can be seen from God's urgent intention that this day is not far off.

In the words of today, the second and third parts provoke tears of anguish in all those who love God. Their hearts are immediately shrouded in shadow, and from this time onward all people are filled with tremendous sorrow because of God's heart—only after God finishes His work on earth, they will feel at ease. This is the general trend. "Anger rises within My heart, accompanied by a surging feeling of sorrow. When My eyes behold people's deeds and their every word and action as filthy, My rage wells up, and in My heart there is a greater sense of the injustices of the human world, which makes Me more sorrowful; I long to end man's flesh right away. I know not why man is incapable of cleansing himself in the flesh, why man cannot love himself in the flesh. Could it be that the 'function' of the flesh is so great?" In God's words today, God has publicly disclosed all of the anxiety within His heart to man without holding anything back. When the angels of the third heaven play music and percussion for Him, God still feels attached to the people on earth, and it is because of this that He says "When the angels play music and percussion in praise to Me, I cannot help but have My sympathy evoked for man. I suddenly feel extremely sad in My heart, and it is difficult to rid Myself of this painful emotion." It is for this reason that God says the words: "I want to correct the injustices of the human world. I will do My work personally throughout the entire world, forbidding Satan from harming My people again, forbidding the enemy from doing whatever they please again. I will become King on earth and move My throne there, making all the enemy fall to the ground and confess their crimes before Me." God's sadness increases His hate toward devils, and thus He reveals their end

to the masses in advance. This is the work of God. God has always wished to be reunited with all people and bring the old age to a close. All people throughout the universe are beginning to move—which is to say, all people beneath the cosmos are entering the guidance of God. As a result, their thoughts turn to revolting against their emperors. Before long, the people of the world will erupt into chaos and the heads of all countries will flee in every direction, ultimately being pushed onto the guillotine by their people. This is the final end of the kings of devils; ultimately, no one will be able to escape, all must pass through it. Today, those who are “clever” have begun to step back. Seeing that things aren’t looking good, they use this opportunity to back down and escape the hardship of catastrophe. But I say plainly, the work that God does during the last days is chiefly the chastisement of man, so how could these people be capable of escaping? Today is the first step. One day, all throughout the universe shall fall into the tumult of war, the people of earth will never again have leaders, the whole world will be like a pile of loose sand, governed by no one, and people will care only for their own lives, heedless of anyone else, for everything is controlled by God’s hand—which is why God says, “all the people split the nations according to My will.” The “trumpet of the angel” of which God speaks now is a sign, it is ringing the alarm bell for man, and when the trumpet sounds once again, the world’s last day will have arrived. At that time, God’s entire chastisement will befall earth in its entirety; this will be heartless judgment, and the official start of the times of chastisement. Among the Israelites, there will often be God’s voice to lead them through different environments, and so too will the angels appear to them. The Israelites will be made complete in just a few months, because they will not have to undergo the step of dispelling the great red dragon’s venom, it will be easy for them to enter onto the right track under various kinds of guidance. From the developments in Israel can be seen the state of the entire universe, and this shows just how quick the steps of God’s work are. “The time has come! I will put My work in motion, I will reign supreme among man!” In the past, God only reigned in heaven. Today, He reigns on earth; God has taken back all of His authority, and so it is foretold that all mankind shall never again have the normal human life, for God shall reorder heaven and earth, and no man is allowed to interfere. Thus, God often reminds man that “The time has come.” When the Israelites have all returned to their country—on the day that the country of Israel has been entirely

recovered—God’s great work will be complete. Without anyone realizing, people across the universe will revolt, and countries throughout the universe will fall like the stars in heaven; in an instant, they will become a pile of rubble. And after dealing with them, God shall build the kingdom beloved of His heart.

INTERPRETATION OF THE TWENTY-EIGHTH UTTERANCE

People’s state is that the less they understand of God’s words, the more skeptical they are of God’s current means of working. But this has no effect on God’s work; when His words reach a certain point, people’s hearts will naturally come around. In their lives, everyone fixates upon God’s words, and they also begin to yearn for His words—and because of God’s continuous exposure, they begin to despise themselves. Yet God has also uttered many of the following type of words: “When he has thoroughly grasped all of My words, man’s stature is commensurate with My wishes, and his pleas are fruitful, and not in vain or futile; I bless the pleas of mankind that are sincere, and not a pretense.” In fact, people are incapable of completely grasping God’s words, they can merely grasp the surface. God merely uses these words to give them an objective to pursue, to make them feel that God does not do things lightly, but is serious about His work, and only then will they have the faith to pursue. And because all people only plead for their own sakes, not for the will of God, but God does not blow hot and cold, His words have always been directed at man’s nature. Although most people today plead, they are not sincere—it is just a pretense. The state of all people is that they “consider My mouth a cornucopia. All people wish to acquire something from My mouth. Whether it be the secrets of state, or the mysteries of heaven, or the dynamics of the spiritual world, or the destination of mankind.” Because of their curiosity, people are all willing to search for these things, and don’t wish to gain anything of the provision of life from God’s words. Thus God says, “Too much is lacking within man: He requires not just ‘nutritional supplements,’ but even more ‘mental support’ and a ‘spiritual supply.’” It is the conceptions in people that have led to the negativity of today, and it is because their physical eyes are too “feudal”

that there is no vigor to what they say and do, and they are perfunctory and slapdash in all things. Are these not the conditions of people? Shouldn't people hurry up and rectify this, rather than carrying on as they are? What benefit does knowing the future have for man? Why do people have a reaction after reading some of God's words, but the remainder of His words have no effect? When God says, for example, "I provide a cure for man's sickness in order that better effects may be achieved, so that all may be restored to health, and so that, thanks to My cure, they may return to normality," how is it that these words have no effect in people? Is everything done by God not that which ought to be attained by man? God has work to do—why do people not have a path to walk? In this, do they not deviate from God? There is actually much work that people ought to do—for example, how much do they know of the "great red dragon" in the words "Do you truly hate the great red dragon"? God's words of "Why have I asked you so many times?" show that people are still ignorant of the nature of the great red dragon's, that they remain incapable of going deeper. Is this not the very work that man ought to do? How can it be said that man has no work? If that were the case, what would be the significance of God's incarnation? Is God being slapdash and perfunctory for the sake of going through the motions? Can the great red dragon be defeated in this way?

God says, "I have already begun, and I will commence the first step of My work of chastisement in the dwelling place of the great red dragon." These words are directed at the work in divinity; the people of today have already entered chastisement in advance, and thus God says this is the first step of His work. He is not making people endure the chastisement of disasters, but that of words. Because, when the tone of God's words changes, people become totally ignorant, after that they all enter chastisement. And once they have undergone chastisement, it is just as God says^[a] "Hence you will formally perform your duty, and will formally praise Me throughout the lands, forever and ever!" This is a step of God's work—it is His plan. Moreover, these people of God shall personally behold the methods by which the great red dragon is chastised, so catastrophe officially begins in their outer world. This is one of the means by which God saves people: Internally they are chastised, and externally catastrophe befalls—which is to say, God's

Footnotes:

a. The original text omits "it is just as God says."

words are fulfilled. Thus, people would prefer to undergo chastisement over catastrophe, and it is because of this that they remain. On the one hand, this is the point that God's work has come to; on the other, it is so that people may all know God's disposition. Thus God says, "The time that My people enjoy Me is when the great red dragon is chastised. Causing the people of the great red dragon to rise up and revolt against it is My plan, and the method by which I make perfect My people, and is a great opportunity for all My people to grow in life." Why is it that God speaks these words yet they do not attract people's attention?

Countries are in great chaos, because God's rod has begun to play its role on earth. God's work can be seen in the state of the earth. When God says "the waters will roar, the mountains will topple, the great rivers will disintegrate," this is the rod's initial work on earth, with the result that "All households upon earth will be torn apart; no more will mother and son meet again, never again will there be the coming together of father and daughter. All that used to be on earth will be smashed by Me." Such will be the general state of families on earth. Naturally, it could not possibly be the state of all of them, but it is the state of most of them. On the other hand, it is referring to the circumstances experienced by the people of this stream in the future. It foretells that, once they have undergone the chastisement of words and the unbelievers have been subjected to catastrophe, there will no longer be familial relations among the people on earth; they will all be the people of Sinim, and will all be faithful in God's kingdom. Thus, gone will be the days of the reunion between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. And so, the families of people on earth will be torn apart, ripped to pieces, and this will be the final work that God does in man. And because God shall spread this work throughout the universe, He takes the opportunity to clarify the word "emotion" for people, thus allowing them to see that God's will is to tear apart all people's families, and showing that God uses chastisement to resolve all the family disputes among mankind. If not, there would be no way of bringing the final part of God's work on earth to a close. The final part of God's words lays bare mankind's greatest weakness—they all live in emotion—and so God does not avoid a single one of them, and exposes the secrets hidden in the hearts of all mankind. Why is it so hard for people to separate themselves from emotion? Is it higher than the standards of conscience? Can conscience accomplish God's will? Can

emotion help people through adversity? In God's eyes, emotion is His enemy—has this not been clearly stated in God's words?

INTERPRETATION OF THE TWENTY-NINTH UTTERANCE

Of the work done by people, some of it is carried out with direct instruction from God, but for part of it God does not provide overt instructions, sufficiently showing that what is done by God has, today, yet to be completely revealed—which is to say, much remains hidden and has yet to become public. But some things need to be made public, and there are some that need to leave people puzzled and confused; this is what is required by God's work. For example, God's arrival from heaven among man: how He arrived, at what second He arrived, or whether the heavens and earth and all things underwent changes or not—these things require people to be confused. This is also based on actual circumstances, for human flesh itself is incapable of directly entering the spiritual realm. Thus, even if God clearly states how He came from heaven to earth, or when He says, "On the day that all things were resurrected, I came among man, and I have spent wonderful days and nights with him," such words are like someone talking to a tree trunk—there is not the slightest reaction, because people are ignorant of the steps of God's work. Even when they are truly aware, they believe that God flew down to earth from heaven like a fairy and was reborn among man. This is what's attained by the thoughts of man. It is because the essence of man is that he is unable to understand the substance of God, and is unable to understand the reality of the spiritual realm. By their essence alone, people would be incapable of acting as an exemplar for others, because people are inherently the same, and not different. Thus, asking that people set an example for others to follow or serve as an exemplar becomes a bubble, it becomes steam rising from water. Whereas when God says, "he gains some knowledge of what I have and am," these words are merely addressed at the manifestation of the work God does in the flesh; in other words, they are directed at God's true face—divinity, which primarily refers to His divine disposition. That is to say, people are asked to understand things such as why God works in this way, what things are to be

accomplished by God's words, what God wishes to achieve on earth, what He wishes to gain among man, the methods by which God speaks, and what God's attitude toward man is. It can be said that there is nothing boast-worthy in man, that is, there is nothing in him that can set an example for others to follow.

It is precisely because of the normalness of God in the flesh, because of the dissimilarity of God in heaven and God in the flesh, who does not seem to be born of God in heaven, that God says, "Many years have I passed among man, yet he has always remained unaware, and has never known Me." God also says, "When My footsteps tread across the ends of the universe, man will begin to reflect upon himself, and all people will come to Me and bow down before Me and worship Me. This will be the day of My glorification, the day of My return, and also the day of My departure." Only this is the day when God's true face is shown to man. Yet God does not delay His work as a result, and He simply does the work that ought to be done. When He judges, He condemns according to people's attitude toward God in the flesh. This is one of the main threads of God's utterances during this period. For example, God says, "I have formally embarked, throughout the entire universe, upon the finale of My management plan. From this moment onward, any who are not cautious are liable to be plunged amid merciless chastisement at any moment." This is the content of God's plan, and it is neither odd nor strange, but all the step of the work. The people and sons of God abroad, meanwhile, are judged by God according to all that they do in the churches, and thus God says, "As I work, all angels embark upon the decisive battle with Me and resolve to fulfill My wishes in the final stage, so that the people on earth yield before Me like the angels, and have no desire to oppose Me, and do nothing that rebels against Me. These are the dynamics of My work throughout the universe." This is the difference in the work God carries out throughout the earth; He employs different measures according to who they are directed at. Today, the people of the churches all have a yearning heart, and they have begun to eat and drink the words of God—which is enough to show that God's work is approaching its end. Looking down from the sky is akin to once more looking upon dreary scenes of withered branches and fallen leaves, of loess blown by the autumn wind, it feels like an apocalypse is about to occur among man, as if all is about to be turned to desolation. Maybe it is because of the sensitivity of the Spirit, there is always a sense of unhappiness in the

heart, with a sliver of tranquil comfort, yet this is also mixed with some sorrow. This may be the depiction of God's words that "man is awakening, everything on earth is in order, and the days of survival of the earth are no more, for I have arrived!" People may become somewhat negative after hearing these words, or they may be a little disappointed with God's work, or they may focus much on the feeling in their spirit. But prior to the completion of His work on earth, God could not possibly be so foolish as to give people such an illusion. If you truly have such feelings, then it shows you pay too much attention to your feelings, that you are someone who does as they please, and does not love God; it shows that such people focus on the supernatural too much, and pay no heed to God at all. Because of the hand of God, no matter how people try to get away, they are incapable of escaping this circumstance. Who can escape the hand of God? When have your status and circumstances not been arranged by God? Whether you suffer or are blessed, how could you sneak away from the hand of God? This is not a human matter, it is entirely God's need—who would not obey because of this?

"I will use chastisement to spread My work among the Gentiles, which is to say, I will use force against all those who are Gentiles. Naturally, this work will be carried out at the same time as My work among the chosen ones." With the utterance of these words, God embarks upon this work throughout the universe, and it is a step of God's work, which has already progressed to this point; no one can turn things around. Catastrophe will solve one portion of mankind, causing them to perish with the world. When the universe is officially chastised, God officially appears to all peoples. And because of His appearance, people are chastised. What's more, God also said, "When I formally open the scroll is when people throughout the universe are chastised, when people all over the world are subjected to trials." From this can be seen clearly that the content of the seven seals is the content of the chastisement, which is to say, there is catastrophe in the seven seals. Thus, today, the seven seals have yet to be opened; the "trials" referred to here are the chastisement suffered by man, and amidst this chastisement a group of people will be gained who officially accept the "certificate" issued by God, and thus they will be the people in God's kingdom. These are the origins of the sons and people of God, and today they have yet to be decided, and are merely laying the foundation for future experiences. If someone has the true life, they

will be able to stand firm during trials, and if they are without the life, then this sufficiently proves that God's work has had no effect on them, that they fish in troubled waters, and do not focus on God's words. Because this is the work of the last days, which is to bring this age to an end instead of carrying on the work, thus God says, "In other words, it is the life that man has never experienced from the time of creation until the present day, and so I say that I do work that has never been done before," and He also says, "Because My day draws near to all mankind, because it does not appear distant, but is right before man's eyes." In times past, God personally destroyed several cities, yet none of them were razed in the same way as in the final time. Although, in the past, God destroyed Sodom, the Sodom of today is not to be treated as in times past—it is not to be destroyed directly, but to be first conquered and then judged, and, ultimately, subjected to everlasting punishment. These are the steps of the work, and in the end, the Sodom of today shall be annihilated in the same sequence as the past destruction of the world—which is God's plan. The day on which God appears is the day of official condemnation of it, and it is not to save it by means of His appearance. Thus, God says, "I appear to the holy kingdom, and hide Myself from the land of filth." Because the Sodom of today is impure, God does not truly appear to it, but uses this means to chastise it—have you not seen this clearly? It can be said that no one on earth is capable of seeing God's true face. God has never appeared to man, and no one knows in which level of heaven God is. This is what has allowed the people of today to be in this circumstance. If they were to behold the face of God, that would surely be the time in which their end is revealed, the time when each is classed according to kind. Today, the words in divinity are directly shown to people, which foretells that the last days of mankind have arrived, and will not last for much longer. This is one of the signs of people's subjection to trials at the time when God appears to all people. Thus, although people enjoy God's words, they always have an ominous feeling, as if a great calamity is about to befall them. The people of today are like sparrows in frozen lands, on whom it is as if death forces a debt and leaves them with no way to survive. Because of the debt of death owed by man, people all feel that their last days have arrived. This is what is happening in the hearts of people across the universe, and although it is not revealed on their faces, what is in their hearts is incapable of hiding from My eyes—this is the reality of man. Perhaps, many of the

words are somewhat poorly chosen—but it is these very words that are sufficient to show the problem. Every one of the words spoken from God's mouth shall be fulfilled, whether they be of the past or the present; they shall make the facts appear before people, a feast for their eyes, at which time they will become dazzled and confused. Have you still not clearly seen what age it is today?

INTERPRETATION OF THE THIRTIETH UTTERANCE

Some people may have a little insight into God's words, but none of them trust their feelings; they are deeply afraid of falling into negativity. Thus, they have always alternated between joy and sorrow. It is fair to say that the lives of all people are filled with grief; to take this a step further, there is refinement in the daily lives of all people, yet I can say that no one gains any release in their spirits each day, and it is as if three great mountains are pressing down on their heads. Not one of their lives are happy and joyous all the time—and even when they are a little happy, they are simply trying to keep up appearances. In their hearts, people always have a sense of something unfinished. Thus, they are not steadfast in their hearts; in life, things feel empty and unfair, and when it comes to the belief in God, they are busy and are short on time, or else they don't have the time to eat and drink God's words, or are incapable of eating and drinking God's words. Not one of them is at peace, and lucid, and steadfast in their hearts. It is as if they have always lived beneath an overcast sky, as if they live in a space without oxygen, and this has led to the confusion in their lives. God always speaks straight to people's weaknesses, He always strikes them at their Achilles' heel—have you not clearly seen the tone with which He has spoken throughout? God has never given people the opportunity to repent, and He makes all people live on the “moon” without oxygen. From the beginning until today, the surface of God's words has exposed the nature of man, yet no one has clearly seen the substance of these words. It appears that by exposing the essence of man, people come to know themselves and thus come to know God, yet this is not the path in substance. The tone and greater depth of God's words show a clear difference between God and man. In their feelings, this makes people

unconsciously believe that God is unreachable and unapproachable; God brings everything out into the open, and it seems that no one is capable of returning the relationship between God and man to how it used to be. It is not hard to see that the aim of all God's utterances is to use words to topple all people, thereby accomplishing His work. This is a step of God's work. Yet this is not what people believe in their minds. They believe that God's work is approaching its climax, that it is approaching its most discernible effect so as to conquer the great red dragon, which is to say, making the churches thrive, and no one having conceptions about God incarnate, or else all people knowing God. Yet let us read what God says: "In people's minds, God is God, and is not easily engaged with, while man is man, and should not easily become dissolute ... and as a result, they are always humble and patient before Me; they are incapable of being compatible with Me, for they have too many conceptions." From this can be seen that, regardless of what God says or what man does, people are totally incapable of knowing God; because of the role played by their essence, no matter what, they are, at the end of the day, incapable of knowing God. Thus, God's work will end when people see themselves as the sons of hell. There is no need for God to unleash His wrath on people, or to condemn them directly, or to ultimately sentence them to death in order to conclude His entire management. He merely shoots the breeze at His own pace, as if the completion of His work is incidental, something accomplished in His spare time without the slightest effort. From the outside, there appears to be some urgency to God's work—yet God hasn't done anything, He does nothing but speak. The work among the churches is not of the same great scale as in times gone by: God does not add people, or expel them, or lay them bare—such work is too trivial. It seems as if God is of no mind to do such work. He merely says a little of what He ought to, after which He turns around and disappears without trace—which, naturally, is the scene of the completion of His utterances. And when this moment arrives, all people shall awake from their slumber. Mankind has slumbered for thousands of years, he has been in a sopor throughout. And for many years, people have been rushing hither and thither in their dreams, and they even cry out in their dreams, incapable of speaking of the injustice within their hearts. Thus, they "feel a little melancholy in their hearts"—but when they awaken, they shall discover the true facts, and exclaim: "So this is what's going on!" Thus it is said that "Today, most people are still fast asleep. Only when

the kingdom anthem sounds do they open their sleepy eyes and feel a little melancholy in their hearts.”

No one's spirit has ever been liberated, never has anyone's spirit been carefree and happy. When God's work is completely finished, people's spirits will be liberated, for each will have been classed according to kind, and thus they will all be steadfast in their hearts. It is as if people are on some far-flung voyage and their hearts become steadfast when they return home. Upon arriving home, people will no longer feel that the world is empty and unfair, but will live in peace in their homes. Such will be the circumstances among all mankind. Thus, God says that people “have never been able to free themselves from Satan's bondage.” No one is able to extricate themselves from this state whilst in the flesh. For the moment, let us put aside what God says about the various actual states of man, and talk only of the mysteries that God has yet to reveal to man. “... countless times have people looked at Me with mocking eyes, as if My body were covered in thorns and loathsome to them, and thus people abhor Me, and believe that I am without worth.” Contrariwise, in substance, man's true colors are revealed in God's words: He is covered in quills, there is nothing pleasing about him, and thus God's hatred for man increases, for man is nothing but a spine-covered hedgehog that has nothing enjoyable about it. Superficially, these words appear to describe man's conceptions toward God^[a]—but in reality, God is painting a picture of man based on his “image.” These words are God's delineation of man, and it is as if God has sprayed a fixative upon the image of man; thus, man's image stands tall throughout the universe, and even astonishes people. From when He began to speak, God has been positioning His forces for a great battle with man. He is like a university algebra professor laying out the facts for man, and what is proved by the facts that He lists—the evidence and counter evidence—makes all people utterly convinced. This is the aim of all God's words, and it is because of this that God casually tosses these mystifying words at man: “I am, in sum, utterly without value in man's heart, I am a dispensable household item.” After reading these words, people can't help but say a prayer in their hearts, and they come to know their indebtedness to God, which makes them condemn themselves, makes them believe that

Footnotes:

a. The original text reads “this appears to be man's conceptions toward God.”

man ought to die, and is without the slightest worth. God says, “it is because of this that I find Myself in the situation I am in today,” which, when connected to the actual circumstances of today, causes people to condemn themselves. Is this not fact? If you were made to know yourself, could words like “I truly should die!” come from your mouth? Such are the true circumstances of man, and this is not worth thinking about too much—it is merely a fitting example.

In one sense, when God begs for man’s forgiveness and tolerance, people see that God is making fun of them, and in another sense, they also behold their own rebelliousness—they are just waiting for God to exert Himself to the utmost for man. Besides, speaking of people’s conceptions, God says He is not proficient in the life philosophy or the language of man. Thus, in one regard this makes people compare these words to the practical God, and in another, they see God’s intention in His words—God is mocking them, for they understand that God is revealing the true face of man, and He is not really telling people about the true circumstances of God. The inherent meaning of God’s words is suffused with mockery, ridicule, laughter, and hatred toward man. It is as if, in all he does, man is perverting the law and taking bribes; people are whores, and when God opens His mouth to speak, they tremble in terror, profoundly afraid that the truth about them will be thoroughly exposed, leaving them too ashamed to face anybody. But facts are facts. God does not cease His utterances because of man’s “repentance”; the more unspeakably ashamed and embarrassed beyond words people become, the more God fixes His burning gaze upon their faces. The words from His mouth lay all of man’s ugly deeds on the table—only this is being just and impartial, only this is called Qingtian,^[a] only this is judgment from the highest court of the people. Thus, when people read God’s words, they are suddenly struck by a heart attack, their blood pressure rises, it is as if they are suffering from coronary heart disease, as if a cerebral hemorrhage is about to send them back to the western paradise to meet with their ancestors—this is the reaction when they read God’s words. Man is made infirm by years of hard labor, he is sick inside and out, all of him is ill, from his heart to his blood vessels, large intestine, small intestine, stomach, lungs, kidneys,

Footnotes:

a. Qingtian: This term is used to refer to a righteous judge in the imperial time.

and so on. Nothing in his entire body is healthy. Thus, God's work does not reach a level unattainable to man, but causes people to know themselves. Because man's body is beset by viruses, and because he has grown old, the day of his death draws near, and there is no way back. But this is only part of the story; the inner meaning has yet to be revealed, for the source of man's illness is being sought. In reality, the time when the entirety of God's work is completed is not the time when His work on earth is completed, for once this step of work is finished, there will be no way of carrying out the work of the future in the flesh, and the Spirit of God will be required to complete it. Thus, God says, "When I formally open the scroll is when people throughout the universe are chastised, the time when My work reaches its climax, when people all over the world are subjected to trials." The time when the work in the flesh is finished is not when God's work reaches its climax—the climax of this time merely refers to the work during this stage, and is not the climax of the entire management plan. Thus, God's requirements of man are not high. He merely asks that people know themselves, thus serving the next step of work, in which God's will shall have been achieved. As God's^[a] work changes, people's^[b] "work unit" alters. Today is the stage of God's work on earth, and thus they must work at the grassroots. In the future, it will be necessary to administer the nation, and thus they will be reassigned to the Central Committee. If they visit abroad, they will have to deal with procedures for going overseas. At such times they will be overseas, far from their homeland—but this will still be because of the requirements of God's work. As people have said, "We will lay down our lives for God when necessary"—is this not the path that shall be walked in the future? Who has ever enjoyed such a life? One can travel all over, visit overseas, provide guidance in the countryside, assimilate themselves among the common people, and they can also talk of the important matters of the nation with members of high-level organizations; and when necessary, they can personally taste life in hell, after which they can return and still be able to enjoy the heavenly blessings—are these not the blessings of man? Who has ever compared to God? Who has ever traveled throughout all nations? In fact, people would be able to understand a

Footnotes:

a. The original text omits "God's."

b. The original text omits "people's."

little of some of God's words without any pointers or explanations—it's just that they have no faith in themselves, which is what has stretched God's work out until today. Because people lack too much—as God said, "they have nothing"—the work of today poses tremendous difficulties to them; what's more, their weakness has, naturally, constrained God's mouth—and are these things not precisely what is hindering God's work? Can you still not see this? There is hidden meaning in all that God says. When God speaks, He seizes upon the issue at hand, and like a fable, all of the words He speaks contain profound message. These simple words contain profound meaning, and thus explain important questions—is this not what God's words are best at? Do you know this?

INTERPRETATION OF THE THIRTY-FIRST UTTERANCE

The disposition of God runs through all of God's utterances, but the main thread of His words is revealing the rebellion of all mankind and exposing things such as their disobedience, insubordination, unfairness, unrighteousness, and inability to truly love God. It is such that, God's words have reached the point that He says every pore in people's bodies contains opposition to God, that even their capillaries contain defiance to God. If people do not try to examine this, they will always be incapable of knowing them, and will never be able to cast them aside. Which is to say, the virus of opposition to God will spread in them and ultimately, it will be as if their white blood cells have devoured their red blood cells, leaving their entire body devoid of red blood cells; in the end, they'll die from leukemia. This is the real state of man, and no one can deny it. Having been born in the land in which the great red dragon lies coiled, in all people there is at least one thing that typifies and exemplifies the great red dragon's venom. Thus, in this stage of work, the main thread throughout God's words has been knowing oneself, denying oneself, forsaking oneself, and slaying oneself. It can be said that this is God's primary work during the last days, and that this round of work is the most comprehensive and thorough of all—which shows that God is planning to bring the age to an end. No one expected this, but it is also something that they have anticipated in their senses. Although God did not say so explicitly,

people's senses are highly acute—they always feel that time is short. I can say that the more a person feels this, the more he has a clear knowledge of the age. It is not the case that he has seen that the world is normal, and thus denies God's words; instead, because of the means by which God works he has come to know what is contained within God's work, which is determined by the tone of God's words. There is a secret to the tone of God's utterances, which no one has discovered and is also precisely what is most difficult for people to enter into. The crux of why people cannot understand God's words is that they remain ignorant of the tone with which God speaks—and if they master this secret, they will be capable of some knowledge of God's words. God's words have always followed one principle: causing people to know that God's words are everything, and resolving all man's difficulties through God's words. From the perspective of the Spirit, God makes plain His deeds, from the perspective of man, He exposes people's conceptions, from the perspective of the Spirit, He says man is not mindful of His will, and from the perspective of man, He says He has tasted the sweet, sour, bitter, and pungent flavors of human experience, that amid the wind and rain, He has experienced the persecution of family, and has experienced the ups and downs of life. These are words spoken from different perspectives. When He speaks to the people of God, it is like a housekeeper telling off slaves, or like a comedy sketch; His words leave people red-faced, with nowhere to hide from shame, as if they have been detained by the feudal authorities to give a confession under severe torture. When He speaks to the people of God, God is as unrestrained as protesting university students exposing the scandals within the central government. If all of God's words were mocking, they would be harder for people to accept; thus, the words spoken by God are straightforward, they do not contain ciphers for man, but point out the actual state of man directly—which shows that God's love of man is not just words, but real. Though people value realness, there is nothing real about their love for God. This is what is lacking in man. If people's love for God is not real, then the entirety of everything will be empty and illusionary, as if all would disappear because of this. If their love of God surpasses the universes, then so too will their status and identity, and even these words, be real, and not empty—do you see this? Have you seen God's requirements for man? Man should not merely enjoy the blessings of status, but live out the reality of status. This is what God asks of the

people of God, and of all of man, and is not some great empty theory.

Why does God say this type of words: “as if all I do is an attempt to please them, as a result of which they are always disgusted by My doings”? Are you able to speak of the real manifestations of man’s loathing of God? In people’s conceptions, man and God are “passionately in love,” and today, people’s yearning for God’s words has reached the point that they eagerly wish to swallow God in one gulp—yet God says the following kind of words: “Man despises Me. Why has My love been repaid with man’s hate?” Is this not the mineral deposit within people? Is this not what should be dug out? This is the defect with people’s pursuit, it is a major issue that ought to be solved, and it is the lion that stands in the way of man’s knowledge of God and which must be dispelled for man—is this not what ought to be done? Because, like a pig, man has no memory, and always covets pleasures, God gives man the medicine for amnesia—He speaks more, says more, and He grabs people by the ears and makes them listen closely, and fits them with hearing aids. As for some of His words, speaking only once cannot solve the problem; they must be said over and over again, for “people always suffer forgetfulness in their lives, and the days of the lives of all mankind are in disarray.” In this way, people can be saved from the state in which “they read when they have time, listen when they are free, and leave them alone when they don’t have time; if the words are spoken today, they pay attention, but they will put them to the back of their minds, if they are not spoken tomorrow.” As far as people’s nature is concerned, if today God spoke of their real state and they came to have a thorough knowledge of it, then they would be filled with regret—but afterward, they would go back to their old ways, casting God’s words to the winds and replaying the above when reminded. Thus, when you work or speak, do not forget this essence of man; it would be a mistake to cast aside this essence while working. In doing all work, it is especially important to speak in light of people’s conceptions. In particular, you should add your own insights to God’s words and commune them. This is the path of providing to people and allowing them to know themselves. In providing to people based on the content of God’s words, it will inevitably become possible to grasp their real state. In God’s words, it is enough to grasp man’s real state and thus provide to them—and as such, I shall say no more of God’s words pointing out that “God accepted the invitation to sit at a banquet table on earth.”

INTERPRETATION OF THE THIRTY-SECOND UTTERANCE

God's words leave people scratching their heads; it is as if, when He speaks, God is shunning man and speaking to the air, as if He has no thought at all to pay any more attention to man's deeds, and is totally heedless of man's stature, as if the words He speaks are not directed at people's conceptions, but shun man, as was God's original intention. For myriad reasons, God's words are ungraspable and impenetrable to man. This is no surprise. The original aim of all God's words is not for people to gain know-how or knack from them; instead, they are one of the means by which God has worked from the start until today. Of course, from God's words people do gain things related to mysteries, or things concerning Peter, Paul, and Job—but this is what they ought to attain, and what they are capable of attaining, and, as befits their stature, this has already reached its peak. Why is it that the effect that God asks to be achieved is not high, yet He has spoken so many words? This is connected to the chastisement of which He speaks, and naturally, it is all achieved without people realizing. Today, people endure greater suffering under the attacks of God's words. Superficially, none of them seem to have been dealt with, people have begun to be set free in doing their work, and the service-doers have been elevated to the people of God—and in this, it appears to people that they have entered into enjoyment. In fact, the reality is that, from refinement, they have all entered into more severe chastisement. Just as God says, "The steps of My work are closely linked one to the next, each one ever higher." God has raised the service-doers out of the bottomless pit and cast them into the lake of fire and brimstone, where chastisement is more grievous. Thus, they suffer even greater hardship, from which they are barely able to escape. Is such chastisement not more grievous? Having entered a higher realm, why is it that people feel sorrow rather than any happiness? Why is it said that having been delivered from the hands of Satan, they are given to the great red dragon? Do you remember when God said, "The last part of the work is completed in the home of the great red dragon"? Do you recall when God said, "The final hardship is bearing strong, resounding testimony for God before the great red dragon"? If people are not given to the great red dragon, how could they bear testimony before it? Who has

ever said words such as “I have defeated the devil” after killing themselves? Committing suicide after regarding their flesh as the enemy—where’s the actual significance of this? Why did God speak thus? “I do not look at people’s scars, but at the part of them that is unscarred, and from this I am gratified.” If God wished for those who are without scars to be His expression, why has He patiently and earnestly spoken so many words from the perspective of man to strike back against people’s conceptions? Why would He bother with that? Why would He take the trouble to do such a thing? Thus it shows that there is real significance to God’s incarnation, that He would not “write off” the flesh after becoming flesh and completing His work. Why is it said that “gold can’t be pure and man can’t be perfect”? How can these words be explained? What is the meaning when God speaks of man’s essence? To people’s naked eyes, the flesh appears incapable of anything, or else too lacking. To God’s eyes, this is not important at all—yet to people, it is a huge issue. It is as if they are utterly incapable of resolving this and it must be personally handled by a heavenly body—is this not people’s conception? “In people’s eyes, I am but a ‘little star’ that has descended from the sky, a little star in heaven, and My arrival on earth today was commissioned by God. As a result, people have come up with more interpretations of the words ‘Me’ and ‘God.’” Since humans amount to nothing, why does God reveal their conceptions from different perspectives? Could this also be the wisdom of God? Are such words not ridiculous? As God says, “Although there is a place I have established in people’s hearts, they do not require that I reside there. Instead, they wait for the ‘Holy One’ in their hearts to suddenly arrive. Because My identity is too lowly, I do not match up to people’s demands and am thus eliminated by them.” Because people’s estimation of God is “too high,” many things are “unattainable” to God, which puts Him “in difficulty.” Little do people know that what they ask of God to be capable of is their conceptions. And is this not the actual meaning of “A clever person may become the victim of his own ingenuity”? This is truly a case of “smart as a rule, but this time a fool”! In your preaching, you ask that people dispense with the God of their conceptions, and has the God of your conceptions gone away? How can God’s words that “I do not ask much of man” be interpreted? They are not to make people negative and dissolute, but to give them a pure understanding of God’s words—do you understand? Is God incarnate really the “‘Me’ that is high and mighty” as people imagine?

Although there are those who have read all the words spoken by God and can provide a general outline of them, who is able to speak of what God's ultimate aim is? This is what mankind lacks. Regardless of from what perspective God speaks, His overall aim is to make people know the God in the flesh. If there were nothing of humanity—if all He has were the flavor of the God in heaven—then there would be no need for God to say so much. It can be said that what people lack serves as first-hand materials that correlate with God's words. Which is to say, what is manifested in man is the background to what God says about people's conceptions, and thus, people serve the utterances of God. Naturally, this is based on what God says about people's conceptions—only in this way can this be said to be the combination of theory and reality, only then can people more effectively be made to be serious about knowing themselves. What would be the point if the God in the flesh were compatible with people's conceptions and God also testified to Him? It is precisely because of this that God works from the negative side, using people's conceptions to highlight His great power. Is this not the wisdom of God? All that God does for everyone is good—so why not give praise at this time? If things got to a certain point, or the day came, would you, like Peter, be able to utter prayers from deep within yourself amid trials? Only if, like Peter, you are still able to praise God when in Satan's hands will there be the true meaning of "being released from Satan's bondage, overcoming the flesh, and overcoming Satan." Is this not a more real testimony for God? Only this is the effect achieved by "divinity coming forth to act and the sevenfold intensified Spirit working in man," and so, too, is it the effect achieved by "the Spirit coming out from the flesh." Are such actions not real? You used to pay attention to reality, but do you have true knowledge of reality today? "I do not ask much of man, yet people believe otherwise. Thus, their 'humility' is revealed in their every move. They are always liable to walk before Me leading the way for Me, profoundly afraid that I will get lost, terrified that I will wander into the ancient forests deep within the mountains. As a result, people have always led Me onward, deeply fearful that I will walk into the dungeon." What is your knowledge of these simple words—are you truly able to grasp the roots of God's words in them? Have you paid attention to which of your conceptions God has spoken such words about? Is your attention each day on this key point? In the first sentence of the next part, which follows closely after, God says, "Yet people are unknowing of My will

and keep praying for things from Me, as if what I have bestowed upon them is incapable of meeting their requirements, as if demand outstrips supply.” In this sentence can be seen what the conceptions within you are. God does not remember or investigate what you did in times gone by, so think no more of matters of the past. Of greater importance is whether you are able to create “the spirit of Peter in the final age” in the path of the future—do you have the faith to attain this? What God asks of man is nothing more than the emulation of Peter, that people might ultimately forge a path to bring shame upon the great red dragon. It is because of this that God says, “I hope only that people have the resolve to cooperate with Me. I do not ask that they cook Me nice food, or arrange somewhere suitable for Me to lay My head....” In the world, people are asked to have the “spirit of Lei Feng” in the 1990s, but in the house of God, God asks that you create “the unique style of Peter.” Do you understand God’s will? Are you truly able to strive for this?

“I move above the universes, and as I walk I observe the people of the entire universe. Amongst the throngs of people on earth, never have there been any who are suitable for My work or who truly love Me. Thus, at this moment I sigh in dismay, and people immediately disperse, to assemble no more, deeply fearful that I will ‘catch them all in one net.’” Most people, perhaps, find these words very difficult to understand. They ask why God does not ask much of man, yet He sighs in dismay because there are none who are fit for His work. Is there a contradiction here? Literally speaking, there is—but in reality, there is no contradiction. Perhaps you can still recall when God said, “All of My words shall have the effect that I desire.” When God works in the flesh, people fixate upon His every action to see what exactly He is going to do. When God carries out His new work toward Satan in the spiritual realm, there are, in other words, produced all manner of conceptions among the people on earth because of the God in the flesh. When God sighs in dismay, that is, when He speaks of all man’s conceptions, people try their utmost to deal with them, and there are even those who believe they are without hope, for God says that all those who have conceptions about Him are His enemies—and so how could people not “disperse” because of this? Particularly today, when chastisement has arrived, people are even more fearful that God will wipe them away. They believe that after they are chastised, God will “catch them all in one net.” Yet the facts are not thus: As God says, “I wish not to ‘detain’ people amid chastisement, never to escape. Because My management lacks the deeds

of man, it is not possible to successfully complete My work, which prevents My work from proceeding effectively.” God’s will is not for His work to end once all people are put to death—what would be the point of that? By working in people and chastising them, God then makes plain His deeds through them. Because people have never grasped that there is already chastisement in the tone of God’s words, they have never had any entry in their consciousness. People are incapable of expressing their resolve, and thus God cannot say anything before Satan, which stops God’s work from moving forward. Thus God says, “I once invited man as a guest to My house, yet he ran hither and thither because of My calls—as if, rather than inviting him as a guest, I had brought him to the execution ground. Thus, My house is left empty, for man has always shunned Me, and has always been on his guard against Me. This has left Me with no means of carrying out part of My work.” It is because of man’s mistakes in his work that God clearly puts forward His requirements of man. And it is because people fail to accomplish this step of work that God adds more utterances—which is precisely the “another part of work on man” that God speaks of. But I won’t go into the “catching them all in one net” of which God speaks, because this has little bearing on the work of today. Naturally, in God’s utterances to the entire universe, many of His words deal with man—but people must understand God’s will; regardless of what He says, His intentions are always good. It can be said that because the means by which God speaks are so many, people are not one hundred percent certain about God’s words, and believe that most of God’s words are spoken because of the necessities of His work, and contain little that is real, which leaves them addled and weighed down by their thoughts—for in their conceptions, God is so wise, He is totally beyond their reach, it is as if they know nothing, and they are clueless as about how to eat God’s words. People make God’s words abstract and complex—as God says, “people always wish to add flavoring to My utterances.” Because their ideas are too complicated, and “barely attainable” by God, part of God’s words are constrained by man, leaving Him no choice but to speak in a manner that is straightforward and plain-dealing. Because people’s demands are “too high,” and because their imagination is too rich—as if they are able to cross over into the spiritual realm to behold the deeds of Satan—this has lessened God’s words, for the more that God says, the more melancholy people’s faces grow. Why can’t they simply obey, instead of contemplating their end? Where’s the benefit in this?

INTERPRETATION OF THE THIRTY-THIRD UTTERANCE

In truth, based on what God has done in people, and given them, as well as that which people are possessed of, it can be said that His requirements of people are not excessive, that He does not ask much of them. How, then, could they not try to satisfy God? God gives one hundred percent to man, yet He only requires a fraction of a percent of people—is this asking too much? Is God making trouble out of nothing? Often, people do not know themselves, they do not examine themselves before God, and so there are often times when they become ensnared—how could this be considered cooperating with God? If there were ever a time when God did not place a heavy burden upon people, they would crumble like mud, and would not take it upon themselves to find things to do. That's what people are like, either passive or negative, ever incapable of actively cooperating with God, always looking for a negative reason to give in to themselves. Are you truly someone who does everything not for themselves, but to satisfy God? Are you truly someone who does not fulfill the needs of God's work by virtue of their own emotions or preferences? "Why do they always try to bargain with Me? Am I the general manager of a trade center? Why is it that I wholeheartedly fulfill what people demand of Me, yet what I ask of man comes to nothing?" Why does God ask such things several times in succession? Why does He cry out in dismay thus? God has gained nothing in people, all He sees is the work that they pick and choose. Why does God say, "yet what I ask of man comes to nothing"? Ask yourselves: From start to finish, who can do the work of their duty without any choice? Who does not act by virtue of the feelings within their hearts? People give free rein to their characters, fishing for three days and leaving the nets to dry for two. They are by turns hot and cold: When they're hot, they're able to incinerate all things on earth, and when they're cold, they're capable of freezing all waters on earth. This is not the function of man, but is the most appropriate analogy about man's state. Is this not fact? Perhaps I have "conceptions" of people, perhaps I am vilifying them—but regardless, "With the truth you'll walk the entire world; without the truth, you'll get nowhere." Though this is a human aphorism, I think it's apt to use here. I am not deliberately pouring cold water on people and denying

their doings. Let Me consult you on some questions: Who sees God's work as the work of their own duty? Who can say, "As long as I am able to satisfy God, I will give my all"? Who is able to say, "Regardless of others, I will do all that God needs, and no matter whether the length of God's work is long or short, I shall fulfill my duty; bringing His work to an end is God's business, it's not something I think about"? Who is capable of such knowledge? It matters not what you think—maybe you have higher insights, in which case I acquiesce, I admit defeat—yet I must tell you what God wants is a loyal heart that is sincere and passionate, not a wolf's heart that is ungrateful. What do you know of this "bargaining"? From beginning to end, you have "traveled the world." One moment you're in "Kunming," with its eternal spring, and in the blink of an eye you've arrived in the oppressively cold, snow-covered "South Pole." Who has never gone back on themselves? What God asks for is a spirit of "No rest unto death," what He wants is one in which people "do not turn back until they hit the south wall." Naturally, God's intention is not for people to take the wrong path, but to adopt such a spirit. Just as God says, "When I compare the 'gifts' they have given to My things, people instantly recognize My preciousness, and only then do they see My immeasurability." How can these words be explained? Perhaps, reading the words above gives you some knowledge, for God takes out the whole of man's heart for dissection, at which time people come to know these words. But because of the profound inner meaning of God's words, people remain unclear about the old flesh, for they haven't studied at a medical university, nor are they archaeologists, and so they feel that this new term is incomprehensible—and only then do they yield a little. For people are powerless before the old flesh; though it is not like a ferocious beast, nor capable of obliterating mankind like an atomic bomb, they don't know what to do with it, as if they are powerless. But to Me, there are ways of dealing with the old flesh. Man's never making effort to think of a countermeasure has led to the various oddities of man flashing constantly before My eyes; just as God said: "When I show My entirety to them, they look upon Me with wide eyes, standing before Me motionless, like a pillar of salt. And when I behold their oddness I can hardly stop Myself from laughing. Because they are reaching out to ask for things from Me, I give them the things in My hand, and they hold them to their breast, cherishing them like a newborn baby, a motion they do but momentarily." Are these not the

actions of the old flesh? Since, today, people understand, why do they not relinquish, and instead still keep on? In fact, part of God's requirements are not unattainable by man, yet people pay them no heed, for "I do not chastise man lightly. It is for this reason that people have always given free rein to their flesh. They do not observe My will, but have ever deceived Me before My judgment seat." Is this not the stature of man? It is not that God is deliberately nitpicking, but that this is reality—must God explain this? Just as God says, "It is because people's faith is so great that they are 'admirable.'" For this reason, I obey God's arrangements, and so I do not say much of this; because of people's faith, I seize on this, making use of their faith to cause them to perform their function without Me reminding them. Is it wrong to do this? Is this not precisely what God needs? Perhaps, upon hearing such words, some people might feel fed up—so I'll speak of something else, to cut them a little slack. When all of God's chosen people beneath the universe pass through chastisement, and when the state within man is rectified, people will secretly rejoice in their hearts, as if they have escaped tribulation. At this moment, people will no longer choose for themselves, for this is exactly the effect achieved during God's final work. With His steps having progressed unto today, God's sons and people have all entered chastisement, and the Israelites, too, cannot escape this phase, for people are tainted by impurity inside, and so God leads all people to enter the great smelting furnace for refinement, which is a necessary path. Once this has passed, people will be resurrected from death, which is precisely what God foretold in "the utterances of the sevenfold Spirit." I shall speak no more of this, so as not to antagonize people. Because God's work is wondrous, the prophecies spoken from God's mouth must ultimately be achieved; when God asks that people speak of their conceptions once again, they are dumbfounded, and so no one should get worried or anxious. Just as I said, "Of all My work, was there ever a step carried out by the hands of man?" Do you understand the substance of these words?

INTERPRETATION OF THE THIRTY-FIFTH UTTERANCE

Nowadays, all humans, to differing degrees, have entered a state of chastisement. Just as God said, “I go forth with humans side by side.” This is absolutely true, but people still are unable to thoroughly understand this point. As a result, part of the work they have done has been unnecessary. God said, “I support and provide for them in accordance with their stature. Because humans are the protagonists of My entire management plan, I devote more guidance to those in this role of ‘humanity’ so that they may play it wholeheartedly and to the best of their ability,” as well as, “However, I refuse to criticize their consciences directly; rather, I continue to guide them patiently and systematically. After all, humans are weak, and unable to carry out any work.” God’s thinking is this: Even if He ends up exterminating all these humans, His work on earth will still continue in accordance with His original plan. God is not doing useless work; everything He does is good. As Peter said, “Even if God were playing with humans like they were toys, how would humans be able to complain? What right would they have?” Is this not what God has wished to achieve with humanity today?^[a] Can humans really have this view? Why was the Peter of a couple thousand years ago able to say such a thing, while “Peters” in the high-tech, modernized era of today cannot? I am unable to say for sure whether history is progressing or regressing. Whether science has taken a step forward or backward is, so far, still a question no one can answer. Everything God has done in humanity has been to make them positive and allow them to grow up in life. Can people not comprehend this? Everything that causes you to be negative is a weak point of yours; it is a vital point of vulnerability, open to Satan’s attacks. Do you understand this? Why did God speak this way? “I am imploring them in all earnestness and sincerity. Are they truly unable to do what I ask?” What do these words mean? Why did God ask this question? It shows that there are too many negative aspects of humanity, and just one kind of negative factor is enough to cause humans to stumble. You

Footnotes:

a. The original text reads “Is this not what God achieves with humanity today?”

might as well have a look and see what continuing in your negative ways will bring you. All that God does goes toward perfecting humanity. Does this require any further explanation? I don't think so! The point can be made that humans have been possessed by Satan, but it would be much better to say that humans have been possessed by negativity. This is a way humans express themselves; it is an appendage of their flesh. Therefore, they have all unconsciously fallen into negativity, and along with it, chastisement. This is a trap prepared for humanity by God, and this is when humans find things most upsetting. Because people dwell in negativity, it is difficult for them to break away from chastisement. Is this not exactly how things are these days? But how can humans ignore God's words: "Nowadays, Satan is rampant to the extreme. Why do I not take this opportunity to show off the focus of My work in order to reveal My power?" As soon as I say something to remind them, people from the churches immediately fall into chastisement. This is because after two months of God's work, people still do not undergo any significant transformation within. They simply analyze God's words with their own minds. However, in actual fact, their states have not changed at all; they are still negative. This being the case, when God mentions that the times of chastisement are at hand, people immediately grow distressed, thinking:^[a] "I don't know whether or not I am predestined by God, nor do I know if I can stand firm under this chastisement. It is even harder to know what methods God will use to chastise people." Humans are all terrified of chastisement, yet are unable to change. They just suffer in silence, but are also afraid that they won't be able to stand firm. In this absence of chastisement and torture of words, humans have all unconsciously slipped into chastisement. Thus, they are all nervous and unsettled. This is called "reaping what they have sown," because humans do not understand God's work at all. Actually, God does not have the inclination to waste any further words on these people; it seems God has adopted a different way of dealing with them that is not true chastisement. It's like when a person catches a chick and picks it up to see if it's a hen or a rooster; this might not seem like a big deal, but the little chick will be so frightened it will struggle to get free, as if terrified the human is going to kill it and eat its meat, because the chick has no

Footnotes:

a. The original text omits "thinking."

knowledge of itself. How can someone kill and eat a chick that only weighs a few ounces? Wouldn't that be nonsense? It's exactly as God said: "Why, then, do people constantly avoid Me? Is it because I will treat them like baby chicks, to be killed as soon as they are caught?" Therefore, human suffering is all "selfless" devotion, and can be said to be a useless price to pay. It is because they do not know themselves that they feel afraid; as a result, they cannot throw all caution to the wind. This is humanity's weakness. Are the words spoken by God, "In the end, let humans know themselves. This is My final goal," out of date? Who really knows themselves? If one does not know themselves, then what gives them the right to be chastised? Take lambs for example. How can they be slaughtered if they have not grown into sheep? How can a tree that has not borne fruit be enjoyed by humans? Everyone places too much importance on "vaccination." Thus, people are all doing the work of fasting, and then are hungry. This is an example of reaping what they have sown; they are being self-destructive. It is not that God is brutal or inhumane. If one day humans suddenly know themselves and tremble in fear before God, then God will begin to chastise them. Only this way will humans submissively and willingly embrace hardship. What about today, though? People all receive chastisement against their will, like children being made to cook a meal. How can people like that not feel uncomfortable? Everyone thinks, "Oh well! As long as I'm being chastised, I might as well bow my head and plead guilty! What can I do? Even if I'm crying, I still have to satisfy God, so what can I do? Who told me to walk straight into this path? Oh well! I'll just consider myself unlucky!" Isn't this how people think?

As God said, "Everyone is well-behaved, and there is no one who dares to resist. All are under My guidance, doing their tasks which I assigned to them." Evidently, not a single human willingly receives chastisement, and furthermore, this comes from God, because humans all want to live in leisure rather than turmoil and chaos. God said, "Who is unafraid of death? Are people truly willing to sacrifice themselves?" This is absolutely right; everyone is afraid to die unless, of course, when consumed with anger or despair. This is human substance, and is the most difficult to get around. Today God has come precisely to resolve this predicament. Humans are all powerless, so God has gone out of His way to come among them to set up a specialist hospital to cure them of this sort of disease. People cannot extricate

themselves from this entangling illness, which is why they are all so anxious they develop mouth inflammation, and their bellies expand. Over time the volume of gas they contain grows, resulting in an increase of pressure. Finally, their stomachs rupture and they all die. Therefore, at that point, God has treated this serious human ailment, because everyone has died. Isn't this curing the human condition? God has deliberately come to do this work. Because people are overly afraid of death, God Himself has come to partake of the same job as humans; because they have so little courage, He has started by giving a demonstration for them to watch. Only after seeing this precedent does anyone become willing to obey. For this reason, God said, "Because no one could carry out My work, I have set foot upon the battleground in person to engage in a struggle of life and death with Satan." This is a decisive battle, so either the fish dies or the net breaks.^[a] This is certain. Because the spirit will triumph in the end, the flesh must be the target of death. Do you understand the implications of this? However, don't be oversensitive. Maybe this sentence is simple, or maybe it is complex. Regardless, humans still cannot fathom it. This is for certain. Humans can, from within their suffering, accept the refinement of God's word; then one could say this is their good fortune. Yet it could also be said to be unfortunate for them. I still would like to remind everyone, however, that God's intention is correct, after all—unlike the intentions of humans, which are always about making plans and arrangements for themselves. You should be clear about this, and not sink into unending contemplation. Is this not precisely a weakness of humans? They are all like this; rather than loving God to a certain degree, they love themselves to a certain degree. Because He is a God that is jealous of humans, He always places demands on them. The more people love themselves, the more God requires them to love Him, and the stricter His requirements of them become. It's as if God is intentionally teasing people. If people truly love Him, then it seems He does not care about it. Because of this, people are all scratching their heads and tweaking their ears as they fall into contemplation. This is a narrative of God's disposition, just a brief mention of one or two things. This is God's will. It is what God requires people to know; it is

Footnotes:

a. Either the fish dies or the net breaks: a Chinese idiom, meaning "a life and death struggle."

imperative. It is a new task that requires you people to be able to work hard to break through and make some new progress. Do you understand this? Do you need Me to say more on the subject?

As for previous eras, God said, “not a single person was ever chosen by Me; everyone was turned down by My silence. This is because those people in the past did not serve Me with single-minded devotion; I therefore did not love them exclusively, either. They had taken Satan’s ‘presents’ and then turned around and offered them to Me; in doing so, was this not slanderous against Me?” How can these words be explained? It’s as God said: “All gifts originate from Satan.” Past generations of apostles and prophets were entirely reliant on their gifts while doing their work, and down through the ages, God has used their gifts to conduct His work. This is why it is said that the service of all people with gifts comes from Satan. However, as God says,^[a] “I use Satan’s ruse as My foil,” due to His wisdom. Thus, God has named the service of people with gifts as presents from Satan. Because they belong to Satan, God calls them slanderous. This is not a baseless accusation against humans; it is a well-founded and appropriate explanation. For this reason, He said, “I did not reveal My disgust; rather, I tried to turn their scheme to My own use by adding these ‘presents’ to the materials being used in My management. Later, once they had been processed by machine, I would burn off all the resulting waste.” This is what is so wonderful about God’s work. This point is least in line with human notions, because no one would think that those reign as kings are not people with gifts, they are the gift-less people whom God loves. As can be seen, the ideas or hopes of Witness Lee and Watchman Nee have all turned to ash—and gift-bearing people in the present day are no exception. Now God has begun this work, and He is gradually taking back all the work of the Holy Spirit in humans who serve as a foil to His work. When God’s work is completely finished, these people will all return to their original place. However, I urge humans not to act recklessly as a result of what I have said. You should go with the flow, following the steps of God’s work so as to avoid interrupting it. Do you understand this point? Because this is the step and method of God’s work. When God “processes” these “presents” into “finished products,” all of His intentions will become obvious, and the presents that render

Footnotes:

a. The original text omits “as God says.”

service for Him will all be eliminated; however, God will have the finished products to enjoy. Do you understand this? What God wants is finished products, not rich presents offered by humans. Only when everyone has taken a seat according to their ticket number, meaning when God has returned to His original position and the devil, too, has sat in its own seat, so have the angels, without exception—only then will a gratified smile appear on God’s face, because His intentions will have been satisfied, His goal achieved. God will no longer seek “assistance” from the “devil,” because God’s intentions will have been openly revealed to humans, and humans will never again be made to convey them. At this time, their fleshly bodies will become one with their spirits. This is what God reveals to humans; it is the final destination of the spirit, soul, and body. It is a summarization of the original idea of “humanity.” This does not need to be researched in detail; it is enough to know one or two things about it. Do you understand?

INTERPRETATION OF THE THIRTY-SIXTH UTTERANCE

It is said that God has now begun to chastise man, but no one can say for sure, no one can give a clear answer as to whether the original intention of this chastisement has befallen man. For God says, “Man has never discovered anything in My chastisement, for he does nothing but grasp the yoke around his neck with both hands, both eyes fixed on Me, as if keeping an eye on an enemy—and only at this moment do I sense how emaciated he is. It is because of this that I say ‘none has ever stood firm amid trials.’” God tells man of the facts of the chastisement that has yet to befall him, and He does so in great detail, without missing anything out. It is as if they have entered chastisement and are truly unable to stand firm—and God provides a vivid, lifelike depiction of the ugly features of man, which makes them feel under pressure: Since God says that man has never stood firm amid trials, how could I be the one to break the world record, to be accepted despite convention? At this moment, they begin to reflect. In reality, it is just as God says: “Have I brought them to the end of the road?” Indeed, God has brought all people to the end of the road, and so, in their consciousness, people always believe that God is cruel and inhumane. God has fished all

people out of the sea of worldly affliction, after which, “to prevent any accidents, I killed all the fish that had been caught, after which the fish became obedient, and had not the slightest complaint.” Is this not fact? God has pulled all people from the bitter sea of death into another abyss of death, He has dragged all of them onto the executioner's block, He has forced them to the end of the road—why does He not do this to the other sons and people of God? What is His intention in carrying out such work in the country of the great red dragon? Why is the hand of God so malicious? No wonder “When I need man, he is always hidden. It is as if he's never seen astonishing scenes, as if he was born in the countryside and knows nothing of city matters.” In fact, inside themselves people ask: “What is God's plan in doing this? Does He not put us to death? And what is the point? Why do the steps of His work come thick and fast, and why is He not the slightest bit lenient toward us?” Yet people don't dare to say this, and because God's words cause them to cast away such thoughts, stripping them of the chance to think further, they have no choice but to put aside any more such thoughts. It's just that God reveals all of man's conceptions, and so people force back their conceptions, not allowing them to come forth. It was previously said that these people are the progeny of the great red dragon. In fact, to be clear, they are the embodiment of the great red dragon. When God forces them to the end of the road and slaughters them, then—without a doubt—the spirit of the great red dragon has no further chance to work in them. In this way, when people walk to the end of the road is also when the great red dragon ends up dead. It can be said that it is using death to repay God's “great kindness”—which is the aim of God's work in the nation of the great red dragon. When people are ready to sacrifice their lives, everything becomes trifling, and no one can get the better of them. What could be more important than life? Thus, Satan becomes incapable of doing any more in people, there's nothing it can do with man. Although, in the definition of the “flesh” it is said that the flesh is corrupted by Satan, if people truly give themselves over, and are not driven by Satan, then no one can get the better of them—and at this moment, the flesh will perform its another function, and begin to officially receive the direction of the Spirit of God. This is a necessary process, it must happen step-by-step; if not, God would have no means of working in the stubborn flesh. Such is the wisdom of God. In this way, all people have unconsciously entered the circumstances of today. And is it not God who has led man to the “end of the road”?

Could it be a new road opened up by man? Looking at your experiences, it appears that in you, God employs methods of the utmost cruelty, from which can be seen God's righteousness. How could you not give praise? What God does in you allows people to behold the righteous disposition of God; does this not merit your admiration of God? Today, at the crossroads when the old era still exists and the new era has yet to materialize, how do you bear testimony to God? Is such a serious issue not worthy of deep consideration? Do you still contemplate other, extraneous matters? Why does God say "Although people once cried 'Long live the understanding,' no one has spent much time analyzing the word 'understanding,' showing that people have no desire to love Me"? If God did not say such things, could you not try to understand God's heart of your own volition?

Though, in recent times, some people may have come to know a little of the aims and point of God's incarnation, I can say for sure that if God did not speak plainly to man, no one would be able to guess the aims and point of God's incarnation. This is absolute. Is it still not clear to you? Everything God does in people is part of His management plan—yet they are incapable of accurately grasping God's will. This is the deficiency of man, but God does not require that people be capable of doing anything, He merely asks that they listen to the "doctor's admonishments." This is God's requirement. He asks all people to know true human life, for "in their hearts, the words 'human life' don't exist, they have no regard for them, and merely despise My words, as if I have become a rambling old lady." In people's eyes, God's words are like an everyday utensil, they don't treat them as important at all. Thus, people cannot put God's words into practice—they have become miserable wretches who are aware of the truth but don't put it into practice. This fault of man alone is therefore sufficient to cause disgust in God for a period of time, and thus He says multiple times that people pay no heed to His words. Yet in their conceptions, people think the following: "Each day we study and analyze God's words, how could it be said we pay them no heed? Is this not doing us an injustice?" But let Me dissect a little for you—people will be red-faced. When they read God's words, they nod their heads, they bow and scrape, like a pug slavering to the words of its master. Thus, at this moment, people feel unfit, tears stream down their faces, it is as if they wish to repent and start anew—but once this time has passed, their sheepishness immediately disappears, to be replaced by wolfishness, they put God's words to one

side, and always believe that their own affairs take precedence, that matters of God come last, and because of these actions of theirs, they are never able to put God's words into action. When the facts arrive, they stretch their elbows outward^[a]—this is double-crossing their own people—no wonder God says, “he ‘runs the other way’ while relying on Me for sustenance.” Only from this can it be seen that there is not the slightest falsehood in God's words, they are entirely true, and contain not the slightest exaggeration, yet they do seem to have been understated somewhat, for man's stature is too small, he is incapable of acceptance. God's words have already provided a crystal clear depiction of the things of man, both inside and out, they have etched them with utter clarity, portraying a vivid likeness that is exactly the original face of Satan. It's just that in the present stage, people have yet to see everything clearly, and thus it is said that they have not come to know themselves. It is because of this that I say this lesson must continue, it cannot stop. When people have come to know themselves will be when God is glorified. This is easy to understand—there's no need for Me to go into detail. There is, however, one thing that I'll remind you of, though first must be read these words of God: “In today's times, people have never treasured Me, I have no place in their hearts. Could they show a true love for Me in the days of suffering to come?” What is the meaning of these words? God is saying that chastisement has yet to befall man, which shows that there is yet an inner meaning to the words “knowing yourself”—did you see this? Without undergoing hardship and refinement, how can people know themselves? Are these not empty words? Do you really trust in all that is spoken by God? Are you able to discern God's words? Why does God repeatedly say things like “Seeing man's actions, My only choice is to leave,” and also says “Only when the mountains topple and the earth is rent asunder do people think of My words, only then are they awoken from their dreams, but the time has already come, they are engulfed in the great flood, their corpses floating on the surface of the water”? Why does God say, “people think of” and not “people obey My words”? Is it true that the mountains topple and the earth is rent asunder? People pay no

Footnotes:

a. “Stretch one's elbow outward” is a Chinese idiom, which means a person is helping others at the expense of people close to that person, for example parents, children, relatives or siblings.

heed to such words, they let them slip by, and so they suffer much “hardship” in God’s words. This is because they are too thoughtless. Because of this failing of man, God says “I, this ‘freak’ without tear ducts, have cried many tears for man. Man, however, knows nothing of this.” Because people pay no attention to God’s words, God uses this means to remind them and get their “help.”

For now, I shall not prophesy about world developments, but will foretell something of man’s fate. Have I not asked that people know themselves? How can this be explained? How should people know themselves? When God torments people so much that they hover between life and death, they begin to understand something of the meaning of human life, and they detest human life, believing that a person’s entire life is nothing more than a dream. They believe that man’s life is one of anguish, that they will die without ever having achieved anything, that their life is pointless and without worth. Human life is but a dream, a dream in which grief and happiness come and go. Today, people live for God, but because they live in the world of man, their daily lives remain empty and without worth, causing all people to know that the enjoyment of God is but a passing comfort—but if, when they don’t enjoy God, they still live in the flesh even though they believe in God, what’s the point? In the flesh, all is empty for man. Having experienced the vicissitudes of human life, with the arrival of old age man’s hair turns white, his face is full of wrinkles, his hands are covered with callouses. Although he has paid a great price, he has gained practically nothing. Thus, My words go a step further: Everything is empty for those who live in the flesh. This is beyond doubt, and there is no need for you to examine this in detail. This is the original face of human life that God has talked of time and time again. God does not eschew these words as a result of man’s weakness, but simply acts according to His original plan. Perhaps, some words provide support and understanding to people, and perhaps some do precisely the opposite, deliberately causing people to live in an atmosphere of death—and it is precisely because of this that they suffer. Thus, perhaps God sets out the “empty city strategy” to deliberately confuse people, but they can’t see this at all, they remain in the dark. And yet, all is in God’s hands, and even though people know this, how could they guard against it? Thus, no one is able to escape from the threat of chastisement—what could they do? They can but submit to God’s arrangements—and isn’t that because God has grabbed them and

won't let them go? Only under God's threats are all people able to follow nature's course—is this not the case? If not for the arrangements of God, how could people willingly admit defeat? Wouldn't that be a joke? Although human life is empty, who is willing, when their lives are comfortable, to silently leave behind the world of man and try to satisfy God? People die amid helplessness—who has ever died amid abundance, when they have all they could want? Only a “star” that descended from the sky would be an exception to this. Compared to the life of the third heaven it enjoyed, life on earth would be like living in hell—only under such a circumstance might it be willing to die. Yet who today is a star in heaven? I, too, am “unclear” about this. Let us search around and see if we can find one. If he is found, I ask people to help Me inquire if he is willing to act according to My words above. Yet I have a warning for each of you: None of you must play the “hero” and volunteer to die, do you understand?

INTERPRETATION OF THE THIRTY-EIGHTH UTTERANCE

According to mankind's inherent traits, that is, mankind's true face, being able to carry on until now has truly not been an easy thing, and it is only through this that God's great power has become apparent. Based on the essence of the flesh as well as the corruption of the great red dragon thus far, if not for the guidance of the Spirit of God, how could man still stand today? Man is not worthy to come before God, but He loves mankind for the sake of His management and so that His great work may be accomplished before too long. In truth, no man can repay God's love for mankind within their lifetime. Perhaps some wish to repay God's grace by sacrificing their lives, but I tell you: Man is unworthy of dying before God, and so the death of man is in vain. Because to God the death of a man is not even worthy of mention, nor is it worth a penny, and it is like the death of an ant on earth. I advise people not to think yourselves to be so precious, and not to think that dying for God carries the weight of a great mountain. In truth, the death of a man is a matter as light as a feather. It is not worthy of note. But then again, the flesh of man is doomed to die by nature, and so in the end, the physical body has to end on the earth. This is the honest truth,

and none can deny it. This is a “law of nature” that is summed up from all human life experience by Me. And so unwittingly, God’s end for man is defined as such. Do you understand? No wonder God says “I despise mankind’s disobedience. I do not know why. It seems I have hated man since the beginning, and yet I feel deep sympathy for them. And so man looks upon Me with two hearts, for I love man, and I also hate man.”

Who does not praise God for His presence or His appearance? At this time, it’s as if I have completely forgotten the impurity and unrighteousness within man. Mankind’s self-rightness, self-importance, disobedience, defiance, and all of his rebelliousness—I push all of this into the back of My mind to forget it. God is not constrained because of such being of mankind. Since God and I “share this same affliction,” I will also free Myself from this puzzle lest I be further constrained by man. Why bother with that? Since man is not willing to join God’s household along with Me, how can I use My power to suppress them? I do not do things to impose My power upon them, and no wonder, because I was born in the family of God, of course man and I are always different. This has led to today’s crushing defeat. But I continue to shun the weaknesses of man; what choice do I have? I am to blame for being powerless. No wonder God wishes to “retire” from the “agency” of mankind, and wants His “pension.” I speak from the perspective of a man, and man does not listen, but when I speak as God, do they not still disobey? Perhaps the day will come when God will truly suddenly “retire” from the “agency” of mankind, and when that time comes, God’s word will become even more fierce. Today, it may be because of Me that God speaks this way, and if that day comes, God will no longer be like Me, patiently “telling stories to the kids at a nursery school.” Perhaps what I say does not hit the mark. Only for the sake of God incarnate is God willing to loosen His hold on man a bit, otherwise, it would be too horrible to contemplate. Just as God said, “I loosened My grip on them to a certain extent, allowing them to indulge in their fleshly desires, and so they dared to be unbridled, without restraint, and it can be seen that they did not truly love Me, as they lived in the flesh.” Why does God say here “indulge in their desires,” and “lived in the flesh”? Truthfully, this wording does not require My interpretation, and it can be understood naturally. Perhaps some people say they don’t understand, but I will say that you know the truth, and simply feign ignorance. I remind you: Why does God say “I only ask for man to cooperate with Me”? Why does God say that human nature is difficult

to change? Why does God despise human nature? And what exactly is the nature of man? What is not the nature of man? Who has contemplated these questions? Perhaps this is a new subject to man, but regardless, I implore man to give it much consideration, otherwise you will always offend God because of words like "human nature is immutable." What good is it to act against Him in that way? Is it not ultimately just asking for trouble? Is it not, in the end, just like hurling an egg against a stone?

In truth, all the trials and temptations that come upon man are lessons that God requires of man. According to God's original intention, even if man resigns himself to parting with something he loves, it can still be achieved. The problem is just that man always loves himself, so he fails to truly cooperate with God. God does not ask much of man. All that God asks of man is meant to be achieved easily and happily; it is just that man is unwilling to suffer hardships. Like children, they could live frugally to come up with a few pennies to honor their parents and fulfill the duty they ought to fulfill. Yet they fear that they won't eat well enough and that their clothing will be too plain, so for one reason or another, they take their parents' love and care and cast it far out into the clouds, as if they will start to do this after earning a great deal of money. But I can see from this that men do not have the filial piety of loving their parents—they are unfilial sons. Perhaps this is too extreme, but I can't spout nonsense contrary to the facts. I cannot "emulate others" to resist God for satisfying Myself. It is only because no one on earth is filial that God said: "In heaven, Satan is My enemy, on earth, man is My foe. Because of the union between the heaven and earth, nine generations of theirs should be considered guilty by association." Satan is an enemy of God; the reason I say that is because it does not repay God for His great favor and kindness, but rather "paddles against the current," and in doing so does not fulfill its "filial piety" to God. Aren't people also this way? They show no filial respect to their "parents" and never return the nurture and support of their "parents." This is adequate to show that the people of earth are the kin of Satan in heaven. Man and Satan are of one heart and mind against God, and so it is no wonder God implicates nine generations as guilty by association and none may be pardoned. In the past, God had a prostrate servant in heaven who He called upon to manage mankind, but it didn't listen, and acted based on its own temperament to rebel against Him. Aren't rebellious humans also striding forward toward

this path? No matter how much God tightens the “reins,” people simply never waver and cannot turn around. In My view, if man continues on this way, they will be ruined, and perhaps it is at this time that you will understand the true meaning of these words: “man cannot be disentangled from their old nature.” God has reminded man on many occasions: “Because of man’s disobedience, I have left him.” Why does God say this over and over? Could God really be so heartless? Why does God also say “I simply am not human”? Over so many idle days, who has really scrutinized these detailed issues? I urge mankind to put more effort into the words of God and to not treat it lightly; this has no benefit for you, or for others. It’s better to not say that which does not need to be said, and to not think of that which does not need to be contemplated. Isn’t that simpler? What wrong can come of this? Before God proclaims the end of His work on earth, no one shall stop “moving”; no one shall wash their hands of their duty. Now is not the time; do not act as guide for God, or a vanguard. I think it is too early to stop now and cease moving forward—what do you think?

God brings man into chastisement, and He brings them into an atmosphere of death, but on the other hand, what does God want man to do on earth? To act as a wardrobe at home? It cannot be eaten or worn, but only looked at. If so, why employ so many complex processes, making people suffer so much in the flesh? God says, “I escort them to the ‘execution ground,’ as mankind’s guilt is enough to merit My chastisement.” At this time, does God have people walk to the execution ground themselves? Why does no one beg forgiveness for them? Then how should man cooperate? Can man truly do things without being colored by emotion, as God makes His judgments? The effectiveness of these words mainly depends on the actions of man. As a father earns money, if afterward the mother does not know how to cooperate, not knowing how to manage the household, then what state would that home be in? Look at the state of the church now; what will you as leaders think? You could hold a meeting where everyone can talk about their personal impressions. The mother makes a mess of the things in the home, so what will the children of this family be like? Orphans? Beggars? No wonder God said: “People all think that I am divinity that lacks ‘quality of intellect,’ but who can understand that I am able to see through everything in humanity?” As for such an obvious situation, there is no need to speak from His divinity. Just as God says, “there is no need to hit a nail with a sledgehammer.” At this time, perhaps there

are people who have some practical experience with God's maxim of: "Among men, there are none who love Me." At this point, it is just as God said: "People all reluctantly bow their heads because of the current situation, but their hearts remain unconvinced." These words are like a telescope. In the near future, man will go into another situation. This is called being incorrigible. Do you understand? That is the answer to these two questions of God: "Don't people refrain from sin only because they fear I will go away? Is it not true that they do not complain only because they fear chastisement?" In fact, now people are a little bit slack and seem overly weary, and they are completely disinterested in heeding God's work, and solely concerned with the arrangements and plans for their flesh. Is this not the case?

INTERPRETATION OF THE THIRTY-NINTH UTTERANCE

Let us go beyond God's words and talk a little about matters concerning our lives, so that our lives bloom, and we live up to God's hopes for us. In particular, with the arrival of today—a time of each being classed according to kind, and of chastisement—there is a greater need to focus on the bigger picture and concentrate on the "collective interest." This is the will of God, and it is what should be achieved by all people. How could we not sacrifice ourselves for the will of God in heaven? God "assigns numbers for all kinds of people and marks different signs on every sort of person, so that their ancestors can guide them back to their families," which shows that people have been classed according to kind, and as a result, all kinds of people are revealing their true form. As such, it is fair to say that people are loyal to their ancestors, not God. However, all people are also rendering service to God with the direction of their ancestors, which is the wondrousness of God's work. All things are serving God, and even though Satan disturbs people, God uses this opportunity to draw on "local resources" to serve Him. People, however, cannot discern this. As God says, "thus, I also divide the labor, and distribute the efforts. This is part of My plan, and can be disrupted by no man." People cannot see all that is determined by God, and all that God wishes to accomplish, before He has done it. They can only see it when God's work has been completed; if not, they

are blind, and see nothing.

Today, God has new work among the churches. He makes everything follow nature's course, truly bringing to bear the function of man. As God says, "I rule everything among all that there is, I command everything among all things, causing all there is to follow the course of nature and to submit to the command of nature." I don't know what clever insights you have into "following nature's course," so let's talk about this. This is how I see it: Because they are led home by their ancestors, all kinds of people must come forth and "perform." And because they are following nature's course, that which is inherent to them is used to bring their original function to bear, making them follow the guidance of the Holy Spirit according to this law. The work of the Holy Spirit is carried out according to the state within each person; accurately speaking, this is called "God maneuvers all things so that they serve Him," this is then connected to following the course of nature. Even though a person has the elements of the devil inside them, God shall make use of this, adding the work of the Holy Spirit to the foundation of what is inherently within them, making them sufficient to render service to God. This is all I'll say about "following the course of nature"—perhaps you have some higher suggestions. I hope you can provide some valued input, how about it? Are you willing to cooperate in following the course of nature? Are you willing to divide the work with God? Have you ever thought about how to achieve this? I hope that people are able to understand God's will, that they can work together to satisfy God for the sake of shared ideals, and can advance together on the road to the kingdom. What need is there to come up with unnecessary conceptions? Whose existence up until today has not been for the sake of God? And since it is thus, what need is there for sorrow, grief, and sigh? This is of no benefit to anyone. People's entire lives are in the hands of God, and if it were not for their resolution before God, who would be willing to live in vain in this empty world of man? Why bother? Rushing in and out of the world, if they don't do anything for God, will their entire lives not have been wasted? Even if God doesn't deem your actions worthy of mention, will you not give a happy smile at the moment of your death? You should pursue positive progress, not negative regression—is this not better practice? If your actions are purely for the sake of satisfying God, then you won't be negative or regressive. Because there are always things that are unfathomable in people's hearts, without them realizing it their faces

are covered with dark clouds, which leads to several “trenches” appearing on their faces without them knowing, which seems to be because the ground keeps splitting open. It is as if the ground keeps moving, causing the “hillocks” or “dips” upon the ground to move place without people realizing. In this, I am not mocking people, but speaking of “geographical knowledge.”

Though God has led all people into chastisement, He says nothing of this. Instead, He deliberately avoids this topic and starts a new one, which in one regard is because of God's work, and in another, is in order to immediately complete this step of work. Because God's aims in carrying out this step of work have long since been achieved, there's no need to say any more. Today, I do not know how much you have seen of the methods of God's work; in My consciousness, I always feel that God's work is not as clearly divided into stages and time periods as it used to be. Instead, each day brings its own means of working, change occurs almost every three to five days, and even in five days, there might be two different kinds of content to the work of God. This shows the speed of God's work; before people have had the time to react and peer closely, God is gone without a trace. Thus, God is always ungraspable to people, which has led to the imperceptibility of the work of the Holy Spirit. Why does God always say words such as “and so I left man”? People might pay a little attention to these words, but they do not understand their meaning. How about now, do you understand? No wonder people have no grasp of the Holy Spirit's presence. Their search for God is always beneath hazy moonlight—this is completely true—and it is as if God is deliberately teasing man, making the brains of all people swell, so that they feel dizzy and disorientated. They barely know what they're doing, it's as if they're dreaming, and once they awake, they don't know what happened. All it takes are some ordinary words from God to leave people at a loss. No wonder, then, that God says, “Today, I cast all people into the ‘great furnace’ to be refined. I stand up high watching closely as people burn in the fire and, forced by the flames, people offer forth the facts.” Amidst God's ever-changing words, people have no idea what to do; in fact, just as God says, chastisement has long since begun, and because people haven't realized this, they only know when God says so explicitly, they only pay attention after God has told them. It can be said that people only begin to study chastisement now that God's work has been carried out to this point. It's just like when people became aware of the atomic bomb—but

because the time has not arrived, people pay no heed; only when someone begins to make it do people begin to pay attention. Only when the atomic bomb comes to light do people understand more of it. Only when God says He shall cast man into the furnace do people become a little aware. If God did not speak, no one would know—is it not so? So, God says, “people unwittingly enter the furnace, as if they have been led there by a rope, as if they have grown numb.” Why not analyze this: When people offer forth the facts, is it when God says that chastisement has begun, or prior to when God says that chastisement has begun? From this can be seen that, before God has spoken of chastisement, people began to confess, showing that chastisement began before God spoke of it—is this not fact?

INTERPRETATION OF THE FORTIETH UTTERANCE

To God, man is like a plaything in His grasp, like a hand-stretched noodle in His hands—one that can be made as thin or thick as God wishes, to do with as He pleases. It is fair to say that man really is a plaything in God’s hands, like a Persian cat that a lady has bought from the market. Without a doubt, he is a plaything in God’s hands—and so there was nothing false about the knowledge of Peter. From this can be seen that God’s words and actions in man are accomplished casually, with ease. He does not rack His brains or make plans, as people imagine; the work He does in man is very normal, as are the words He utters to man. When God speaks, He seems to let His tongue run away with Him, He says whatever comes into His mind, without restraint. However, after reading God’s words, people are utterly convinced, they are lost for words, wide-eyed and dumbstruck. What is going on here? This well shows just how great God’s wisdom is. If, as people imagine, God’s work in man had to be meticulously planned to be accurate and correct, then—to take these imaginings a step further—God’s wisdom, wondrousness, and unfathomability would be quantifiable, which shows people’s valuation of God is too low. Because there is always stupidity in people’s actions, they measure God in the same way. God does not make calculations or arrangements for His work; instead, it is directly carried out by the Spirit of God—and the principles by which

the Spirit of God works are free and unrestrained. It is as if God pays no heed to the states of man and talks as He pleases—yet still man can hardly tear himself away from God's words, which is because of the wisdom of God. The facts, after all, are facts. Because the work of God's Spirit in all people is so evident, this is sufficient to show the principles of God's work. If God had to pay such a great price in His work in created beings, would that not be a case of putting fine timber to petty use? Must God act in person? Would it be worth it? Because the Spirit of God has been working for so long, and yet throughout the ages the Spirit of God has never worked in this way, no one has ever known the means and principles by which God works, they have never been clear. Today they are clear, for God's Spirit has personally revealed them—and this is beyond doubt, it is shown directly by the Spirit of God, not summarized by man. Why not take a trip to the third heaven and see whether this is really what's going on, see whether, after doing all this work, God's labors have left Him exhausted, His back aching and His legs in pain, or else unable to eat or sleep. Did God have to read through a great many reference materials to speak all these words, are drafts of God's utterances spread across the table, is He dry-mouthed after saying so much? The facts are precisely the opposite: The words above have nothing in common with the place where God resides. God says, "I have expended much time, and paid a great price, for the sake of man—but at this time, for an unknown reason, people's consciences remain ever incapable of performing their original function." Regardless of whether people have any sense of God's sorrow, if they could approach God's love without going against their conscience, this would be considered rational and reasonable. The only fear is that they are unwilling to bring to bear the original function of conscience. What do you say, is this right? Does this help you? My hope is that you belong to the kind of things that are possessed of conscience, rather than being trash without conscience. What do you think of these words? Does anyone have a sense of this? Does having a needle stuck in your heart not hurt? Does God stick the needle in an insensate corpse? Is God mistaken, has old age dulled His eyesight? I say that is impossible! Anyway, this must be the fault of man. Why not go to the hospital and take a look? There's undoubtedly a problem with man's heart, it needs to be fitted with new "parts"—how about it? Would you do that?

God says, "I look at their ugly faces and oddities, and I once again depart from man. Under such circumstances, people remain

uncomprehending, and once more take back the things I have denied them, awaiting My return.” Why, during this “new technological age,” is God still talking about an ox and cart? Why is this? Is it because God likes to nag? Is God passing the time because He has nothing better to do? Is God like man, idling away the time after stuffing himself full of food? Is there any use in repeating these words over and over again? I have said that people are wretches, that you always have to grab them by the ears to get through to them. After the words have been spoken to them today, they’ll immediately forget them tomorrow—it’s as if they’re suffering from amnesia. Thus, it is not the case that some words have not been spoken, but that they have not been accomplished by people. If something is said but one or two times, people remain ignorant—it must be said three times, this is the minimum number. There are even some “old men” to whom it must be said ten to twenty times. In this way, the same thing is said over and over again in different ways, to see whether or not people have changed. Have you truly worked in this way? I don’t want to scold people, but they’re all toying with God; they all know to take more nutritional supplements, but don’t feel anxious because of God—and is this serving God? Is this loving God? No wonder they spend all day without a care in the world, idle and quiescent. But even so, some people are still not satisfied, and create their own sorrow. Maybe I’m being a little harsh, but this is what’s known as being self-sentimental! Is it God who makes you feel sorrowful? Is this not a case of bringing suffering upon yourself? Are none of God’s graces qualified to be the source of your happiness? Throughout, you haven’t been mindful of God’s will, and you’ve been negative, sickly, and distressed—why is this so? Is it God’s will to make you live in the flesh? You’re ignorant of God’s will, uneasy within your own heart, you grumble and complain, and spend the whole day moping, and your flesh suffers pain and torture—that’s what you deserve! You ask that others praise God amid chastisement, that they emerge from chastisement, and be not constrained by it—yet you have fallen into it and cannot escape. It takes years to emulate this Dong Cunrui-esque “spirit of self-sacrifice.” When you preach words and doctrines, do you not feel ashamed? Do you know yourself? Have you put yourself aside? Do you truly love God? Have you put aside your prospects and fate? No wonder God says that people are the ones who are wondrous and unfathomable. Who would have thought that there were so many “treasures” within man that have yet to be dug out?

Today, the sight of it is enough to “open one’s eyes”—people are so “fantastic”! It’s as if I’m a child who can’t count. Even today I haven’t figured out how many people truly love God. I can never recall the number—and so, because of My “disloyalty,” when the time comes to give accounts before God, I am always empty-handed, incapable of doing as I’d wish, I’m always in God’s debt. As a result, when I give account, I am always reprimanded by God. I know not why people are so cruel, always making Me suffer because of this. People use this chance to double up with laughter, they are truly not My friends. When I’m in trouble, they don’t give Me any help, but deliberately make fun of Me—they truly have no conscience!

INTERPRETATION OF THE FORTY-FIRST UTTERANCE

How does God work on man? Do you comprehend this? Is it clear? And how is it done in the church? What do you think? Have you ever considered these questions? What does He hope to accomplish through His work in the church? Is it all clear yet? If not, then all that you do is futile, null and void! Do these words touch your heart? Is all that is required to achieve God’s desire just proactive progress, and not being negative and retreating? Is blind cooperation enough? What should you do if there is still a cloud of ambiguity about the vision? Is it okay not to seek? God says, “I once took on a great undertaking among men, but they did not notice, and so I had to use My word to reveal it to them. And yet, man still could not understand My words, and remained ignorant of the objective of My plan.” What does this mean? Have you ever considered its purpose? Does God just act aimlessly and blindly? And if so, what’s the point? If the purpose is not clear, and if man doesn’t understand, then how can they truly cooperate? God says that people’s pursuits are in the boundless seas, within empty words and doctrines. You aren’t even able to say what category your pursuits fall under. What does God want to achieve in man? You should be clear on all of this. Is it only to shame the great red dragon in the negative aspect? Could it be that after shaming the great red dragon, God will just live as an empty-handed hermit? Then what is it God wants? Does He really want the hearts of men? Or their lives? Or their wealth and

possessions? What use are these? They are no use to God. Has God done so much in man just so that He can use them as evidence of His victory over Satan, and demonstrate His power? Would this not make God seem petty? Is God really that kind of God? Just like a child pulling adults into a fray? Of what significance is this? Man has always examined God through his own notions. God once said, "A year has four seasons, and for each season there are three months." Man listened, and remembered His words, and continued to say that there were three months to a season and four seasons to a year. And then, when God asked, "How many seasons are in a year? And how many months per season?" man replied in unison, "Four seasons, three months." Man always tries to define God based on sets of rules. Nowadays in the era of "three seasons per year, four months per season," man still is unaware, apparently blind, trying to assign rules to everything. And now man is trying to apply his rules to God! They are truly blind! Do they not see there is now no "winter," only "spring, summer, and fall"? Man truly is foolish! In the current state, man is still unaware of how to know God. They are just like people in the 1920s, who think that the transportation is inconvenient, so they walk, or take a donkey, or who think they should use oil lamps, or other primitive ways of life. Are these not all notions from the minds of men? So why still talk of mercy and love today? What use is this? Like a rambling old woman, recounting her past, what use are these words? After all, the present is the present; can the clock be turned back 20 or 30 years? People always follow the tide; why is it so difficult for them to take that in? In this current era of chastisement, what use are these talks of mercy and love? As if all there was to God was mercy and love? Why is it in this era of "flour and rice," people always serve husks and bitter vegetables? God is unwilling, but man forcibly suppresses Him. If He were to resist, He would be labeled a "counter-revolutionary," and though it was said over and over that God wasn't merciful or loving, who would listen? Man is too absurd. It seems the word of God has no effect. Men always view My words in a different light. God is always bullied by people, and it seems that innocent people are faced with a groundless accusation; who will act in accord with God? You are always willing to live in God's mercy and love, so what can be done? God must suffer the insults of man; however, I hope you can figure out how the Holy Spirit works before arguing with God. Still, I urge you to comprehend the original meaning of God's word. Do not think yourself

clever, and think the word of God contains impurity. This is unnecessary! Who can tell how much "impurity" there is in the word of God? Unless God says it directly, or indicates it clearly. Do not think so highly of yourself. If you are able to see the path to practice from His words, then you meet the requirements. What else do you want to see? God said "I no longer have any mercy for the feebleness of man." Even these distinct, simple words cannot be interpreted, so what is the point in researching, and investigating further? Without even the basic mechanical knowledge, how could man be qualified to build a rocket? Isn't that just someone who likes to boast? Man is not qualified to do the work of God; it is only that God exalts them. Not knowing what He loves, what He hates, and just serving Him. Isn't this a recipe for disaster? Men do not understand themselves, but think they are extraordinary. Who do they think they are! They are truly blind to the difference between good and evil. Think back to the past, and look ahead to the future. What do you think? Then get to know yourself.

God has revealed a great deal about man's intent and purpose. God said, "It was at this time that I saw man's intent and purpose. I sighed from the mist: Why must man always act for his own interests? Are My chastisements not meant to make them perfect? Am I trying to discourage them?" What do you learn about yourself from these words? Has man's intent and purpose really gone? Have you ever checked? You might as well come before God and learn, what does His work of chastisement achieve in you? Have you summarized it? Perhaps next to nothing, or else you may have long ago indulged in exaggeration. What does God ask you to achieve? Of the words that have been spoken to you, how much have you put into practice? How much was said in vain? In the eyes of God, few of His words are actually implemented; this is because man can never decipher His original meaning, and they just accept whatever is echoed back. In this way can they know the mind of God? In the near future, God will have more work for man; can man accomplish that work with the little stature man has now? If not erroneous, man is absurd, or perhaps arrogant, like these are people's nature. It is really incomprehensible: With all that God has said, why is it man doesn't take it to heart? Could it be that God's word is just a joke, not meant to have any effect? All for the sake of seeing man perform a drama of "Happiness, Anger, Sorrow, and Joy"? To make man happy for a moment, and cry in the next, afterward attending to his own business offstage? What effect would this have? "Why is it that

My requirements of man always come to nothing? Is it as if I were asking a dog to climb a tree? Am I trying to create trouble out of nothing?" The words God speaks target man's actual state. One might as well introspect, and see who is living in accordance with God's word. "And still now, much of the terrain continues to change. If someday the earth really changes to another type, I will readily cast it aside—is that not the stage I am currently at in My work?" Indeed, God is now in the process of this work; however, when God mentions "readily cast it aside," this refers to the future, as everything is a process. Can you see this is the trend in God's current work? Due to the flaw of man's intention, unclean spirits take the opportunity to manifest. At this time, "the earth changes to another type" and people at that time will change qualitatively, but their essence will remain the same. This is because there is something else on the earth of improvement. In other words, the original earth was inferior, and once it has improved it may be used. However, after it has been used for a certain period, and then is no longer used, it will gradually return to its original form. This is a summary of the next step in God's work. God's future work will be more complex, because it is time to classify various types of people. At the meeting place of the end, it will be a mess of confusion, and man will be without a definite view. Just as God said: "Men are all performers who go along with the group." Just as men have the performance ability to go along with the group, God uses this flaw for the next step in His work, so that He can make all of man reverse this defect. Men are easily swayed because they do not have true stature. If they did have, they would be towering trees. God intends to use a portion of evil spirits' work to perfect a portion of man, so that these people can completely see through demons' deeds, and allow everyone to understand their ancestors. Only then can humans completely break free, not only forsaking the posterity of the demons, but even more so their ancestors. This is the original intent of God completely defeating the great red dragon, to make it so that all of man knows the great red dragon's true form, completely tearing off its mask, and seeing its true form. This is what God wants to achieve, and it is His final goal on earth for which He has done so much work; He aims to accomplish this in all of man. This is known as the maneuver of all things for God's purpose.

Are you clear on how the future work will be done? All of this must be understood. For example: Why is it God says men never attend to their duties? Why does He say that many people have failed to

complete the homework He has left them? How can these things be achieved? Have you ever considered these questions? Have these become the topic of your communication? For this stage of work, man must understand God's current intentions. Once that has been achieved, the others can be discussed, all right? What God hopes to achieve in man needs to be expressly explained, otherwise it is of no use. They will be unable to enter into it, and it will be even less likely that they can achieve it; it is all moot. Have you found a path for practice of what God has currently said? People view God's word with a feeling of fear. They cannot comprehend it, and fear offending God. How many of the ways of eating and drinking that have now been pointed out have they found? Most do not know how to eat; how can this be resolved? Did you find a way of doing so in today's utterance? In what way did you try to cooperate? And once all of you have taken in the words, through what means do you discuss your impressions? Shouldn't man do this? How should you prescribe the right medicine? Do you still need the direct voice of God? Is this required? How can these problems be eradicated completely? Simply see if you are actually able to comply with the Holy Spirit in deed. If there is suitable compliance, the Holy Spirit will do great work. If there is no suitable compliance but rather confusion, the Holy Spirit will not be in a position to help. "If you know your enemy and know yourself, you will always emerge victorious." Regardless of who originally spoke these words, they are most suitable for you. In short, you must first know yourselves before you may know your enemies, and finally you will be able to win every battle. You all must be able to do this. No matter what God asks of you, you need only give it your all. Hopefully you are able to show your loyalty to God before Him in the end, and as long as you can see God's gratified smile upon His throne, even if it is the time of your death, you should be able to laugh and smile as your eyes are closed. You must do your final duty for God during your time on earth. In the past, Peter was crucified upside down for God; however, you should satisfy God in the end, and exhaust all of your energy for God. What can a creature do for God? So you should give yourself to the mercy of God sooner rather than later. As long as God is happy and pleased, then let Him do whatever He wants. What right do men have to complain?

INTERPRETATION OF THE FORTY-SECOND UTTERANCE

I don't know whether people have seen any change in the utterance of today. Some people might have seen a little, but they don't dare to say for sure. Perhaps others haven't perceived anything. Why is there such a great difference between the twelfth and the fifteenth day of the month? Have you pondered this? What's your view? Have you grasped anything from all of God's utterances? What was the main work done between the second of April and the fifteenth of May? Why, today, are people clueless, as disoriented as if they'd been hit over the head with a club? Today, why are there no columns entitled "Scandals of the People of the Kingdom"? On the second and fourth of April, God did not point out man's state; likewise, in the several days after today He did not point out people's state—why is this so? There is surely a puzzle about this—why was there a 180-degree turn? Let's first talk a little about why God spoke thus. Let us look at God's first words, in which He wasted no time in saying "As soon as the new work begins." The sentence gives you the first inkling that God's work has entered a new beginning, that He has once more begun new work. This shows that chastisement is drawing to a close; it can be said that the peak of chastisement has already been entered, and so people must make the most of their time to complete the work of this era of chastisement, to avoid falling behind, or losing their balance. This is all the work of man, and it requires that man do his utmost to cooperate, and when chastisement is entirely sent away, God begins to embark upon the next part of His work, for God says, "... I have continued to carry out My work among man.... At this moment, My heart is filled with great delight, for I have gained a portion of people, and so My 'business' is no longer in a slump, it is no longer empty words." In times past, people saw God's pressing will in His words—there is no falsehood in this—and today God does His work with greater speed. To man, this does not seem to entirely accord with God's requirements—but to God, His work has already finished. Because people's thoughts are too convoluted, their view of things is often overly complicated. Because people are too demanding of people, but God does not make so great demands of man, it shows how great the discrepancy between God and man is. People's conceptions are laid bare in all that God does. It's not

that God makes great demands of people and people are incapable of attaining them, but that people make great demands of God and God is unable to achieve them. Because, following treatment, there exist sequelae in mankind, who has been corrupted by Satan for several thousand years, people have always made such “high” demands of God, and are not in the least bit lenient, deeply afraid that God is not pleased. Thus, in many things, when people are not up to the task, they are enduring self-chastisement, and bearing the consequences of their own actions, and it is sheer suffering. Of the hardship endured by people, over 99% is disdained by God. To put it bluntly, no one has truly suffered for God. They all bear the consequences of their own actions—and this step of chastisement, of course, is no exception, it is a bitter cup brewed by man, which he lifts to drink himself. Because God has not revealed the original purpose of His chastisement, though there is a portion of people who are cursed, this does not represent chastisement. A portion of people are blessed, but this does not mean that they will be blessed in the future. To people, it seems that God is a God who does not keep His word. Don't worry. These might be a little over the top, but do not be negative; what I speak of bears some relation to the suffering of man, yet I think you must build a good relationship with God. You should give Him more “gifts,” that'll definitely make Him happy. I trust that God loves those who give Him “gifts.” What do you say, are these words correct?

As of now, how much of your prospects have you put aside? God's work will soon finish—so you must have put aside more or less all of your prospects, yes? You may as well examine yourselves: You always love to stand up high, blowing your own horn and parading yourselves—what is this? Today, I still don't know what people's prospects are. If people really live engulfed by the sea of affliction, when they live amid the refinement of hardship, or else under the threat of various implements of torture, or live at the time of rejection by all people and looking up into the sky and sighing deeply, in their thoughts at such times they may, perhaps, put aside their prospects. This is because people search for the Shangri-La amidst hopelessness, and no one in comfortable circumstances has ever abandoned their pursuit of a beautiful dream. This might be unrealistic, but I would that this is not what's in people's hearts. Do you still wish to be raptured alive? Do you still wish to change your form in the flesh? I don't know if you are of the same opinion, but I've always felt that this

is unrealistic—such thoughts seem too extravagant. People say things like this: Put aside your prospects, be more realistic. You ask that people dispense with thoughts of being blessed—but what about yourself? Do you negate people's ideas of being blessed and yourself seek blessings? You don't allow others to receive blessings but secretly think of them yourself—what does that make you? A con artist! When you act thus, does your conscience not stand accused? In your heart, do you not feel indebted? Are you not a fraudster? You dig out the words in the hearts of others, but say nothing of those in your own—what a worthless piece of trash you are! I wonder what you're thinking in your hearts when you speak—could you not be reproached by the Holy Spirit? Doesn't this unsettle your dignity? You really don't know what's good for you! It turns out you're all just like Mr. Nanguo—you're imposters. No wonder God put the "dedicate themselves" in "they are all willing to 'dedicate themselves'" in quotes. God knows man like the back of His hand, and no matter how artful man's deception—even if he doesn't give anything away, his face doesn't redden, his heart doesn't race—God's eyes are bright, so man has always had trouble escaping God's gaze. It is as if God has x-ray vision and can see man's internal organs, as if He can see through to what blood type people are without a test. Such is God's wisdom, and it cannot be imitated by man. As God says, "Why have I done so much work, yet there is no proof of it in people? Have I not put in enough effort?" Man's cooperation with God is too lacking, and it can be said that there is too much that is negative within man, and rarely do people have any positivity, only occasionally do they have a little, but it is too tainted. This shows just how much people love God; it is as if there is only a hundred millionth of love for God in their hearts, of which 50% is still tainted, which is why God says He gains no proof in man. It is precisely because of man's disobedience that the tone of God's utterances is so heartless and unfeeling. Though God does not speak of times gone by with man, people always want to reminisce, in order to show themselves before God, and they always want to talk of times gone by—yet God has never treated man's yesterday as today; instead, He approaches the people of today using today. This is the attitude of God, and in this, God has said these words clearly, to prevent people saying in the future that God is too unreasonable, for God does not do unconscionable things, but tells people of the true face of the facts, lest people cannot stand firm—for man, after all, is

weak. Having heard these words, how about it: Are you willing to listen and submit, and give no more thought to it?

The above is off topic, it matters not whether it is talked of or not. I hope you don't take exception, because God does this work of words, and He likes to chat about everything under the sun. But I hope you still give them a read, and do not ignore these words, OK? Would you do that? It was just said that in today's words God has revealed new information: The method by which God works is about to change. As such, it would be better to focus on this hot topic. It can be said that all of today's utterances prophesy future matters, they are God making arrangements for the next step of His work. God has pretty much finished His work in the people of the church, after which He shall employ rage to appear before all people. As God says, "I shall make the people on earth acknowledge My doings, and before the 'judgment seat,' My deeds shall be proven, so that they are acknowledged among people across the earth, who shall yield." Did you see anything in these words? In this is the summary of God's next part of work. First, God shall make all the guard dogs who wield political power sincerely convinced and step back from the stage of history themselves, to never again fight for status or scheme and intrigue. This work must be carried out through God raising up various disasters on earth. But God will not appear; because, at this time, the nation of the great red dragon shall still be a land of filth, God will not appear, but will merely emerge through chastisement. Such is the righteous disposition of God, and no one can escape it. During this time, all that inhabits the nation of the great red dragon will suffer calamity, which naturally also includes the kingdom on earth (the church). This is the very time when the facts come forth, and so it is experienced by all people, and no one can escape. This has been predestined by God. It is precisely because of this step of work that God says, "Now is the time to make the most of one's talents." Because, in the future, there will be no church on earth, and due to the advent of catastrophe, people can't think of anything else, and it is difficult for them to enjoy God amidst catastrophe, thus, people are asked to love God with all their heart during this wonderful time, so that they don't miss the chance. When this fact passes, God has utterly defeated the great red dragon, and thus the work of testimony of the people of God has come to an end; afterward God will commence the next step of work, laying waste to the country of the great red dragon, and ultimately nailing people throughout the

universe upside down on the cross, after which He shall annihilate all mankind—these are the future steps of God’s work. Thus, you should pursue trying to love God in this peaceful environment. In the future you will have no more opportunities to love God, for people only have the opportunity to love God in the flesh; when they live in another world, no one will talk of loving God. Is this not the responsibility of a created being? And so how should you love God amidst your days of life? Have you ever thought of this? Are you waiting until after you die to love God? Is this not empty talk? Today, why do you not pursue loving God? Can loving God while busy be the true love for God? The reason why it is said that this step of God’s work shall soon come to an end is because God already has testimony before Satan; thus, there is no need for man to do anything, man is merely asked to pursue loving God in the years he is alive—this is what’s key. Because God’s requirements are not great, and, furthermore, because there is a burning anxiety in His heart, He has revealed a summary of the next step of work before this step of work has finished, which clearly shows how much time there is; if God were not anxious in His heart, would He speak these words so early? It is because time is short that God works in this way. It is hoped that you can love God with all your heart, with all your mind, and with all your strength, just as if you were protecting your own life. Is this not a life of the utmost meaning? Where else could you find the meaning of life? Would that not be so blind? Are you willing to love God? Is God worthy of man’s love? Are people worthy of man’s adoration? So what should you do? Love God boldly, without reservations—and see what God will do to you. See if He will slay you. In sum, the task of loving God is more important than copying and writing things down for God. You should give first place to what’s most important, so that your life has more meaning and is full of happiness, and then you should wait for God’s “sentence” for you. I wonder if your plan will include loving God—I would that everyone’s plans become that which is completed by God, and become reality.

INTERPRETATION OF THE FORTY-FOURTH AND FORTY-FIFTH UTTERANCES

Since God told man of the “love of God”—the most profound of all lessons—He focused on speaking of this topic in “the utterances of the sevenfold Spirit,” causing all people to try to know the emptiness of human life, and thus digging out the true love within them. And how much do those who exist in the present step love God? Do you know? There are no limits to the lesson of “loving God.” What of the knowledge of human life in all people? What is their attitude toward loving God? Are they willing or unwilling? Do they follow the great masses, or detest the flesh? These are all things that you should be clear about and understand. Is there really nothing within people? “I want man to truly love Me, but today, people still dilly-dally, unable to give their true love to Me. In their imagination, they believe that if they give their true love to Me, they’ll be left with nothing.” In these words, just what does “true love” really mean? Why does God still ask for people’s true love in this era when “all people love God”? Thus, God’s intention is to ask man to write the meaning of true love upon an answer sheet, and so, this is precisely the homework that God has laid out for man. As for this step of today, even though God does not make great demands of man, people have yet to attain God’s original requirements of man; in other words, they have yet to invest all their strength in loving God. Thus, amidst their unwillingness, God still makes His requirements of people, right up until this work has had an effect, and He is glorified in this work. Indeed, the work on earth is concluded by the love of God. Thus, only when God concludes His work does He indicate the most important work of all to man. If, at the time when His work ends, He gives man death, what would become of man, what would become of God, and what would become of Satan? Only when the love of man on earth is elicited can it be said that “God has conquered man.” If not, people would say that God bullies man, and God would thus be shamed. God would not be so stupid to bring His work to an end without a whisper. Thus, when the work is soon to finish, there arises the passion for the love of God, and the love of God becomes a hot topic. Of course, this love of God is not tainted by man, it is an unadulterated love, like a faithful wife’s love for her husband,

or the love of Peter. God does not want the love of Job and Paul, but the love of Jesus for Jehovah, the love between the Father and Son. “Only thinking of the Father, without consideration of personal loss or gain, loving only the Father, and none other, and asking for nothing else”—is man capable of this?

If we compare what Jesus did, He who was not of complete humanity, what do we think? How far have you gotten in your complete humanity? Are you capable of attaining a tenth of what Jesus did? Are you qualified to go to the cross for God? Can your love of God bring shame upon Satan? And how much of your love of man have you expelled? Has it been replaced with the love of God? Do you really endure all for the love of God? Have a think about Peter of times past, and have a look at you, who are of today—there really is a great discrepancy, you are unfit to stand before God. Within you, is there more love for God, or more love for the devil? This should be alternately placed on the left- and right-hand side of the scale, seeing which one is higher—how much love for God is really in you? Are you fit to die before God? The reason why Jesus was able to stand upon the cross was because His experiences on earth were sufficient to bring shame upon Satan, and only for that reason did God the Father boldly allow Him to complete that stage of work; it was because of the hardship He had suffered and His love of God. But you are not so qualified. Thus, you must continue experiencing, achieving having God, and nothing else, in your heart—can you accomplish this? From this can be seen how much you hate God, and how much you love God. It is not that God is too demanding toward man, but that man does not work hard. Is this what’s really going on? If not, how much that is lovable would you discover in God, and how much that is detestable would you find in yourself? You should give close consideration to these things. It is fair to say that only a few beneath the heavens love God—but can you be a pioneer, breaking the world record, and loving God? God asks nothing of man. Can’t man give Him face in this? Are you incapable of achieving even this? What else is there to say?

INTERPRETATION OF THE FORTY-SIXTH UTTERANCE

Among all these words, none are more unforgettable than those of today. God's words previously revealed the states of man or the mysteries of heaven, yet this utterance is unlike those of the past. It does not mock or poke fun, but is something completely unexpected: God sat down and calmly talked with people. What is His intention? What do you see when God says, "Today, I have begun new work above the universes. I have given the people on earth a new beginning, and asked them all to move out from My house. And because people always like to indulge themselves, I advise them to be self-aware, and to not always disturb My work"? And what is this "new beginning" that God speaks of? God has advised people to leave before, but God's intention then was to test their faith. So today, when He speaks with a different tone—is He being genuine or false? Before, people did not know the trials of which God spoke. It was only through the step of work of the service-doers that their eyes saw, and they personally experienced, God's trials. Thus, from that time onward, thanks to the example of Peter's hundreds of trials, people often made the mistake of believing that "It was the trial of God." Furthermore, in God's words the facts came but rarely. As such, people became more superstitious about God's trials, and so in all the words spoken by God, they never believed this to be the work of the facts carried out by God; instead, they believed that God, with nothing else to do, was specifically using words to test people. It was amidst such trials, which were hopeless and yet seemed to offer hope, that people followed, and so after God said "all who remain will likely suffer misfortune and little luck in the end," people still devoted their attention to following, and thus had no intention of leaving. People followed amid such illusions, and not one of them dared be sure that there was no hope—which is part of the proof of God's victory. God's viewpoint shows that He maneuvers everything to be in service to Him. People's illusions encourage them not to leave God, regardless of the time or place, and so during this step God uses people's imperfect motivations to make them bear the testimony for Him, which is the profound significance of when God says, "I have gained a portion of people." Satan uses man's motivations to cause disturbance, whereas God uses man's motivations to make him

serve—which is the true meaning of God’s words that “They imagine that they can wangle their way in, but when they hand Me their false entry passes, I cast them into the pit of fire there and then—and, seeing their own ‘painstaking efforts’ in flames, they lose hope.” God maneuvers all things to make them serve, and so He does not skirt the various opinions of man, but boldly tells people to leave; this is the wondrousness and wisdom of God’s work, combining honest words and the method into one, leaving people dizzy and disoriented. From this can be seen that God really is asking people to move out from His home, that this is not some sort of trial, and God takes this opportunity to say, “Yet I also tell people that when they fail to gain blessings, no one may complain about Me.” No one can grasp whether God’s words are genuine or false, yet God uses this opportunity to stabilize people, to strip them of their desire to leave. Thus, if one day they are cursed, they will have been forewarned by God’s words, just as people say that “The ugly words are the good ones.” Today, people’s love for God is earnest and sincere, and so in words that they couldn’t tell were genuine or false, they were conquered and came to love God, which is why God said “I have already accomplished My great work.” When God says “I hope they find their own path to survival, and I am powerless in this,” this is the reality of God’s utterance of all these words—yet people do not think so; instead, they have always followed without paying the slightest attention to God’s words. As such, when God says “in future, no longer will there be any words between us, no longer will we have anything to talk about, we will not interfere with each other, we will each go our own way,” these words are reality, and not in the least bit tainted. Whatever people think, such is the irrationality of God. God has already borne the testimony before Satan, and God said that He shall make all people not leave Him regardless of the time or place—and so this step of work has been completed, and God pays no heed to the complaints of man. Yet God has made this clear from the beginning, and so people are left over a barrel, forced to eat humble pie. The battle between God and Satan is entirely based on man. People have no control over themselves, they are well and truly puppets, while God and Satan are the ones who pull the strings from behind the scenes. When God uses people to bear testimony for Him, He does all He can think of, does everything possible, to use people to do service for Him, causing people to be manipulated by Satan, and, moreover, directed by God. And when the testimony that God wishes to be borne

has finished, He tosses people to one side and leaves them suffering, while God acts like He has nothing to do with them. When He again wishes to use people, He picks them up once more and puts them to use—and people have not the slightest awareness of this. They are merely like an ox or horse used as its master pleases, none of them have any control over themselves. This might sound a little sad, but regardless of whether or not people have any control over themselves, doing service to God is an honor, not something to get upset about. It is as if God ought to act in this way. Is being able to satisfy the Almighty's need not something to be proud of? So what do you think? Have you ever set your resolution to render service for God? Could it be you still wish to hold onto the right to search for your own freedom?

Regardless, all that God does is good, and worthy of emulation, and man and God are, after all, different. Upon this basis, you should love God with a human heart regardless of whether or not God has any regard for your love. God's words show that there is also great sadness within God's heart. It is only because of God's words that people are refined. Yet this work did, after all, happen yesterday—and so what exactly will God do next? To date, this remains a secret, and thus people are incapable of understanding or fathoming it, and can but sing in time to God's music. Nonetheless, all that God says is real, it all comes true—this is without doubt!

PART TWO

**THE WORDS OF
THE SON OF MAN INCARNATE
AS HE WALKED IN THE CHURCHES
(I, II, III, IV)**

INTRODUCTION

This portion of God's words contains a total of four sections; they were expressed by Christ between late 1992 and 2005. Most of them are based on the recordings from His sermons and fellowship while walking in the churches. The text has not undergone any modification, nor has Christ made any changes. The rest is comprised of writings from Christ's own pen. (When Christ writes it is done all in one go without pausing to think; it has never required the slightest modifications, and is entirely the expression of the Spirit. This cannot be doubted.) We have not arranged these separately, but instead included them in the original order in which they were expressed. This way we will be able to see God's steps of work from what He has said, and understand how He works during each phase. This order also brings greater benefit for mankind's understanding of the steps of God's work, and for knowing His wisdom.

The first eight chapters "The Path" of "The Words of the Son of Man Incarnate as He Walked in the Churches (I)" are a small portion of Christ's words as He stands as an equal among man. They almost seem bland, but they actually contain a sense of God's love and consideration for mankind. Prior to this God spoke from the perspective of the third heaven, so the distance between man and God became very great and people didn't dare to get close to God, much less request God's supply for their lives. So, in "The Path," God spoke to man as an equal and pointed out the direction of the way so that the relationship between man and God recovered its original state, man no longer doubted whether God was still employing a method of speaking, and there was no longer the specter of the trial of death. God descended from the third heaven to earth; man came in front of God's throne from the lake of fire and brimstone, throwing off the shadow of being service-doers, and officially accepted the baptism of God's words just like newborn calves. It was only this way that God was able to sit side by side with people and speak with them, and perform more life-sustaining work. The purpose of God humbling Himself as a person is to become closer to mankind, to reduce the distance between man and God, to gain people's recognition and trust, and to inspire their confidence to pursue life and follow God. In the end, the eight chapters of "The Path" are God's keys opening the doors of people's hearts; it is

His sugar-coated tablet. Only this way can people carefully listen to God's repeated teachings and reprimands. It could be said that it was only after then that God officially began the work of supply for life and expression of the truth in this current stage of work, and He continued to speak: "What Viewpoint Believers Ought to Hold" and "On the Steps of God's Work".... Does this manner not show God's wisdom and His earnest intentions? This is Christ's very first supply for life, so compared to the next few sections the truths are somewhat shallow. The principle behind this is very simple: God works according to mankind's needs. He doesn't act or speak blindly; only God fully understands mankind's needs, and it is only He that has the most consideration and love for man.

"Work and Entry" (1 through 10) are God's words entering into another new phase, so we have started out with these ten chapters and after that, gave rise to "The Words of the Son of Man Incarnate as He Walked in the Churches (II)." In that phase, God made more detailed requirements of His group of followers, which included knowledge regarding people's lifestyles, requirements of their caliber, and so on. And because those people had already firmly set their hearts on following God and no longer doubted God's identity and essence, He began to officially treat those who followed Him as His own family and shared with them in fellowship the inside truth regarding God's work from the creation of the world until now. He also revealed the truth about the Bible, and even more, He allowed them to understand the true significance of God becoming flesh. People can better understand God's essence and the essence of His work from these words, and furthermore, they will realize that what people have gained through God's salvation has surpassed what was gained by the prophets and apostles throughout the ages. From every line of God's words, you can experience every bit of His wisdom as well as His meticulous love and care. While expressing these words, He also openly revealed to people their previous notions, errors, things they had never before imagined, and even their future paths one by one. Perhaps this is the narrow sense of love that people are able to experience! After all, God has already given to man what they need and what they have asked for—He has not held back and He has particularly not made demands.

A particular few chapters in this portion are His words regarding the Bible. This is because the Bible followed several thousand years of human history and people all treat it like God to the point that people

in the last days replace God with the Bible. This is something that God really hates. So in His spare time, He had to clarify the inside story and the origin of the Bible. Otherwise, the Bible would still be able to replace God's place in people's hearts and they could condemn and measure God's actions based on the words in the Bible. God's explanation of the essence, the construction, and the flaws of the Bible is absolutely not denying the existence of it, nor is it condemning the Bible. Rather, it is to provide a reasonable and appropriate explanation, to restore the original image of the Bible, and to correct the misunderstandings people have toward the Bible so that all people have a correct view of it, no longer worship it, and are no longer lost—they erroneously take their blind faith in the Bible as believing in and worshiping God, and they even do not dare to face its true background and its weak points. After everyone has a pure understanding of the Bible they will be able to cast it aside without hesitation and bravely accept God's new words. This is God's goal in these several chapters. The truth that God wants to tell people here is that no theory or fact can replace God's practical work or words, and there is nothing that can replace God's position. If people are not able to cast off the net of the Bible, they will never be able to come in front of God. If they want to come in front of God, they must first cleanse their hearts of anything that could replace Him—this way God will be satisfied. Although God only explains the Bible here, do not forget that there are many other erroneous things that people truly worship aside from the Bible, and the only things that they do not worship are those that truly come from God. God just uses the Bible as an example to remind everyone not to take the wrong path and not to go to extremes again and fall into confusion when they believe in God and accept His words.

The words that God provides go from shallow to deep. Therefore, what He says continues to deepen from people's external behaviors and actions to their corrupt dispositions, and from there it goes further to put the spotlight on the deepest recesses of people's souls—their nature. During the time that "The Words of the Son of Man Incarnate as He Walked in the Churches (III)" was expressed, God's utterances emphasize the essence and identity of man, and what a real man means—these deepest truths and essential questions regarding people's entry into life. Of course, thinking back to the truth God provides man with in "The Words of the Son of Man Incarnate as He Walked in the Churches (I)," by comparison, "The Words of the Son of

Man Incarnate as He Walked in the Churches (III)” is simply too profound. This section deals with people’s future path and how they can be perfected; it deals with mankind’s future destination as well as words on God and man entering into rest together. (It could be said that to date, these are the words God has expressed to man regarding their nature, their mission, and their destination that are the easiest to understand.) God hopes that those who read these words are those who have come out from human notions and imaginations, and who are able to have a pure understanding of every word of His deep in their hearts. He hopes even more that all those who read these words can take His words as the truth, the way, and the life, and that they do not treat God lightly or deceive Him. If people read these words with an attitude of examining or studying God, then its entire significance is lost on them. Only those who pursue the truth, have set their hearts on following God, and are without a shred of doubt toward Him are qualified to accept these words.

“The Words of the Son of Man Incarnate as He Walked in the Churches (IV)” are another kind of divine words that follow after “God’s Utterances to the Entire Universe.” This section includes God’s exhortations, teachings, and revelations to all people in Christian denominations and sects, such as: “When You Behold the Spiritual Body of Jesus Will Be When God Has Made Anew Heaven and Earth,” “Those Incompatible With Christ Are Surely Opponents of God.” It also includes the most specific requirements that God has for mankind, such as: “You Ought to Do Enough Good Deeds to Prepare for Your Destination,” “Three Admonitions,” “Transgressions Will Take Man to Hell.” Many aspects are spoken of such as revelations and judgments for all kinds of people and words on how to know God. It could be said that this section is the core of God’s judgment of mankind. What is most unforgettable is that when God was about to close the curtain on His work, He exposed what is in people’s bones—betrayal. His goal is to have people know this fact in the end and to burn it into the deepest parts of their hearts: It doesn’t matter how long you have been His follower—your nature is still to betray God. That is, it is in people’s nature to betray God because people do not have absolute maturity in their lives, they only have relative changes in disposition. Although these two chapters, “Betrayal (1)” and “Betrayal (2),” deliver a blow to people, they truly are God’s most loyal and benevolent warnings to people. At the very least, when people are

complacent and self-conceited, after reading these two chapters, their own evilness will be restrained and they will calm down. Through these two chapters God reminds all people that no matter how mature your life is, how deep your experience is, how great your confidence is, and no matter where you were born and where you are going, your nature of betraying God can come out at any time and any place. What God wants to tell each and every person is this: Betrayal of God is human nature. Of course God's intention in expressing these two chapters is not to find excuses to eliminate or condemn mankind, but it is to make them more aware of their own nature and thus very carefully live in front of God at all times to obtain His guidance, avoiding losing His presence and stepping onto the path of no return. These two chapters are an alarm bell for all those who follow God. Hopefully people may understand God's earnest intentions. After all, these words are all indisputable facts, so why does man haggle over when and how they were expressed by God? If God kept all of these things to Himself and did not say them but waited until people thought it was a suitable time, wouldn't it be too late? When would the most suitable time be?

In these four sections God uses multiple methods and perspectives. For example, sometimes He uses satire, and sometimes He uses the method of direct supply and teaching; sometimes He uses examples, and sometimes He uses harsh rebukes. Overall, there are all kinds of different methods, and the goal is to cater to people's various states and tastes. The perspective from which He speaks changes with the different methods or content of what He says. For example, sometimes He says, "I" or "Me," that is, He speaks to people from the perspective of God Himself. Sometimes He speaks from the third person, saying "God" is this or that, and there are other times that He speaks from the perspective of a human being. No matter what perspective He speaks from, it cannot change His essence. That is because no matter how He speaks, what He expresses is all God's own essence—it is all the truth, and it is what mankind needs.

**THE WORDS OF
THE SON OF MAN INCARNATE
AS HE WALKED IN THE CHURCHES
(I)**

THE PATH ... (1)

In their lifetime, no person knows what kind of setbacks they're going to encounter, nor do they know what kind of refinement they will be subject to. For some it's in their work, for some it's in their future prospects, for some it's in their family of origin, and for some it's in their marriage. But what's different from them is that today we, this group of people, are suffering for the word of God. That is, as someone who serves God, we have suffered setbacks on the path of believing in Him, and this is the path that all believers take and it is the road underneath all of our feet. It is from this point that we officially begin our course of believing in God, raise the curtain on our lives as human beings, and enter onto the right path of life. That is, it is when we enter onto the right path of God living alongside man, which normal people take. As someone who stands in front of God and serves Him, that is, someone who wears the robes of a priest in the temple, who has divine dignity and the authority and majesty of God, I make the following declaration to all people. To put it more clearly: The glorious countenance of God is My glory, His management plan is My core. I do not seek to gain a hundredfold in the world to come, but only to carry out God's will in this world so that He may enjoy one small fraction of His glory on the earth due to the meager efforts I put forth in the flesh. This is My only desire. In My opinion, this is My only spiritual sustenance; I believe that these should be the final words of someone who lives in the flesh and who is full of emotion. This is the path underneath My feet today. I believe that this outlook of Mine is My final words in the flesh, and I hope that people do not have other notions or thoughts of Me. Although I have given it My all, I have still been unable to satisfy the will of God in heaven. I am immeasurably sad—why is this the essence of the flesh? So, because of the things I have done in the past as well as the work of conquering God has carried out on Me, only now have I gained a deeper understanding of the essence of mankind. Only since then have I set the most basic standard for Myself: to only seek to carry out God's will, to give it My all, and to have nothing weighing on My conscience. I pay no mind to what requirements others who serve God have for themselves. In short, I have set My heart on carrying out His will. This is My confession as one of His creation who serves before Him—someone

who has been saved and beloved by God, and who has suffered His blows. This is the confession of someone who has been watched over, protected, loved, and greatly used by God. From now on, I will continue down this path until I have completed the important task entrusted to Me by God. But in My opinion, the end of the road is imminent because His work has been completed, and as of today people have done all that they are able to do.

Ever since mainland China entered into this stream of recovery, its local churches gradually developed, centered around the work of the Holy Spirit. God has worked unceasingly in these local churches because they have become the core of God in the fallen imperial family. Because God has established local churches in such a family, without a doubt He is overwhelmed with happiness—it is a joy that defies description. After establishing local churches in mainland China and spreading this good news to brothers and sisters in other local churches across the world, God was very excited—this was the first step of work that He wanted to do in mainland China. It could be said that this was the first act, that God has been able to begin the first step of His work in a place that is like a city of demons that is unassailable by any thing, by any man—is that not God’s great power? It’s clear that for the recovery of this work, countless brothers and sisters have been martyred, dying under the devils’ butcher knife. Mentioning this now brings great grief, but for the most part, the days of suffering have passed. Now I can work for God, and I have been able to make it to where I am today entirely because of God’s power. I have great admiration for those who God chose for martyrdom—they were able to carry out God’s will and sacrifice themselves for God. To speak frankly, if it weren’t for God’s grace and mercy, I would have collapsed in the mire long ago. Thanks be to God! I am willing to give all the glory to God, to allow Him to be at rest. Some people ask Me: “Because of Your position You shouldn’t die, so why is it that You’re happy when God mentions death?” I don’t give a direct answer; I just give a little smile and respond: “This is the path that I must pursue, that I absolutely must follow.” People don’t understand My response, but just give Me a surprised look. They’re a bit puzzled by Me. However, I believe that since this is the path that I have chosen and it is also the determination I have set in front of God, then no matter how great the difficulties are, I just work hard to continue down it. I think that this is a promise that should be upheld by someone who serves God. They cannot go back on their word one bit.

This is also a rule, a regulation that was put forth long ago, in the Age of Law, that someone who believes in God should understand. In My experience, My knowledge of God is not great and My practical experience is negligible, not even worth mentioning, so I can't speak to any lofty opinions. However, God's words must be upheld, and cannot be rebelled against. To tell the truth, My own practical experience is not great, but because God bears witness to Me and people always have blind faith in Me, what can I do? I can only consider Myself unlucky. However, I still hope that people rectify their viewpoints on loving God. Personally, I'm nothing, because I am also pursuing the way of faith in God, and the path that I am walking is no more than the path of belief in God. Someone who is good should not be an object of worship—they can only act as an exemplar to follow. I don't care what others do, but I declare to people that I also give the glory to God; I do not give the glory of the Spirit to the flesh. I hope that everyone can understand My feeling on this. It's not shirking My responsibility, but it's just the whole story. This is something that should be utterly clear, and going forward it won't need to be mentioned again.

Today, I received enlightenment from God. God's work on the earth is the work of salvation; it's unrelated to anything else. Some people may think otherwise, but I always feel that the Holy Spirit is just doing a stage of work of salvation, and no other work. This should be clear. It's not until now that the work the Holy Spirit has been doing in mainland China has become clear—why would God want to open up all paths and work in this place where demons are running rampant everywhere? It can be seen from this that the work God is doing is mainly the work of salvation. To be more precise, it's mainly the work of conquering. From the start the name of Jesus was called out. (Maybe some have not experienced it, but I say that this was a step of the work of the Holy Spirit.) This was in order to depart from the Jesus of the Age of Grace, so a portion of the people were selected in advance, and then later that selection was narrowed. After that, the name of Witness Lee was called out in mainland China—this was the Holy Spirit's second part of the recovery work in mainland China. This was the first step of work in which the Holy Spirit began to select people, which was to first round people up, wait for the shepherd to tend to them, and the name "Witness Lee" was used to perform that service. God personally did His work upon the witnessing of the name "the Powerful" and before that, it was in a preparatory stage. So, it doesn't matter if that was right or

wrong, and it is not the main issue within God's plan. After the witnessing of the name "the Powerful," God officially began to personally do His own work and after that, His deeds as God in the flesh officially began. Through the name "the Powerful Lord," He took control of all those who were rebellious and disobedient, and they began to take on the likeness of human beings, just like when someone enters their twenty-third or twenty-fourth year, they start to seem like an actual adult. That is, people had just begun to have a life of a normal human being, and through the step of service-doers, God's work naturally transitioned to the phase of performing divine work. It could be said that only this stage of work is the core of so much of His work and that it is the primary step in His work. People know themselves and hate themselves. They have reached a point where they are able to curse themselves, they are happy to give up their own lives and they have a faint sense of God's loveliness. It is on this foundation that they understand the true meaning of life. This is achieving God's will. God's work in mainland China is drawing to a close. God has been carrying out His preparations in this land of filth for several years, but people had never achieved the point they have reached now. This means that only now has God formally begun His own work. There's no need to go into detail about this; this need not be explained by humans. This stage of work is without a doubt done directly through God's divinity, but it is carried out through man. No one can deny this. It certainly is due to God's great power on earth that His work could reach the extent that it currently has in the people of this land of licentiousness. The fruit of this work could be taken anywhere to convince people. No one would dare to lightly pass judgment on this and deny it.

THE PATH ... (2)

Perhaps our brothers and sisters have a bit of an outline of the sequence, the steps, and the methods of God's work in mainland China, but I always feel it's better to have a recollection or a little summary for our brothers and sisters. I'm just using this opportunity to say a bit of what's on My heart; I'm not talking about anything outside of this work. I hope that the brothers and sisters can understand My mood, and I also humbly request that all those who read My words

understand and forgive My small stature, that My life experience is truly inadequate, and that I truly cannot keep My head high in front of God. However, I always feel that these are only objective reasons. In short, no matter what, no people, events, or things can hinder our fellowship in God's presence, and I hope that our brothers and sisters are able to work harder in front of God along with Me. I would like to offer up the following prayer: "Oh God! Please have mercy on us so that I and My brothers and sisters may struggle together under the dominion of our common ideals, be faithful to You until death, and never go back on it!" These words are the determination I set in front of God, but it could also be said that it's My own motto as a man of flesh who is used by God. I have shared this in fellowship with the brothers and sisters by My side many times, and I have given this to those alongside Me as a message. I don't know what people think of it, but no matter what, I believe that they not only have an aspect of subjective effort, but even more, they also contain an aspect of objective theory. Because of this, it's possible that some people have certain opinions, and you can take these words as your motto and see how great your drive for loving God will be. Some people will develop a certain notion when they read these words, and think: "How could such an everyday, normal thing to say give people a great drive to love God until death? And it has nothing to do with the topic of what we're discussing, 'The Path.'" I acknowledge that these words don't have a great deal of charm, but I have always thought that it can lead people onto the right track, and allow them to undergo all kinds of trials along the path of belief in God without losing heart or turning back. This is why I always treat this as My motto, and I hope that people can carefully think this over. However, My intention isn't to force everyone to accept My own views—this is just a suggestion. No matter what other people think of Me, I think that God will understand the inner dynamics of every single one of us. God is constantly working on every single one of us, and His work is tireless. This is because we were all born in the country of the great red dragon—this is why He works this way in us. Those who were born in the country of the great red dragon have the fortune to gain this kind of work of the Holy Spirit. As one of them, I greatly feel the dearness, respectability, as well as the loveliness of God. This is God caring for us. Such a backward, conservative, feudalistic, superstitious, and depraved empire of the proletariat gains this kind of work from God. From this, it's clear that we, this group of people in the final age,

are very blessed. I believe that all of the brothers and sisters whose spiritual eyes are opened to see this work will all weep tears of joy for this, and at that time, won't you express this to God by dancing with joy? Won't you offer up the song in your heart to God? At that time won't you show your resolve to God and make another plan before Him? I think that all of these are things that a proper believer in God should do. As human beings, I believe that every one of us should have some kind of expression in front of God. This is what a person who has feelings should do. Looking at the caliber of everyone among us as well as our birthplace, it shows how much humiliation God endured in order to come to our midst. Although we have some knowledge of God inside of us, based on what we do know, God is so great, so supreme, and so honorable, it is enough to know how great His suffering has been among mankind by comparison. But this is still a vague thing to say, and people can only treat it as words and doctrines. This is because those in our midst are too numb and dull-witted. I can only put more effort into explaining this issue to all those brothers and sisters who would accept it so that our spirits can be moved by the Spirit of God. May God open our spiritual eyes so that we may see the price God has paid, the effort He has made, and the energy He has expended for us.

As one of those in mainland China who has accepted the Spirit of God, I deeply feel that our caliber is truly lacking. (I hope that our brothers and sisters don't feel negative because of this—this is the reality of the situation.) In My practical life I have clearly seen that what we have and are is all so backward. In the major aspects, it's how we conduct ourselves in our lives and our relationship with God, and in the minor aspects, it's every single idea and thought. All of these are things that exist objectively and they are difficult to conceal with words or illusory things. So, when I say this most people nod their heads and acknowledge it, and they are convinced of it unless they are someone with lacking normal reason. That kind of person is unable to accept this kind of view of Mine. Perhaps I really don't know how to be courteous, and I am straightforwardly referring to that kind of person as a veritable beast. This is because that kind of person is lowest on the totem pole in the country of the great red dragon—they are like a pig or a dog. That kind of person is most lacking in caliber, and they are not worthy of coming in front of God. Perhaps it is that My words are too impudent. I represent the Spirit of God who is working in Me and curse this kind of beast-like, filthy creature, and I hope that My

brothers and sisters are not weakened by this. It is possible that we do not have this kind of person amongst us, but no matter what the truth is, I believe that this is how that kind of person should be dealt with. What do you think?

The several thousand years of the empire of the great red dragon has been depraved all the way until now, and because it has consistently resisted God, God has cursed this country and treated it with wrath, and after that He has meted out His chastisement. This country cursed by God has been subject to racial discrimination, and it is still in a state of backwardness. The country that we were born in is the gathering ground of many unclean spirits, and therefore they run rampant and seek dominance in this land. This has led to the sully of those who were born here. People's habits, customs, and ideas and concepts are backward and old-fashioned, so they form all sorts of notions about God which so far they have been unable to shake off. In particular, they act one way in front of God and act in another way behind His back, mistaking enshrining Satan for serving God. This is a display of being most backward. God has carried out so much work in mainland China and has spoken so many of His words, but people are yet utterly numb and indifferent. They are still doing their work as they previously did and they have absolutely no understanding of God's words. When God proclaimed that there was no future and no hope, a church that was alive with the heat of summer immediately fell into a cold winter. People's true selves were exposed in the light of day and their previous confidence, love, and strength all disappeared without a trace. And now, no one has recovered their vitality. They say with their words that they love God, and although they don't dare to complain in their hearts, no matter what they just do not have that love. What is that about? I think that our brothers and sisters will acknowledge this fact. May God enlighten us, so that we can all know His loveliness, love our God in the depths of our hearts, and express the love all of us have for God in different positions; may God bestow upon us unswerving hearts of sincere love for Him—this is what I hope for. Having said this, I feel a bit of sympathy for My brothers and sisters also living in this land of filth, so I have developed a hatred for the great red dragon. It hinders our love for God and entices our greediness for our future prospects. It tempts us to be negative, to resist God. It has been the great red dragon that has deceived us, corrupted us, and ravaged us until now, to the point that we are unable

to repay God's love with our hearts. We have the drive in our hearts but in spite of ourselves, we are powerless. All of us are its victims. For this reason, I hate it from My very core and I cannot wait to destroy it. However, when I think again, this would be to no avail and it would only bring trouble to God, so I come back to these words—I set My heart on carrying out His will—loving God. This is the path that I am taking—it is the path that I, one of His creations, should walk. It is how I should spend My life. These are words from My heart, and I hope that My brothers and sisters will gain some encouragement after reading these words so that My heart can gain some peace. For My goal is to carry out God's will and thus live out a life full of meaning and brilliance. In this, I will be able to die without regrets, with a heart full of gratification and comfort. Would you like to do that? Are you someone with that kind of resolution?

That God is able to work in those called the “Sick Man of East Asia” is His great power. It is His humility and hiddenness. Regardless of His harsh words or chastisement toward us, we should praise Him from the bottom of our hearts for His humility, and love Him until the very end for this. People who have been bound by Satan for several thousand years have continued to live under its influence and have not thrown it off. They have continued to bitterly grope and struggle. In the past they would burn incense, and bow to and enshrine Satan, and they were tightly bound to family and secular entanglements as well as social interactions. They were unable to throw them off. In this kind of dog-eat-dog society, where can anyone find a meaningful life? What people recount is a life of suffering, and fortunately, God has saved these innocent people, placing our lives under His care and His protection so that our lives are joyful and no longer full of worries. We have continued to live under His grace so far. Is this not God's blessing? How can anyone have the nerve to make extravagant demands of God? Has He given us so little? You still aren't satisfied? I think that the time has come for us to repay God's love. Although we are subject to no small amount of ridicule, slander, and persecution because we follow the path of belief in God, I believe this is a meaningful thing. It is a thing of glory, not shame, and no matter what, the blessings we enjoy are not paltry at all. In countless times of disappointment, God's words have brought comfort, and before we know it, sorrow has turned to joy. In countless times of need, God has brought blessings and we have been provided for through His words. In countless times of sickness,

God's words have brought life—we have been freed from danger, and turned from danger to safety. You have already enjoyed so many things such as these without realizing it. Could it possibly be that you do not remember?

THE PATH ... (3)

In My own life, I'm always willing to give Myself over to God entirely, body and mind. This way, there is no blame on My conscience and I can gain a little bit of peace. A person who pursues life must first give their heart over to God entirely. This is a precondition. I'd like for My brothers and sisters to pray with Me to God: "Oh God! May Your Spirit in heaven bestow grace upon people on the earth so that My heart may fully turn to You, that My Spirit may be moved by You, and that I may see Your loveliness in My heart and My Spirit, so that those on the earth are blessed to see Your beauty. God! May Your Spirit once again move our spirits so that our love is long-lasting and never changes!" What God does in all of us is to first test our hearts, and when we pour our hearts into Him, it is then that He begins to move our spirits. It is only in the spirit that one can see God's loveliness, supremacy, and greatness. This is the path of the Holy Spirit in human beings. Do you have this kind of life? Have you experienced a life of the Holy Spirit? Has your spirit been moved by God? Have you seen how the Holy Spirit works in people? Have you given over your heart to God entirely? When you fully give your heart to God, you are able to directly experience the life of the Holy Spirit, and His work can be continually revealed to you. At that time, you can become someone who is used by the Holy Spirit. Are you willing to become that kind of person? In My memory, when I was moved by the Holy Spirit and first gave My heart to God, I fell down in front of Him and cried out: "Oh God! It is You who has opened up My eyes so that I may understand Your salvation. I am willing to give My heart to You entirely, and all I ask is that Your will be done. All I wish is that My heart gain Your approval in Your presence, and to carry out Your will." That prayer is most unforgettable for Me; I was deeply moved, and I wept bitterly in front of God. That was My first successful prayer in God's presence as a person who has been saved, and it was My first aspiration. I was frequently moved by

the Holy Spirit after that. Have you had this kind of experience? How has the Holy Spirit worked in you? I think that people who seek to love God will all have this kind of experience, to greater or lesser degrees, but people forget about them. If someone says they haven't had this kind of experience, that proves that they have not yet been saved and are still under the domain of Satan. The work that the Holy Spirit carries out in everyone is the path of the Holy Spirit, and it is also the path of someone who believes in and seeks God. The first step of work that the Holy Spirit performs on people is that of moving their spirits. After that, they will begin to love God and pursue life; all of those on this path are within the stream of the Holy Spirit. These are not only the dynamics of God's work in mainland China, but also in the entire universe. He does this on all of mankind. If someone has not been moved even once, this shows that they are outside of this stream of recovery. I pray to God unceasingly in My heart that He may move all people, that everyone under the sun may be moved by Him and walk this path. Perhaps this is some minuscule request I have of God, but I believe that He will do this. I hope that all of My brothers and sisters will pray for this, that God's will may be done, and that His work may conclude soon so that His Spirit in heaven may be at rest. This is My own little hope.

I believe that since God can carry out His work in one city of demons, then He certainly is able to carry out His work in countless cities of demons across the universe. Those of us of the final age will certainly see the day of God's glory. This is called "following to the end will result in salvation." No one can replace God in this stage of His work—only God Himself can do it. This is because it is extraordinary; it is a stage of the work of conquering, and human beings cannot conquer other humans. It is only the words from God's own mouth and the things that He does personally that can conquer mankind. Out of the entire universe, God is using the country of the great red dragon as a testing ground. After this, He will begin this work everywhere else. That means that God will carry out even greater work throughout the universe, and all the people of the universe will receive God's work of conquest. People of every denomination and every sect must accept this stage of work. This is a path that must be taken—no one can escape it. Are you willing to accept this which is entrusted to you by God? I always feel that accepting something entrusted by the Holy Spirit is a glorious thing. The way I see it, this is the greatest trust that

God puts in mankind. I hope to have My brothers and sisters work hard alongside Me and accept this from God, so that God may be glorified throughout the entire universe, and our lives will not be in vain. We should do something for God, or we should make an oath. If someone believes in God but doesn't have an object of pursuit, then their life comes to naught, and when the time comes for them to die, they have only the blue sky and the dusty earth to look at. Is that a meaningful life? If you are able to meet God's requirements while you are living, is this not a beautiful thing? Why are you always seeking out trouble, and downcast? That way do you gain anything at all from God? And can God gain anything from you? Within the promise I have made with God, I simply give My heart to Him and do not fool Him with My words. I would not do something like that—I am only willing to comfort the God that I love with My heart, so that His Spirit in heaven may be comforted. The heart may be valuable but love is more precious. I am willing to give the most precious love in My heart to God so that what He enjoys is the most beautiful thing I have, that He may be fulfilled by the love that I offer up to Him. Are you willing to give your love to God for Him to enjoy? Are you willing to make this your own capital for survival? What I see from My experience is that the more love I give to God, the more I feel that I am living with joy, and I have boundless strength, I am willing to sacrifice My entire body and mind, and always feel that I cannot possibly love God enough. So is your love a negligible love, or is it infinite, immeasurable? If you truly want to love God, you will always have more love to give back to Him. If that's the case, what person and what thing can possibly stand in the way of your love for God?

God sees all of mankind's love as precious; He heaps even more of His blessings on all those who love Him. This is because man's love is so hard to come by, there is so little of it, and it almost can't be found. Throughout the universe, God has attempted to demand that people return love to Him, but through all the ages until now, those who have given genuine love back to God are few—they are small in number. As far as I remember, Peter was one, but he was personally guided by Jesus and it was only at the time of his death that he gave his full love to God, ending that life of his. Therefore, it's under these kinds of unfavorable conditions that God has narrowed the scope of His work in the universe, using the country of the great red dragon as a demonstration. He is focusing all of His energy and His efforts in one

place. This will have more favorable outcomes and will be more beneficial to His witness. It is under these two conditions that God moved His work of the entire universe to these people of the poorest caliber in mainland China and began His loving work of conquest so that after these people are able to love Him, He can carry out the next step of His work. This is God's plan. The fruit of His work will be greatest this way. The scope of His work is both centered and contained. It's clear how great of a price that God has paid and how much effort He has expended by carrying out His work in us, that our day has come. This is our blessing. So, what is not in line with human notions is that Westerners envy us for having been born in a nice place, but we all see ourselves as lowly and humble. Isn't this God uplifting us? The descendants of the great red dragon who have always been trampled upon are looked up to by Westerners—this is truly our blessing. When I think of this, I am overcome by the kindness of God, and by His dearness and closeness. From this it can be seen that what God does is all incompatible with human notions, and although all of these people are cursed, He is not constrained by the strictures of the law and He has intentionally centered His work around this piece of the earth. This is why I rejoice, why I feel immeasurably happy. As someone who takes a leading role in the work, just like the chief priests among the Israelites, I am able to directly carry out the work of the Spirit and directly serve the Spirit of God; this is My blessing. Who would dare to think of something like this? But today, this has unexpectedly come upon us. It truly is an enormous joy that merits our celebration. I hope that God continues to bless us and lift us up so that those of us in the dunghill may be made great use of by God, thus allowing us to repay His love.

Repaying God's love is the path that I am now taking, but I feel that this is not God's will, nor is it the path that I should be walking. God's will is for Me to be made great use of by Him—this is the path of the Holy Spirit. Perhaps I am mistaken. I think this is the path that I am taking since I established My resolve with God a long time ago. I am willing to have God guide Me so that I enter onto the path that I should be on as soon as possible, and satisfy God's will as soon as possible. No matter what others may think, I believe that carrying out God's will is of the utmost importance and it is the most important matter of My life. There is no one who can deprive Me of this right—this is My personal view, and perhaps there are some who can't understand it, but

I believe that I don't need to justify this to anyone. I will take the path I should take—once I recognize the path I should be on I will take it and will not retreat. Thus I come back to these words: I set My heart on carrying out God's will. I expect that My brothers and sisters would not be critical of Me! Overall, as I personally see it, other people can say what they like, but I feel that carrying out God's will is critical and I should not be subject to constraints around this. I cannot go wrong when I carry out His will, and doing this cannot be planned based on My own interests. I believe that God has seen inside of My heart! So how should you understand this? Are you willing to offer yourself up for God? Are you willing to be used by God? Is your own resolve to carry out the will of God? I hope that My brothers and sisters are all able to gain some amount of assistance from My words. Although My own view is too superficial, I still say what I can so that we can all have a heart-to-heart talk free of any barriers, so that God may remain amongst us forever. These are words from My heart. Alright! That's all for My heartfelt words for today. I hope that My brothers and sisters continue to work hard, and I hope that the Spirit of God always looks after us!

THE PATH ... (4)

That people are able to discover God's loveliness, to seek the way of loving God in this age, and that they are willing to accept the training of the kingdom of today—all of this is God's grace and even more, it's Him uplifting mankind. Whenever I think of this I strongly feel the loveliness of God. It is truly that God loves us. Otherwise, who would be able to discover His loveliness? It is only from this that I see that all of this work is personally done by God Himself, and people are guided and directed by God. I give thanks to God for this, and I'd like My brothers and sisters to join Me in praising God: "All glory be to You, the supreme God Himself! May Your glory multiply and be revealed in those of us who have been selected and obtained by You." I have gained enlightenment from God—before the ages God had already predestined us and wanted to gain us in the last days, thus allowing all things in the universe to see God's glory in its entirety through us. Thus, we are the crystallization of six thousand years of God's management plan; we are

the models, the specimens of God's work in the entire universe. Not until now have I discovered how much love God truly has for us, and that the work He does in us and the things that He says all surpass that of ages past a millionfold. Even in Israel and in Peter, God never personally did so much work and spoke so much. This shows that we, this group of people, truly are incredibly blessed—incomparably more blessed than the saints of times past. This is why God has always said people of the final age are blessed. No matter what others say, I believe that we are the ones who are most blessed by God. We should accept the blessings bestowed upon us by God; perhaps there are some who will complain to God, but I believe that blessings come from God and that proves that they are what we deserve. Even if others complain or are not happy with us, I always believe that no one can accept or take away the blessings God has given to us. Because God's work is carried out on us and He is speaking to us face to face—to us, not to others—God does whatever He wants to do, and if people are not convinced, isn't that just asking for trouble? Isn't that courting humiliation? Why would I say this? It's because I have deep experience with this. Just like the work God does on Me that only I can accept—can anyone else do it? I am fortunate that God entrusts Me with this—could someone else just indiscriminately do that? But I hope that My brothers and sisters can understand My heart. It's not to hold up My own credentials to boast to people, but it's to explain an issue. I am willing to give all glory to God and to have Him observe each and every one of our hearts so that our hearts are all purified in front of God. I would like to make a wish from the bottom of My heart: I hope to be completely obtained by God, to become a pure virgin who is sacrificed upon the altar, and even more to have the obedience of a lamb, appearing among all of mankind as a holy spiritual body. This is My promise, the oath I have set forth in front of God. I am willing to fulfill it and repay God's love through this. Are you willing to do this? I believe that this promise of Mine will invigorate more younger brothers and sisters, and bring more young people hope. I feel that it seems that God places special emphasis on young people. Perhaps it's My own bias, but I always feel that young people have hope for their future; it seems that God does extra work in young people. Although they are lacking in insight and wisdom and they are all overly exuberant and hot-headed just like a newborn calf, I believe that the youth are not entirely without their merits. You can see the innocence of youth in

them and they are easy to accept new things. Although young people do tend toward arrogance, fierceness, and impulsivity, these things do not impact their ability to receive new light. This is because young people generally don't hold fast to outmoded things. That's why I see limitless promise in young people, and their vitality; it is from this that I have a tender feeling for them. Although I don't have any dislike for the older brothers and sisters, I'm also not interested in them. I do, however, sincerely apologize to the older brothers and sisters. Perhaps what I've said is out of line or is inconsiderate, but I hope that all of you can forgive My recklessness, because I am too young and do not place too much emphasis on My manner of speaking. However, to tell the truth, the older brothers and sisters do, after all, have their functions that they should perform—they are not at all useless. This is because they have experience in dealing with affairs, they are steady in how they handle things, and they do not make as many mistakes. Aren't these their strengths? I'd like for all of us to say before God: "Oh God! May we all fulfill our own functions in our different positions, and may we all do our very best for Your will!" I believe this must be God's will!

From what I have seen in My experience, many who have openly resisted this stream, that is, many who have directly resisted God's Spirit, have been older people. The religious notions that these people hold are very strong and they compare old-fashioned things to God's words in every aspect. They always apply things they accepted in the past to God's words. Are they not absurd? Can someone like that do God's work? Can God use that kind of person for His work? The Holy Spirit has a method for any given day of His work; if people cling to old-fashioned things, there will come a day when they are pushed off the stage of history. At each stage of His work, God always uses new people. If one were to lecture others with obsolete things, wouldn't this just be ruining people? Wouldn't this be holding up His work? So when can God's work be completed? Maybe there are some who have some notions about what I've just said. Maybe they won't be convinced. However, I hope that you are not worried; many things such as this will happen in the near future, and this can only be elucidated through the facts. We may as well go visit some important personages, some prestigious pastors or Bible expositors and preach this stream to them. At first, they'll surely not openly resist, but they'll pull out the Bible to compete with you. They'll have you recount the Book of Isaiah and the Book of Daniel, and they'll even have you explain the Book of

Revelation. And if you can't speak to it, they'll reject you, and call you a false Christ, say that you are spreading a way of absurdity. After an hour they'll make false accusations against you to the point that you are breathless. Isn't this open resistance? But that's just the beginning. They cannot impede the next step of God's work, and before long, the Holy Spirit will force them to accept it. This is the general trend; it is something that humans cannot do and something that people cannot even imagine. I believe that God's work will spread unimpeded throughout the universe. This is God's will, and no one can stop it. May God enlighten us and make us accept more new light and not interrupt God's management in this matter. May God have mercy on us so that we are all able to see the arrival of His day of glory. When God is glorified across the entire universe will also be the time that we gain glory alongside Him. It seems that will also be the time that I will part from those who walk with Me. I hope that My brothers and sisters may raise their voices with Mine in a plea to God: May God's great work be completed soon so that we may see His day of glory during our lifetime. I still hope to achieve God's will within My lifetime, and I hope that God may continue to do His work in us and that there are never any hindrances. This is My eternal aspiration. May God always be among us and may His love build bridges between us so that the friendship between us becomes more precious. I hope that love creates further understanding between us and that love can bring us closer, remove any distance between us, and that the love between us may become deeper, broader, and sweeter. I believe that this has to be the will of My God, and I hope that My brothers and sisters may become more intimate with Me, and that we may all treasure the brief days we have together and they can serve as beautiful memories for us.

There have been more steps of God's work in mainland China but they are not complicated at all. Thinking of all those steps, they are not without reason—they have all been completed by God Himself, and all people play a variety of roles within His work. Every act in this play is funny to people, and surprisingly everyone has a role in it. In every trial, people's performances are true to life, and each and every person is sketched very vividly and thoroughly with God's pen. Everyone has plenty that is exposed in the light of day. I'm not saying that God is poking fun at people through His work; there would be no sense in that. All of God's work has its purpose; He absolutely does not do anything that doesn't have significance or value. Everything that He does is to

perfect and obtain mankind. It is only from this that I have truly seen that God's heart is entirely for the good of man. Although it can be called a play, it can also be said that this play is an example of real life, but for the general director of the drama, God, people are all to cooperate to complete this work. But from another side, God obtains people through this and makes people love Him more. Isn't this His will? So I hope that no one has any concerns. Don't you know anything about God's will? I've said so much—I hope My brothers and sisters can all understand and don't misunderstand My heart. I believe that God absolutely will obtain you. Everyone walks a different path. I hope that the path under your feet is the one that is opened by God, and that you may all pray and say: "Oh God! May You obtain me so that my spirit may return to You." Are you ready to seek God's guidance in the depths of your spirit?

THE PATH ... (5)

It used to be that no one knew the Holy Spirit, and they particularly did not know what the path of the Holy Spirit is. That's why people always made fools of themselves in front of God. It can be said that nearly all of the people who believe in God do not know the Spirit, but just have a confused kind of belief. It's clear from this that people do not understand God, and even though they say they believe in Him, in terms of the essence of it, based on their actions they believe in themselves, not God. From My personal actual experience, I can see that God witnesses God in the flesh, and from the outside, all people are forced to acknowledge His witness, and it can just barely be said that they believe that the Spirit of God is completely without error. However, I say that what people believe in is not this person and it particularly is not God's Spirit, but they believe in their own feeling. Isn't that just believing in themselves? These words I say are all true. It's not labeling people, but I do need to clarify one thing—that people could be brought to this day, whether they have clarity or they are confused, this is all done by the Holy Spirit and it is not something that humans can dictate. This is an example of what I've mentioned before about the Holy Spirit forcing people's belief. This is the way that the Holy Spirit works, and it is one path that the Holy Spirit takes. No

matter whom people believe in in essence, the Holy Spirit forcefully gives people a type of feeling so that they believe in the God in their own heart. Isn't this the kind of belief that you have? Don't you feel that your belief in God is a strange thing? Don't you think that it's a strange thing that you are unable to escape from this stream? Haven't you put any effort into pondering this? Isn't this the greatest sign and wonder? Even if you've had the urge to escape many times, there's always a great life force that attracts you and makes you reluctant to walk away. And every time you encounter this you are always choked up and sobbing, and you don't know what to do. And there are some of you who try to leave, but when you try to go, it's like a knife to your heart, and it's as if your soul was taken from you by a ghost on earth so that your heart is restless and without peace. After that, you can't help but steel yourself and return to God.... Haven't you had this experience? I believe that the young brothers and sisters who are able to open up their hearts will say: "Yes! I've had so many of these experiences; I am so ashamed to think of them!" In My own daily life I am always happy to see My young brothers and sisters as My intimates because they are full of innocence—they are pure and so lovable. It's as if they are My very own companions. This is why I'm always looking for an opportunity to bring all of My intimates together, to talk about our ideals and our plans. May God's will be carried out in us so that we are all like flesh and blood, without barriers and without distance. May we all pray to God: "Oh God! If it is Your will, we plead with You to provide us with an appropriate environment so that we may all realize the wishes in our hearts. May You have mercy on those of us who are young and lacking in reason, so that we may exert every drop of strength in our hearts!" I believe that this must be God's will because long ago, I made the following supplication in front of God: "Father! We on earth call out to You at all times, and hope that Your will may be completed soon on earth. I am willing to seek Your will. May You do what You want to, and complete what You have entrusted to Me as soon as possible. As long as Your will can be accomplished as soon as possible, I am even willing for You to open up a new path among us. My only hope is that Your work can be completed soon. I believe that no rules can hold Your work back!" This is the work that God is doing now. Haven't you seen the path that the Holy Spirit is taking? When I encounter older brothers and sisters, there's always a feeling of oppression that I can't put My finger on. It's only when I'm with them that I can see that they reek of

society, and their religious notions, experiences with handling things, their ways of speaking, the words they use, etc., are all exasperating. It's as if they are full of wisdom and I always stay far away from them because personally, My philosophy of life is very lacking. When I am with them I always feel exhausted and overtaxed, and sometimes it becomes so serious, so oppressive that I can hardly breathe. So at these perilous times, God gives Me the best way out. Perhaps it's My own misconception. I only care about what benefits God; carrying out God's will is most important. I keep far away from these people, and if God requires Me to deal with them, then I obey. It's not at all that they are detestable, but it's that their "wisdom," notions, and philosophies of life are so irritating. I'm here to complete what God has entrusted Me with, not to learn from their experiences with handling affairs. I remember that God once told Me the following: "On the earth, seek the will of the Father and complete what He has entrusted You with. All else is irrelevant for You." When I think of this I feel a bit of peace. This is because I always feel that earthly matters are too complicated and that I can't wrap My head around them—I never know what to do. So I don't know how many times I've been so distraught for this and have hated mankind—why are people so complicated? What's wrong with being a little simpler? Trying to be clever—why bother? When I deal with people for the most part it's on the basis of God's commission for Me, and even though there have been a few times that this wasn't the case, who can possibly know what's hidden deep in My heart?

There have been many times I have advised the brothers and sisters who are with Me that they should believe in God from their own hearts and not protect their own interest, that they should be considerate of His will. I have cried bitterly in front of God many times—why are people inconsiderate of God's will? Could it be that God's work would just disappear without a trace for no reason at all? I don't know why, and it seems that it has become the riddle in My heart. Why is it that people never recognize the path of the Holy Spirit, but they always maintain improper interpersonal relationships? I am nauseated when I see people like this. They do not see the path of the Holy Spirit, but just pay attention to what people do. Can God's heart be satisfied this way? I am frequently saddened by this. It seems that this has become My burden to bear. The Holy Spirit is also concerned about this—don't you feel any blame in your heart? May God open up our spiritual eyes. As One who guides people to enter into the spirit, I

have prayed before God many times: "Oh Father! May I make Your will the core and seek Your will. May I be faithful to what You have entrusted Me with for You to obtain this group of people. May You bring us into a free world so that we may all get in touch with You with our spirits. May You awaken the spiritual feelings in our hearts!" I hope that God's will is completed, so I pray to Him without cease that His Spirit may continue to enlighten us and allow us all to take the path led by the Holy Spirit. This is because the path that I walk is the path of the Holy Spirit. Who else could walk that path in My stead? It is this that makes My burden even heavier. I feel as if I am about to fall over, but I believe that God certainly will not delay His work. Perhaps when what He has entrusted to Me is completed we will part ways. So maybe it is because of the effect of God's Spirit that I have always felt different from others. It is as if God wants to do some work, and now I still have not gained a grasp on it. However, I believe that no one on earth is better than My intimates, and I believe that My intimates will pray for Me in front of God. If so, I will be immeasurably grateful for this. I hope that My brothers and sisters may say with Me: "Oh God! May Your will be fully revealed in those of us in the final age so that we may be blessed with the life of the spirit, that we may see the deeds of the Spirit of God and His true face!" Once we have reached this step we will truly be living under the guidance of the Spirit, and only at that time will we be able to see God's true face. That is, people will be able to understand the true meaning of all of the truth. It is not understood or comprehended through human notions, but enlightenment occurs based on the will of God's Spirit. In its entirety, this is God Himself working without a bit of man's idea in it. This is His work plan for the actions He wants to reveal on earth, and it is His final piece of work on earth. Are you willing to participate in this work? Do you want to be a part of this work? Do you have the will to be perfected by the Holy Spirit and to enjoy the life of the spirit?

The crucial work right now is to go deeper from our original foundation. We must go deeper in the aspects of the truth, the vision, and our lives. However, I must first remind My brothers and sisters that in order to enter into this work, you must discard of your previous notions. That is, you must change your previous lifestyles, make a new plan, and turn over a new leaf. If you continue to uphold what has been precious to you in the past, the Holy Spirit will be unable to move in you; He will barely be able to sustain your life. If a person does not seek

or enter in, or make a plan, the Holy Spirit will fully abandon them. This is called one who is rejected by the age. I hope that My brothers and sisters can all understand My heart, and I also hope that more “new recruits” are able to stand up and work with God to complete this work together. I believe that God will bless us, and I also believe that God will bestow upon Me more and more intimates so that I may travel to the ends of the earth and we may have even more love between us. I am more convinced that God will expand His kingdom due to our efforts, and I hope that our hard work reaches unprecedented levels so that God may gain even more young people. May we all pray more for this and beseech God without cease so that our lives are lived in front of Him, and that we are intimate with God. May there be no barriers amongst us, and may we all swear this oath in front of God: “To work unitedly! Devotion until the end! Never part, to always be together!” May My brothers and sisters set this determination in front of God so that our hearts do not stray and our wills are unwavering! In order to achieve God’s will, I would like to say again: Work hard! Give it everything you have! God absolutely will bless us!

THE PATH ... (6)

It is because of God’s work that we have been brought into the present day. So, we are all the survivors in God’s management plan, and that we can be retained until the present day is a great uplifting from God. According to God’s plan, the country of the great red dragon should be destroyed, but I think that perhaps He has established another plan, or He wants to carry out another portion of His work. So until today I haven’t been able to explain it clearly—it’s as if it’s an unsolvable riddle. But overall, this group of ours has been predestined by God, and I continue to believe that God has other work in us. May we all beseech Heaven thus: “May Your will be accomplished and may You once again appear to us and not conceal Yourself so that we may see Your glory and Your countenance more clearly.” I always feel that the path that God guides us on doesn’t go straight up, but it’s a winding road that is full of potholes, and God says that the rockier the path is the more it can reveal our hearts of love, but not one of us can open up this kind of path. In My experience, I have walked many rocky,

treacherous paths and I have endured great suffering; at times I have even been utterly grief-stricken to the point that I wanted to cry out, but I have walked this path until this day. I believe that this is the path led by God, so I endure the torment of all the suffering and continue on. For this is what God has ordained, so who can escape it? I do not ask to receive any blessings; all I ask is that I am able to walk the path I ought to walk according to God's will. I do not seek to imitate others or walk the path that they walk—all I seek is that I may fulfill My devotion to walk My designated path until the end. I do not ask for the help of others; to be frank, I can't help anyone else either. It seems that I am terribly sensitive on this matter. I don't know what other people think. This is because I have always believed that however much an individual must suffer and however far they must walk on their path is ordained by God and that no one can really help anyone else. Perhaps a portion of our enthusiastic brothers and sisters may say that I am lacking in love. But this is just what I believe. People walk their paths relying on God's guidance, and I believe that most of My brothers and sisters will understand My heart. I also hope that God provides us with much greater enlightenment in this aspect so that our love may become purer and our friendship may become more precious. May we not be confused on this topic, but only become clearer so that our interpersonal relationships may be established on the basis of God's leadership.

God has worked in mainland China for a number of years, and He has paid a significant price in all people to finally get us to where we are today. I think that in order to guide everyone onto the right path, this work must begin where everyone is weakest—only this way can the first hurdle be overcome for it to continue to move forward. Isn't that better? The Chinese nation which has been corrupted for thousands of years has continued on until today. All sorts of viruses continue to expand and are spreading everywhere like the plague; just looking at people's relationships is enough to see how many viruses are in people. It's extremely difficult for God to develop His work in such a tightly closed and virus-infected area. People's personalities, habits, the way they do things, everything they express in their lives and their interpersonal relationships are all broken beyond belief and even their knowledge and their cultures have all been condemned by God. Not to mention the various experiences they learned from their families and society—these have all been judged in the eyes of God. This is because

those who live in this land have eaten too many viruses. It seems to be business as usual for people, and they think nothing of it. Therefore, the greater the corruption of the people in a place, the more improper their interpersonal relationships will be. There is infighting in human relationships—they plot against and slaughter each other as if that place were a man-eat-man city of demons. It is incredibly difficult to carry out God’s work in this kind of place that is so terrifying, where ghosts run rampant. When I deal with people, I always plead with God without cease. This is because I am always afraid of dealing with people, and I deeply fear that I will offend others’ “dignity” with My disposition. In My heart I always fear that these unclean spirits will act recklessly, so I always beseech God to protect Me. All sorts of improper relationships can be seen between these people among us. I see all of these things and there is hatred in My heart. That is because people are always doing the business of humans between them and they never take God into account. I hate these people’s actions deep in My bones. What can be seen in the people in mainland China is nothing but corrupt satanic dispositions, so in God’s work in these people, it’s nearly impossible to find any desirable parts in them; they are all the parts that the Holy Spirit works in, and it is only that the Holy Spirit moves people more, and works in them. It’s nearly impossible to utilize those people, that is, the work of being moved by the Holy Spirit coupled with people’s cooperation cannot be done. The Holy Spirit just slogs away to move people, but even so people are just numb and insensate and have no idea what it is that God is doing. So, God’s work in mainland China is comparable to His work of creating the world. He makes all men born again and changes everything about them because there’s no desirable part in these people. It’s so heartbreaking. I often make a sorrowful prayer for these people: “God, may Your great power be revealed in these people so that Your Spirit may greatly move them, and so that these numb and dull-witted sufferers may awaken, no longer sleep, and see the day of Your glory.” May we all pray in front of God and say: Oh God! May You once again take mercy on and care for us so that our hearts can fully turn to You and we are able to escape from this filthy land, stand up, and complete what You have entrusted us with. I hope that God may once again move us so that we may gain His enlightenment, and that He may have mercy on us so that our hearts are able to gradually turn to Him and He may gain us. This is the desire that we all share.

The path that we take is entirely ordained by God. Overall, I believe that I am certainly able to walk this path until the end, and this is because God always smiles upon Me, and it is as if God's hand is always guiding Me. So, it is not diluted by anything else in My heart—I am always preoccupied with God's work. I try My best to complete everything that God has entrusted to Me with devotion, and I absolutely do not interfere with tasks He has not allotted to Me, nor do I interfere with the work anyone else is doing. That's because I believe that every person must walk their own path without interfering with each other. This is how I see it. Perhaps this is because of My own personality, but I hope that My brothers and sisters understand and forgive Me because I never dare to go against the decrees of My Father. I do not dare to defy the will of Heaven. Could you possibly have forgotten that "the will of Heaven cannot be defied"? Maybe some people think that I'm too selfish, but I think that I have come particularly to do a part of the work of God's management. I have not come for interpersonal relationships. I simply can't learn how to have good relationships with other people. But I have God's guidance on what He has entrusted Me with, and I have the confidence and perseverance to do this work well. It's possible that I'm too selfish. I wish that everyone could take the initiative to feel God's selfless love and to cooperate with Him. Do not wait for the arrival of God's second majesty—that isn't good for anyone. I always think that I must do everything possible to do what I ought to in order to satisfy God. God has entrusted each individual with something different, and we should consider how to accomplish it. You should be aware of what the path you take actually is—it is imperative that you are clear on this. Since you are all willing to satisfy God, why don't you first give yourself over to Him? The first time I prayed to God, I gave My heart over to Him entirely. The people around Me—parents, sisters, brothers, or colleagues—they were pushed far into the back of My mind by My determination, and it was as if they didn't exist to Me at all. That was because My mind was always on God, His words, or His wisdom—these things were always front and center in My heart and they became the most precious thing in My heart. So for people who are full of life philosophies, I am an emotionless, cold-blooded creature. How I conduct Myself, how I do things, My every move—these all pierce their hearts. They cast strange glances at Me as if I had personally become an unsolvable riddle. People are secretly sizing Me up in their hearts—they

don't know what I'm going to do. How could I stop moving forward because of those people's every move? Maybe they're envious, or disgusted, or mocking—I still pray eagerly in front of God as if it were only He and I in the same world, and there was no one else. External forces are always closely oppressing Me, but the feeling of being moved by God also surges in Me. In this dilemma, I bowed down before God: “Oh God! I am never unwilling to work for Your will. In Your eyes I am honorable and regarded as fine gold, but I am unable to escape from the forces of darkness. I am willing to suffer for Your sake for a lifetime, I am willing to make Your work My own life's work; I beg You to give Me a proper place of rest to devote Myself to You. Oh God! I am willing to offer Myself up for You. You know well man's weakness, so why do You conceal Yourself from Me?” Right then I felt like I was a mountain lily releasing its fragrance in a gentle breeze, but no one knew it. Heaven was weeping and My heart kept crying as if I had even more pain in My heart. All forces and the siege of mankind were like a thunderbolt in a clear day. Who could understand My heart? So I came before God again and said: “Oh God! Is there no way to carry out Your work in this land of filth? Why is it that others are at ease in an environment that is supportive and free of persecution, yet cannot be considerate of Your heart? Even if I were to spread My wings, why is it that I cannot fly away? Do You not approve?” I spent several days weeping over this, but I always believed that God would comfort My sorrowful heart. From beginning to end, no one could understand My anxious mood. Perhaps it was a direct perception from God—I always have a fire under Me for His work and I barely have time to take a breath. Until this day I still pray: “Oh God! If it is Your will, may You lead Me to carry out even greater work of Yours so that it may expand throughout the entire universe, open up to every nation, every denomination in the world, so that My heart may gain a bit of peace, that I may live in the place of rest for You, and that I may work for You with no interference and I am able to quiet My heart to serve You for My lifetime.” This is the desire in My heart. Maybe My brothers and sisters will say that I'm arrogant, that I'm haughty. I acknowledge that because it's a fact—what young people possess is simply arrogance. So I speak the truth without contravening the facts. In Me you may see all the personalities of a young person, but you can also see where I'm different from other young people—that is My quietness and My calmness. I'm not making a topic out of this; I believe that God knows

Me better than I know Myself. These are words from My heart, and I hope that My brothers and sisters do not take offense. May we speak out the words in our hearts, look at each of our objects of pursuit, compare our hearts of love for God, listen to the words we whisper to God, sing out the most beautiful songs in our hearts, and express our feelings of pride so that our lives become more beautiful. Forget the past, and look toward our future. God will open up a path for us!

THE PATH ... (7)

All of us can see in our practical experiences that there are many times that God has personally opened up a path for us so that we are treading the path that is firmer, more realistic. This is because this path is the one that God opened up for us since the beginning of time and has been passed on to our generation after tens of thousands of years. So we are succeeding our predecessors who did not walk the path until its end; we are the ones who have been chosen by God to walk the last section of this road. Thus, it has been prepared particularly for us, and no matter if we receive blessings or suffer misfortune, no one else can walk this path. I add My own insight to this: Don't make plans to escape to any other place or find another route, longing for status, or setting up your own kingdom; these are all illusions. If you have some bias toward these words, I advise you not to become confused. It's best if you think it over, don't try to be too clever or fail to distinguish right and wrong. When God's plan is accomplished, you will regret that. That is to say, when the kingdom of God comes He will smash to pieces the nations of the earth, and at that time you will see that your own plans have also been obliterated and those who have been chastised are those who are smashed. At that time God will completely reveal His disposition. I figure that I should tell you about this since I am well aware of this matter so that in the future you don't complain about Me. That we have been able to walk this path until today was ordained by God, so don't think that you are something special or that you are unlucky—no one may make assertions regarding God's current work lest you are smashed to pieces. Light has come to Me through God's work, and no matter what, God will make this group of people complete and His work can never be changed—He is going to bring these people

to the end of the road and complete His work on earth. This is something that we should all understand. The majority of people are constantly forward-looking and insatiable; they all lack understanding of God's current anxious intention, so they all have thoughts of escape. They always want to go out into the wilderness to wander like a wild horse that has thrown off its reins, but it's rare that there are people who want to settle down in the good land of Canaan to seek the way of human life—when they've entered the land flowing with milk and honey, wouldn't they only think of enjoying it? To be frank, outside of the good land of Canaan everywhere is the wilderness. Even when people have entered the place of rest they are unable to uphold their duty; aren't they just harlots? If you have lost the opportunity for God to perfect you in that environment, it will be something that you repent for the rest of your days; you will feel immeasurably regretful. You will end up like Moses who just gazed at the land of Canaan but was unable to enjoy it, clenching empty fists and dying full of regrets—don't you think that is something shameful? Don't you think that being scoffed at by others is an embarrassing thing? Are you willing to be humiliated by others? Don't you have the heart to strive to do well for yourself? Aren't you willing to be an honorable and upstanding person who is perfected by God? Are you really someone who is lacking any resolution? You're not willing to take the other paths but you're also not willing to take the path that God has ordained for you? Do you dare to go against the will of Heaven? No matter how great your skill is, can you really offend Heaven? I believe that it's best for us to know ourselves well—just one little bit of God's word can change heaven and earth, so what is a scrawny little person in God's eyes?

Looking from My own experience, the more confrontational you are with God, the more God will show to you His majestic disposition, and the more severe will be the chastisement that He "serves" to you. The more you obey Him, the more He will love you and protect you. God's disposition is like a torture device: If you obey you will be safe and sound. If you do not obey but always want to be in the limelight and play tricks, His disposition will change on a dime. Just like the sun on a cloudy day, He will hide from you and show you the wrath. It is also like the weather in June, with clear skies for miles and blue waves rippling on the surface of the water, until the water suddenly gains momentum and formidable waves well up. Given this disposition of God, do you dare to behave wildly and willfully? Most brothers and

sisters have seen in their experiences that when the Holy Spirit works in the day they are full of confidence, but then God's Spirit suddenly forsakes them without them knowing when, leaving them restless and sleepless at night, casting about for the direction in which His Spirit disappeared. But no matter what they are unable to find out where His Spirit went; and He appears to them again without them knowing when, and just like when Peter suddenly saw his Lord Jesus again, he was ecstatic and seemed to cry out with wild joy. Can you possibly forget having experienced this after so many times? The Lord Jesus Christ, who became flesh, was nailed to the cross, and then was resurrected and ascended into heaven, is always hidden to you for a time, then appears to you for a time. He reveals Himself to you because of your righteousness, and He becomes angry and departs from you because of your sins, so why don't you entreat Him more? Didn't you know that since the Pentecost, the Lord Jesus Christ has another commission on earth? All you know is that it's a fact that the Lord Jesus Christ became flesh, came to the earth, and was nailed to the cross, but you have never been aware that the Jesus you believed in before entrusted the work to someone else long ago. His work was completed a long time ago, so the Spirit of the Lord Jesus Christ has come to the earth again in fleshly form to do another part of His work. I'd like to insert something here—despite the fact that you are currently in this stream, I dare to say that few of the people among you believe that this person is the One bestowed upon you by the Lord Jesus Christ. All you know is to enjoy Him but you do not acknowledge that God's Spirit has once again come to the earth, and you do not acknowledge that the God of today is the Jesus Christ from thousands of years ago. This is why I say that all of you are walking with your eyes closed. You just accept wherever you end up—you're not serious about it at all. It's for this reason that you believe in Jesus in word, but you dare to blatantly resist the One who is witnessed by God today. Are you not foolish? The God of today doesn't care about your mistakes; He doesn't condemn you. You say that you believe in Jesus, so would your Lord Jesus Christ be able to let you off? Do you think that God is the place for you to vent or to lie? When your Lord Jesus Christ once again reveals Himself, He will determine whether you are righteous or whether you are evil based on how you behave now. Most people end up with notions about what I refer to as "My brothers and sisters"; they believe that God's way of working will change. Aren't these people just courting death? Can God

witness Satan as God Himself? Aren't you just condemning God? Do you think that anyone can casually act as God Himself? If you really had knowledge, then you wouldn't develop notions. There's the following passage in the Bible: "him, for whom are all things, and by whom are all things, in bringing many sons to glory, he is our captain. ... for which cause he is not ashamed to call them brothers." Perhaps you know these words better than Me, and even can easily recite it by heart but you don't understand what it actually means; are you not believing in God with your eyes closed?

I believe that our generation is blessed to be able to take up the path unfinished by the people of previous generations, and to be able to behold the reappearance of God from several thousand years ago—God who is here among us, and also fills all things. You would never have thought that you could walk upon this path: Can you do it? This path is led directly by the Holy Spirit, it is led by the sevenfold intensified Spirit of the Lord Jesus Christ, and it is the path that has been opened up for you by the God of today. Even in your wildest dream you couldn't have imagined that the Jesus of several thousand years ago would appear once again before you. Do you not feel gratified? Who is able to come face-to-face with God? I often pray for our group to receive greater blessings from God that we might be favored by God and gained by Him, but there have also been countless times when I have shed bitter tears for us, asking that God enlighten us, and allow us to behold greater revelations. When I see that people are always trying to fool God and without resolve, considering the flesh or struggling for fame and fortune to take center stage, how could I not feel so pained in My heart? How can people be so senseless? Is it that what I do bears no fruit? If your children were all rebellious and were not filial to you, had no conscience, only cared for themselves, never had empathy for your feelings, and just kicked you out of the house after they grew up, how would you feel at that point? Wouldn't you be awash in tears and reminiscing about the great price you paid to raise them? This is why I've prayed to God countless times: "Dear God! Only You know whether or not I have any burden in Your work. In any areas where My actions are not in line with Your will, You discipline Me, perfect Me, and make Me aware. My only request of You is that You move these people more so that You may soon gain glory and these people may be obtained by You, and that Your work may achieve what Your will is and You may complete Your plan soon." God does not want to conquer people

through chastisement; He does not want to always lead people by the nose. He wants people to obey His words and work in a disciplined fashion, and through this satisfy His will. But people have no shame and they constantly rebel against Him. I believe that it is best for us to find the simplest way to satisfy Him, that is, to obey all of His arrangements, and if you can truly achieve this you will be perfected. Isn't this an easy, joyful thing? Take the path that you should take without paying any mind to what others say or thinking too much. Do you have your future and your fate in your own hands? You always run away and want to take a worldly path, but why can't you get out? Why is it that you waver at a crossroads for many years and then end up choosing this path once again? After wandering for many years, why is it that you have now returned to this house in spite of yourself? Is this just your own matter? For those of you in this stream, if you don't believe this, then just listen to Me say this: If you plan to leave, just wait and see if God allows you to, and see how the Holy Spirit moves you—experience it for yourself. To speak frankly, even if you suffer misfortune, you must suffer it in this stream, and if there is suffering, you must suffer here today and you cannot go elsewhere. Do you see it clearly? Where would you go? This is God's administrative decree. Do you think that it is meaningless for God to choose this group of people? In God's work today, He doesn't become angry easily, but if people want to disrupt His plan He can change His countenance in an instant and turn it from bright to cloudy. So, I advise you to settle down and submit to God's designs, allow Him to make you complete. This is the only way to be a smart person.

THE PATH ... (8)

When God comes to the earth to mingle with mankind, to live with them, it is not just for one or two days. Maybe in all this time people have more or less known God, and maybe they have gained significant insights of serving God, and are very seasoned in their belief in God. Whatever the case is, people pretty much understand God's disposition, and the expressions of all sorts of human dispositions are really varied. The way I see it, people's various expressions are adequate for God to use as specimens, and their mental activities are adequate for Him to

reference. Maybe this is one aspect in which mankind cooperates with God, it is mankind's unwitting cooperation with God, so that this performance directed by God is colorful and lifelike, very vivid. I am saying these things to My brothers and sisters as the general director of this play—every single one of us can speak to our thoughts and feelings after acting this out, and chat about how each of us experiences our lives within this play. We may as well have an entirely new kind of symposium to open up our hearts and talk about our performing arts, see how God guides each individual so that in the next rendition we are able to express a higher level of our art and each play out our own role to the greatest extent possible, not disappointing God. I hope that My brothers and sisters can take this seriously—no one can overlook it because playing a part well isn't something that can be achieved in one or two days. It requires that we experience life and go deeper into our real lives over the long term, and have practical experience of various types of lives. Only then can we go up on stage. I am full of hope for My brothers and sisters, and I believe that you are not disheartened or discouraged, and no matter what God does, you are like a pot of fire—you are never tepid and you can persist until the end, until God's work is fully revealed, and until the play that God directs comes to its final conclusion. I have no other requirements of you. All I hope for is that you can continue to hold on, that you are not anxious for results, that you cooperate with Me so that the work that I should do is done well, and that no one creates interruptions or disturbances. When this portion of the work is completed, God will reveal everything to you. After My work has been completed, I will present your credit in front of God to give account to Him. Isn't that better? We can help each other achieve our own aims. Isn't this a perfect solution for everyone? This is a difficult time that requires you to pay a price. Because I am currently the director, I hope that none of you are irritated. This is the work that I am doing. Perhaps there will be one day when I switch to a more appropriate "work unit" and I no longer make things difficult for you. I will show to you whatever you are willing to see, and I will also fulfill you in whatever you are willing to hear. But not now—this is the work for today and I cannot give free rein to your characters and allow you to do whatever you want to. That way, My work would not be easy to do. To be honest, that wouldn't bear any fruit and it wouldn't be beneficial for you. So now you need to "suffer hardships," and when the day comes that this stage of My work has been completed I will be free. I

will not bear such a heavy burden, and I will accede to whatever you ask from Me; as long as it is beneficial for your lives I will fulfill your requests. I have now taken up a heavy responsibility. I cannot go against the commands of God the Father, and I cannot disrupt the plans for My work. I cannot manage My personal affairs through My business affairs. I hope you can all understand and forgive Me because everything that I do is according to the intention of God the Father. I do whatever He has Me do no matter what He wants, and I am not willing to provoke His anger or His wrath. I only do what I should do. So on behalf of God the Father, I advise you to endure a little while longer. No one need worry. After I have completed what I need to do, you can do whatever you want and see whatever you like, but I must complete the work that I need to.

In this stage of work great faith and great love are required of us. We may stumble from the slightest carelessness because this stage of work is different from all the previous ones. What God is perfecting is mankind's faith—one cannot see or touch it. What God does is convert words to faith, to love, and to life. People must reach a point where they have endured hundreds of refinements and possess faith greater than Job's. They need to endure incredible suffering and all kinds of torture without departing from God at any time. When they are obedient until the death, and have great faith in God, then this stage of God's work is complete. It is this work that I have taken on, so I hope that My brothers and sisters are able to understand My difficulties and don't have any other requirements of Me. This is God the Father's requirement of Me and I cannot escape from this reality. I must do the work that I should do. All I hope is that you are not irrational, that you gain more insights and do not look at issues too simply. Your thinking is too childish, too naive. God's work isn't as simple as you might imagine, that He just does whatever He wants to do. If that were the case His plan would be ruined. Wouldn't you say so? I am doing the work of God. I'm not just doing odd jobs for people, doing whatever I feel like doing and personally arranging whether or not I do something. It's not that simple right now. I have been sent by the Father to act as the director—do you think that I arranged and chose this Myself? People's thinking always interrupts the work of God. So, after I work for a period of time, there are many requests from people that I have not been able to fulfill and people have all changed their minds about Me. You should all be clear about these ideas you have—I have no need to

point each of them out individually. I can do nothing but explain the work I do; My feelings aren't hurt by this at all. Once you've understood that, you can see it however you like. I won't raise any objections because this is how God works. I'm not obliged to explain all of it. I have just come to complete the work of words, to work and perform at the direction of words. I don't need to say much about the rest of it, and I'm not able to do anything else. I have explained everything I have to say. Whatever you think of it is fine, and it doesn't matter to Me. But I would still like to remind you that God's work is not as simple as you imagine it to be. The less in line it is with people's notions the deeper the significance is, and the more in line it is with people's notions, the less valuable it is, and without actual significance. Consider these words carefully—I only say this one thing about that, and you yourselves can analyze the rest. I will not do any explaining.

People imagine that God does things in a certain way, but over this last year or so, has what we have seen and experienced of God's work really been according to human notions? From the creation of the world until now, not a single person has been able to put their finger on the stages or the rules of God's work. If they could, why is it that those religious leaders don't recognize that God is currently working this way? Why is it that so few people understand the reality of today? From this we can see that no one understands God's work—people can only do things according to the guidance of His Spirit, but they cannot just rigidly apply rules to His work. If you take the image and the work of Jesus and compare it with God's current work, it is just like the Jewish people holding Jesus up to the idea of^[a] Jehovah. Isn't this suffering a loss? Even Jesus didn't know what God's work in the last days would be; all He knew was that what He needed to complete was the work of being crucified, so how could others know? How could they know what work God is going to do in the future? How could God disclose His plan to human beings, who have been occupied by Satan? Isn't that foolish? What God allows you to know and to understand is His will. He does not allow you to consider His future work. All we need to do is believe in God and do things according to His guidance, handle actual difficulties practically, not make things difficult for God or cause trouble for Him. We should just go do what we ought to do—as long as

Footnotes:

a. The original text omits "the idea of."

we can be within God's present work that's enough! This is the path that I am guiding you on. We should continue forward, and God will not mistreat a single one of us. In this last year of your marvelous experiences you have gained a great many things; I believe that you will not take it so hard. The path that I'm leading you on is My work, My responsibility, and it was ordained by God long ago so that we would be predestined to come this far, until today—that we have been able to do this is our great blessing, and although it has not been a smooth path, our friendship is everlasting, and it will be passed down through the ages. Whether they were cheers and laughter or sadness and tears, they all make up our beautiful memories! Maybe you should know that I do not have many days for My work. I have so many work projects, and I cannot accompany you often. I hope you can understand Me—because our original friendship is still the same. Maybe one day I will once again appear in front of you, and I hope that you don't make things difficult for Me. After all, I am different from you. I travel all around for My work, and I don't live My life just lollygagging in hotels. Regardless of how you are, I just do what I should do. I hope that the things we shared in the past may become the flower of our friendship.

It can be said that this path was opened up by Me, and whether bitter or sweet, I have led the way. That we have been able to continue to the present day has all been due to God's grace. There may be some who thank Me, and there may be some who complain against Me, but none of that is important. All I want to see is that what should be achieved in this group of people has been achieved. This should be celebrated. So, I do not bear a grudge against those who complain against Me; all I want is to complete My work as quickly as possible so that God's heart may be at rest soon. At that time I will not bear any heavy burden, and there will be no worries in God's heart. Are you willing to cooperate in a better way? Isn't doing God's work well a better aim for our struggles? It can really be said that we have undergone innumerable hardships and experienced all the joys and sorrows over this period of time, and overall, the performance of every single person has been almost passable. Perhaps in the future there will be more pleasant work that is required of you, but don't linger on thoughts of Me; just do what you should. What I need to do is almost there, and I hope that you will be loyal at all times and that you will not be nostalgic regarding My work. You should know that I have come only to complete one stage of work, certainly not to do all of God's

work. This is something that you need to understand. Don't have any other opinions about it. God's work requires more avenues in order to be complete; you cannot always rely on Me. Perhaps you saw long ago that what I am doing is just one portion of the work; it does not represent Jehovah or Jesus. God's work is divided into many stages, so don't be too rigid. While I'm working you must listen to Me. God's work has been different in every single age; it doesn't remain the same, and it's not just the same old song being sung. There is His work which is suitable in every stage and it changes with the ages. So since you have been born into this age, you must eat and drink of God's words and read His words. The day may come when My work changes and you must continue on according to what you should do. There can be no errors in God's work. No matter how the outside world changes, God cannot be wrong and His work cannot be wrong. It is merely that sometimes God's old work passes away and His new work begins; however, it cannot be said that because the new work has come the old work is wrong. That is a fallacy! God's work cannot be said to be right or wrong, it can only be said to be earlier or later. This is the guide for people's belief in God and it absolutely cannot be ignored.

WHAT VIEWPOINT BELIEVERS OUGHT TO HOLD

What is it that man has received since he first believed in God? What have you known about God? How much have you changed because of your belief in God? Now you all know that man's belief in God is not solely for salvation of the soul and welfare of the flesh, nor is it to enrich his life through love of God, and so on. As it stands, if you love God for the sake of welfare of the flesh or momentary pleasure, then even if, in the end, your love for God reaches its peak and you ask for nothing, this love you seek is still an impure love and not pleasing to God. Those who use love for God to enrich their dull lives and fill a void in their heart are those who seek to live in ease, not those who truly seek to love God. This kind of love is against one's will, a pursuit of emotional pleasure, and God does not need this kind of love. What kind, then, is a love such as yours? For what do you love God? How much true love do you have for God now? The love of most among you

is as previously mentioned. This kind of love can only maintain the status quo; it cannot attain eternal constancy, nor take root in man. This kind of love is that of a flower which bears no fruit after it has bloomed then withered. In other words, after you have loved God once in such a way and there is no one to lead you on the path ahead, then you will fall. If you can only love God in the times of loving God and you make no changes to your life disposition afterward, then you will continue to be shrouded by the influence of darkness, unable to escape, and still unable to break free from being manipulated and fooled by Satan. No such man can be fully gained by God; in the end, their spirit, soul, and body will still belong to Satan. This is unquestionable. All those who cannot be fully gained by God will return to their original place, that is, back to Satan, and they will go down to the lake that burns with fire and brimstone to accept the next step of punishment from God. Those gained by God are those who rebel against Satan and escape from its domain. Such men will be officially numbered among the people of the kingdom. This is how the people of the kingdom come to be. Are you willing to be this kind of person? Are you willing to be gained by God? Are you willing to escape from the domain of Satan and return to God? Do you now belong to Satan or are you numbered among the people of the kingdom? Such things should all be clear and require no further explanation.

In times past, many pursued with the ambition and notions of man and for the sake of the hopes of man. These matters will not be discussed now. The key is to find a way of practice that will enable each of you to maintain a normal condition before God and to gradually break free of the shackles of Satan's influence, so that you may be gained by God, and live out on earth what God asks of you. Only this can fulfill the desire of God. Many believe in God, yet know neither what it is that God desires nor what it is that Satan desires. They foolishly believe and blindly follow others, and so have never had a normal Christian life; they have no normal personal relationships, much less a normal relationship that man has with God. From this it can be seen that the troubles and faults of man, and other factors that can thwart the will of God are many. This is sufficient to prove that man has not set himself on the right track nor experienced real life. So what is it to set on the right track? To set on the right track means that you can quiet your heart before God at all times and commune naturally with God, gradually coming to know what is lacking in man and slowly

gaining a deeper knowledge of God. Through this, you will daily gain new seeing and enlightenment in your spirit; your longing grows, and you seek to enter into the truth. Every day there is new light and new understanding. Through this path, you gradually break free of the influence of Satan, and your life grows greater. A man such as this has set on the right track. Evaluate your own actual experiences and examine the path you have taken in your belief of God against the above. Are you one who is set on the right track? In what matters have you broken free from the shackles of Satan and from the influence of Satan? If you have yet to set yourself on the right track, your ties with Satan have yet to be severed. As such, can this pursuit of love for God result in a love that is authentic, dedicated, and pure? You say that your love for God is unwavering and heartfelt, yet you have not broken free of the shackles of Satan. Are you not making a fool of God? If you wish to attain a pure love for God, be fully gained by God, and become numbered among the people of the kingdom, then you must first set yourself on the right track.

ON THE STEPS OF GOD'S WORK

From the outside, it seems that the steps of God's work in this current stage have already been finished, and that mankind has already experienced the judgment, chastisement, smiting, and refinement of His words, and that they have undergone the steps such as the trial of service-doers, the refinement of the times of chastisement, the trial of death, the trial of the foils, and the times of^[a] loving God. Although people have undergone great suffering in each step they still have not understood God's will. Just like the trial of service-doers, what people gained from that, what they understood from it, and what result God wanted to achieve through that—people still remain unclear about these issues. It seems from the speed of God's work, that according to the current rate people absolutely cannot keep up. It can be seen from this that God is first revealing these steps of His work to mankind, and He doesn't necessarily need to get to a level that people can imagine in

Footnotes:

a. The original text omits "the times of."

any of the steps, but He is trying to use this to elucidate an issue. In order for God to perfect someone to be truly gained by Him, He must carry out the steps that were described above. The goal of doing this work is to have people see what steps God needs to carry out to perfect a group of people. So, looking from the outside, the steps of God's work have been completed, but in essence He has just officially begun perfecting mankind. This is something that people should see clearly—it is that the steps of His work have been completed, not that His work has been completed. But what people believe from their notions is that the steps of God's work have been revealed to mankind, and that is without a doubt that His work has been finished. This way of seeing things is utterly wrong. God's work is not in line with people's notions, it is a counterattack against people's notions at every turn, and the steps of His work are particularly out of line with people's notions; this shows God's wisdom. It can be seen from this that people's notions are disruptive at every turn, and all that people can imagine are things that God wants to strike back at. This is an insight from actual experience. People all think that God works so quickly, and they think that when they still don't have any understanding and are still befuddled and confused God's work has been finished without people knowing it. Every step of His work is this way. Most people believe that God is toying with people, but the intention behind the work that He does is not like that. His working method is through rumination, first working from a general level, then going into the details, and after that fully refining these details. This catches people by surprise. People all want to fool God, and they think that if they just get by they'll be able to get to a point where they can satisfy Him, but in reality, how could God possibly be satisfied because of mankind's attempts at getting by? God works through the method of taking people by surprise and catching them unawares in order to gain the greatest results and to have people better know His wisdom and better understand His righteousness, majesty, and His unoffendable disposition.

God has now officially begun to perfect people. In order to be made complete, people must undergo the revelation, judgment, and chastisement of God's words, and experience the trials and refinement of His words (such as the trial of service-doers). In addition, people must be able to withstand the trial of death. That is, someone who truly carries out God's will can emit praise from deep in their heart in the midst of God's judgment, chastisement, and trials, and is able to fully

obey God and forsake themselves, thus loving God with a heart of sincerity, single-mindedness, and purity; such is a complete person, and it is also the work that God wants to do, and is what God wants to accomplish. People cannot draw conclusions lightly about God's working methods, and they can only pursue entry into life. This is the foundation. Do not constantly scrutinize God's working methods; this will only hinder your future prospects. How much have you currently seen of His working methods? How obedient have you been? How much have you gained from each working method? Are you willing to be perfected by God? Are you ready to be a complete person? These are things that you should be completely clear on. They are things that you should enter into.

CORRUPT MAN CANNOT REPRESENT GOD

Man has been living under the shroud of the influence of darkness, shackled without release by the influence of Satan. And the disposition of man, after it has been processed by Satan, is becoming increasingly corrupt. In other words, man lives constantly with his corrupt satanic disposition, unable to truly love God. Hence, if man wishes to love God, he must be stripped of his self-rightness, self-importance, arrogance, conceit, and the likes of which belong to the disposition of Satan. Otherwise, the love of man is an impure love, entirely the love of Satan, and one which absolutely cannot receive the approval of God. If man is not directly perfected, dealt with, broken, pruned, disciplined, chastened, or refined by the Holy Spirit, then none can truly love God. If you say that a part of your disposition represents God and hence you can truly love God, then you are one who speaks words of arrogance and are a preposterous man. Such men are the archangel! The inborn nature of man cannot directly represent God. Man has to cast it off through the perfection of God, then care for and satisfy God's will and go through the work of the Holy Spirit, before his living out can be approved by God. No one who lives in the flesh can directly represent God unless he is a man used by the Holy Spirit. However, even such a person's disposition and what he lives out cannot be said to completely represent God; it can only be said that what he lives out is governed by the Holy Spirit. The disposition of such a man cannot represent God.

Though the disposition of man is ordained by God—this is unquestionable and can be considered a positive thing—it has been processed by Satan. That is why all of man's disposition is the disposition of Satan. A man might say that God, by disposition, is straight-forward in His work, and that he too behaves in this way; he too has this sort of character, and so he says that his disposition represents God. What kind of man is this? Can the corrupt satanic disposition represent God? Whoever declares that his disposition is representative of God blasphemes God, and it is an insult to the Holy Spirit! Looking at how the Holy Spirit works, the work of God on earth is solely to conquer, hence much of man's corrupt satanic disposition has not been cleansed. What man lives out is still the image of Satan. It is the goodness of man and represents the actions of man's flesh. More precisely, it represents Satan and absolutely cannot represent God. Even if a man already loves God to the extent that he is able to enjoy a life of heaven on earth, is able to make such statements as: "God! I cannot love You enough," and has reached the highest realm, you cannot say that he lives out God or represents God, for the substance of man is unlike that of God. Man can never live out God, much less become God. What man lives out as governed by the Holy Spirit is only in accordance with what God asks of man.

All the actions and deeds of Satan are shown through man. Now all the actions and deeds of man are an expression of Satan and hence cannot represent God. Man is the embodiment of Satan, and the disposition of man does not represent the disposition of God. Some men are of a good character; God may do some work through it and their work is governed by the Holy Spirit, yet their disposition cannot represent God. The work God does in them is just working with and expanding on what already exists within. Be it prophets from ages past or men used by God, none can directly represent Him. All men come to love God only under compulsion from their surroundings, and not one subjectively strives to cooperate. What are positive things? All that directly comes from God is positive. However, the disposition of man has been processed by Satan and cannot represent God. Only the love, will to suffer, righteousness, submission, humbleness, and hiddenness of God incarnate directly represent God. This is because when He came, He was without a sinful nature and came directly from God; He has not been processed by Satan. Jesus is only in the likeness of sinful flesh and does not represent sin; therefore, His actions, deeds, and words, until

that time prior to His accomplishment of the work through crucifixion (including the crucifixion) are all directly representative of God. This instance of Jesus is sufficient to prove that any man with a sinful nature cannot represent God, and the sin of man represents Satan. That is to say, sin does not represent God and God is sinless. Even the work done in man by the Holy Spirit can only be considered to have been governed by the Holy Spirit and cannot be said to be done by man on behalf of God. As far as man is concerned, neither his sin nor his disposition represents God. Looking at the work done in man by the Holy Spirit today and in the past, most was performed by the Holy Spirit. This is what allowed man to have living out. However, this is only one side, and very few are able to live out the truth after being dealt with and disciplined by the Holy Spirit. That is to say, only the work of the Holy Spirit is present and cooperation on the part of man is absent. Do you see this clearly now? So then, what should you do to diligently work in concert with the Holy Spirit and, in so doing, fulfill your duty?

END RELIGIOUS SERVICE

Since the beginning of His work in the entire universe, God has predestined many people to serve Him, including people from every walk of life. His purpose is to fulfill His own will and to ensure that His work on earth is brought to fruition. This is God's purpose in choosing people to serve Him. Every person who serves God must understand this will of God. Through this work of His, people are better able to see God's wisdom and God's almightiness, and to see the principles of His work on earth. God practically comes to earth to do His work and contact people so that they will know His deeds more clearly. Today, it is the privilege of you group of people to serve the practical God. This is a great blessing for you. God is truly raising you up. When God selects a person to serve Him, He always has His own principles. Serving God is not merely a matter of enthusiasm, as people imagine. Today a person can serve God in His presence, as you can see, because they are guided by God and have the work of the Holy Spirit; and because they are seekers after the truth. These are the minimum requirements for a servant of God.

Serving God is no simple task. Those whose corrupt disposition is

not changed can never serve God. If your disposition has not been judged and chastised by God's word, then your disposition still represents Satan. This is sufficient to prove that your service of God is out of your own good intention. It is service based on your satanic nature. You serve God with your natural character, and according to your personal preferences; what's more, you keep thinking that God loves whatever you like, and that God hates whatever you do not like, and your work is guided entirely by your own preferences. Can this be called serving God? Ultimately your life disposition will not be changed one iota. In fact, you will become more stubborn because you have been serving God, and it will make your corrupt disposition deeply ingrained. Inside yourself, you will develop doctrines of service to God based on nothing more than your own character, and the experience derived from your serving according to your own disposition. This is human experience and lessons. It is man's philosophy of life. People like this are among the Pharisees and the religious officials. If they never wake up and repent, then they will ultimately turn into the false Christs who will appear in the last days. They will be deceivers. The false Christs and deceivers that were spoken of shall come from this type of people. If those who serve God follow their character and act according to their own will, then they are in constant danger of being cast out. Those who apply their many years of experience to serving God to ensnare the hearts of people, lecture and control people, elevate themselves—and who never repent, never confess, never renounce the benefits of position—these people will fall down before God. They are people of the same type as Paul, conceited with and showing off their seniority. God will not perfect people like this. This kind of service interferes with the work of God. People love to cling to the old. They cling to the notions of the past, cling to things from the past. This is a great obstacle to their service. If you cannot throw them off, those things will throttle your whole life. God will not commend you, not in the slightest, not even if you run your legs off or break your back laboring, nor even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

As of today, God will formally perfect those who have no religious notions, who are ready to set aside their old selves, and who simply obey God, and perfect those who long for the word of God. These people should stand up and serve God. In God there is endless abundance and fathomless wisdom. His amazing work and precious

words are there for more people to enjoy. As it stands, these new things cannot be accepted by those with religious notions, those who assume seniority, and those who will not put their old selves aside. The Holy Spirit has no chance to perfect those people. If a person does not have the will to obey, and does not thirst for the word of God, then they will be unable to receive the new things. They will just become more and more rebellious, more and more crafty, and end up on the wrong track. In God's work now, He will raise up more people who truly love Him and who can accept the new light. And He will completely cut down the religious officials who flaunt their seniority. He does not want a single person who resists change. Do you want to be one of those people? Do you perform your service according to your own preferences, or do you do what God wants? This is something you must know for yourself. Are you one of the religious officials, or are you a newborn babe being made perfect by God? How much of your service is commended by the Holy Spirit? How much of it will God not even remember? After many years of service, how much difference have you made in your life? Are you clear about all these? If you have true faith, then you will cast aside your old religious notions, and serve God better in a new way. If you step up now, it is not too late. Old religious notions will strangle a person's life. The experience a person acquires will lead them away from God, to do things in their own way. If you do not give these things up, they will become a stumbling block to your growth in life. God has always perfected those who serve Him. He does not cast them out lightly. There is a future for you if you truly accept the judgment and chastisement of God's word, if you can put aside your old religious practices and doctrines, and avoid using old religious notions as the measure of God's word today. But if you cling to old things, if you still treasure them, then you cannot be saved. God will take no notice of people like that. If you really want to be made perfect, then you must resolve to completely abandon everything from before. Even if what was done before was right, even if it was God's work, you shall put it aside; you must not cling to it. Even if it was clearly the work of the Holy Spirit, done directly by the Holy Spirit, today you must put it aside. You must not hold onto it. This is what God demands. Everything must be renewed. In God's work and God's word, He makes no reference to the old things that went before, and He does not dig into old history. God is always new and never old. He does not cling even to His own words from the past. This shows that God does not follow any

doctrine. If you always cling tightly to the things of the past and rigidly apply them as formulas while God is no longer working in the ways He did before, then are your words and actions as a human not disruption? Have you not become an enemy of God? Are you willing to waste your entire life over these old things? These old things make you into a person who obstructs God's work. Is that the kind of person you want to be? If you truly do not want that, then quickly stop what you are doing and turn around; start all over again. God does not remember past service.

IN YOUR FAITH IN GOD YOU SHOULD OBEY GOD

Why do you believe in God? Most people are confounded by this question. They always have two entirely different viewpoints about the practical God and the God in heaven, which shows that they believe in God not in order to obey, but to receive certain benefits, or to escape the suffering of disaster. Only then are they somewhat obedient, but their obedience is conditional, it is for the sake of their own personal prospects, and forced upon them. So: why do you believe in God? If it is solely for the sake of your prospects, and your fate, then you'd best not believe. Belief such as this is self-deception, self-reassurance, and self-appreciation. If your faith is not built upon the foundation of obedience to God, then you will ultimately be punished as a result of opposing God. All those who do not seek obedience to God in their faith oppose God. God asks that people seek the truth, that they thirst for God's words, and eat and drink God's words, and put them into practice, so that they may achieve obedience to God. If your motivations are truly thus, then God will surely raise you up, and will surely be gracious toward you. No one can doubt this, and no one can change it. If your motivations are not for the sake of obedience to God, and you have other aims, then all that you say and do—your prayers before God, and even your every action—will be in opposition to God. You may be soft-spoken and mild-mannered, your every action and expression may look right, you may appear to be one who obeys, but when it comes to your motivations and your views about faith in God, everything you do is in opposition to God, and evil. People who appear as obedient as sheep,

but whose hearts harbor evil intentions, are wolves in sheep's clothing, they directly offend God, and God will not spare a single one of them. The Holy Spirit will reveal every one of them, so all can see that every one of those who are hypocritical will be surely detested and rejected by the Holy Spirit. Don't worry: God will deal with and resolve each of them in turn.

If you are unable to accept the new light of God, and cannot understand all that God does today, and do not seek it, or else doubt it, pass judgment on it, or study and analyze it, then you have no mind to obey. If, when the light of the here and now appears, you still treasure the light of yesterday and oppose God's new work, then you are nothing more than a joke, you are one of those who deliberately oppose God. Key to obeying God is appreciating the new light, and being able to accept it and put it into practice. Only this is true obedience. Those who do not have the will to thirst for God are incapable of being of a mind to obey God, and can only oppose God as a result of their satisfaction with the status quo. That man cannot obey God is because he is possessed by what came before. The things that came before have given people all manner of conceptions and illusions about God that have become the image of God in their minds. Thus, what they believe in are their own conceptions, and the standards of their own imagination. If you measure the God who does actual work today against the God of your own imagination, then your faith comes from Satan, and is according to your own preferences—and God does not want faith such as this. Regardless of how lofty their credentials, and regardless of their dedication—even if they have devoted a lifetime of efforts to His work, and have martyred themselves—God does not approve of any with faith such as this. He merely shows them a little grace, and allows them to enjoy it for a time. People such as this are incapable of putting the truth into practice, the Holy Spirit does not work within them, and God will eliminate each of them in turn. Regardless of whether they are old or young, those who do not obey God in their faith and have the wrong motivations, are those who oppose and interrupt, and such people will unquestionably be eliminated by God. Those who are without the slightest obedience to God, who merely acknowledge God's name, and have some sense of God's dearness and loveliness yet do not keep pace with the steps of the Holy Spirit, and do not obey the present work and words of the Holy Spirit—such people live amid God's grace, and will not be gained and made perfect by God. God makes people perfect

through their obedience, through their eating, drinking, and enjoying of God's words, and through the suffering and refinement in their lives. Only through faith such as this can people's dispositions change, only then can they possess the true knowledge of God. Not being satisfied with living amid God's graces, actively thirsting for the truth, and searching for the truth, and pursuing being gained by God—this is what it means to consciously obey God; this is precisely the kind of faith that God wants. People who do nothing more than enjoy God's graces cannot be made perfect, or changed, and their obedience, piety, and love and patience are all superficial. Those who only enjoy God's graces cannot truly know God, and even when they do know God, their knowledge is superficial, and they say things like God loves man, or God is compassionate toward man. This does not represent the life of man, and does not show that people truly know God. If, when God's words refine them, or when His trials come upon them, people are unable to obey God—if, instead, they become doubtful, and fall down—then they are not in the least bit obedient. Within them, there are many rules and restrictions about faith in God, old experiences that are the result of many years of faith, or various doctrines based upon the Bible. Could people such as this obey God? These people are full of human things—how could they obey God? They all obey according to their personal preferences—could God wish for obedience such as this? This isn't obeying God, but abiding by doctrine, it is satisfying and consoling yourself. If you say that this is obedience to God, do you not blaspheme against Him? You are an Egyptian Pharaoh, you commit evil, and you expressly engage in the work of opposing God—could God want service such as this? You'd best hurry up and repent and have some self-awareness. If not, you'd be better off going home: that would do more good for you than your service to God, you wouldn't interrupt and disturb, you'd know your place, and live well—and wouldn't that be better? That way you'd avoid opposing God and being punished!

ESTABLISHING A PROPER RELATIONSHIP WITH GOD IS VERY IMPORTANT

People believe in God, love God, and satisfy God by touching the Spirit of God with their heart, thereby obtaining His satisfaction; when engaging with God's words with their heart, they are therefore moved by the Spirit of God. If you wish to achieve a proper spiritual life and establish a proper relationship with God, you must first give your heart to Him, and quiet your heart before Him. Only after you have poured your whole heart into God can you gradually develop a proper spiritual life. If people do not give their heart to God in their belief in Him, if their heart is not in Him and they do not treat His burden as their own, then everything they do is cheating God, and it is all the behavior of religious people—this cannot receive God's praise. God cannot get anything from this kind of person; this kind of person can only serve as a foil to God's work, like a decoration in the house of God, taking up space, and is a good-for-nothing—God does not use this kind of person. In such a person, not only is there no opportunity for the work of the Holy Spirit, but even more, there isn't any value of perfection. This type of person is the real "walking dead." They have no components that can be used by the Holy Spirit—they have all been appropriated by Satan, corrupted to the extreme by Satan, and they are the object of God's elimination. Currently the Holy Spirit is not only using people by putting their virtues into play, but also perfecting and changing their shortcomings. If your heart can be poured into God and keep quiet before Him, then you will have the opportunity and the qualifications to be used by the Holy Spirit, to receive the enlightenment and illumination of the Holy Spirit, and even more, you will have the opportunity for the Holy Spirit to make up for your shortcomings. When you give your heart to God, you can enter more deeply into the positive aspect and be on a higher plane of insight; in the negative aspect, you will have more understanding of your own faults and shortcomings, you will be more eager to seek to satisfy God's will, and you will not be passive, and will actively enter in. This will mean that you are a correct person. On the premise that your heart is calm before God, the key to whether or not you receive praise from the Holy Spirit and whether or not you please God is whether you can actively enter in. When the Holy Spirit enlightens a person and uses a person, it never

makes him negative, but always makes him actively progress. Even though he has weaknesses, he is able to not live according to them, he is able to refrain from delaying his growth in life, and he is able to continue to seek to satisfy God's will. This is a standard which sufficiently proves that you have obtained the presence of the Holy Spirit. If a person is always negative, and even after being enlightened to know himself he is still negative and passive, unable to stand up and act in concert with God, then this type of person just receives the grace of God, but the Holy Spirit is not with him. When a person is negative, this means that his heart has not turned to God and his spirit has not been moved by God's Spirit. This should be recognized by all.

It can be seen from experience that one of the most important issues is quieting one's heart before God. It is an issue that concerns people's spiritual life, and the growth of their life. Only if your heart is at peace before God will your pursuit of the truth and of changes in your disposition bear fruit. Because you come burdened before God and you always feel that you are lacking too much, that there are many truths that you need to know, much reality that you need to experience, and that you should give every care to God's will—these things are always on your mind, and it is as if they are pressing down on you so hard that you can't breathe, and thus you feel heavy of heart (but not in a negative state). Only people such as this are qualified to accept the enlightenment of God's words and be moved by the Spirit of God. It is because of their burden, because they are heavy of heart, and, it can be said, because of the price they have paid and the torment they have suffered before God that they receive His enlightenment and illumination, for God does not give anyone special treatment. He is always fair in His treatment of people, but He is also not arbitrary in His provision to people, and does not give to them unconditionally. This is one aspect of His righteous disposition. In real life, most people have yet to attain this realm. At the very least, their heart has yet to completely turn to God, and thus there has still not been any great change in their life disposition. This is because they only live amid God's grace, and have yet to gain the work of the Holy Spirit. The criteria for God's use of people are as follows: Their heart turns to God, they are burdened by the words of God, they have a heart of yearning, and they have the resolve to seek the truth. Only people such as this can gain the work of the Holy Spirit and frequently gain enlightenment and illumination. The people God uses appear from the outside to be

irrational and seem to not have proper relationships with others, though they speak with propriety, don't speak carelessly, and can always keep a quiet heart before God. But it is just this kind of person who is sufficient to be used by the Holy Spirit. This "irrational" person God speaks of looks like they don't have proper relationships with others, and they don't have outward love or superficial practices, but when they are communicating spiritual things they can open their heart and selflessly provide others with the illumination and enlightenment they have acquired from their actual experience before God. This is how they express their love for God and satisfy God's will. When others are all slandering and ridiculing them, they are able to not be controlled by outside people, occurrences, or things, and can still be quiet before God. Such a person seems to have their own unique insights. Regardless of others, their heart never leaves God. When others are chatting cheerfully and humorously, their heart still remains before God, contemplating God's word or praying in silence to the God in their heart, seeking God's intentions. They never make the maintenance of their proper relationships with other people the main focus. Such a person seems to have no philosophy of life. On the outside, this person is lively, adorable, and innocent, but also possesses a sense of calmness. This is the likeness of a person God uses. Things like the philosophy of life or "normal reason" cannot get through to this type of person; this type of person has devoted his whole heart to God's word, and seems to only have God in his heart. This is the type of person who is what God refers to as a person "without reason," and is just the person that is used by God. The mark of a person who is being used by God is: No matter when or where, his heart is always before God, and no matter how dissolute others are, how much they indulge in lust, indulge in the flesh—his heart never leaves God, and he doesn't follow the crowd. Only this type of person is suited for God's use, and is exactly the one who is perfected by the Holy Spirit. If you are unable to reach this point, then you are not qualified to be gained by God, to be perfected by the Holy Spirit.

If you want to have a proper relationship with God, your heart must turn to God, and on this foundation, you will also have a proper relationship with other people. If you don't have a proper relationship with God, no matter what you do to maintain your relationships with other people, no matter how hard you work or how much energy you exert, it will still belong to a human philosophy of life. You are

maintaining your position among people through a human perspective and a human philosophy so that they will praise you. You do not establish proper relationships with people according to the word of God. If you don't focus on your relationships with people but maintain a proper relationship with God, if you are willing to give your heart to God and learn to obey Him, very naturally, your relationships with all people will become proper. This way, these relationships aren't established on the flesh, but on the foundation of God's love. There are almost no interactions based on the flesh, but in the spirit there is fellowship as well as love, comfort, and provision for one another. This is all done on the foundation of a heart that satisfies God. These relationships aren't maintained by relying on a human philosophy of life, but they are formed very naturally through the burden for God. They don't require human effort—they are practiced through the principles of the word of God. Are you willing to be considerate toward the will of God? Are you willing to be a person "without reason" before God? Are you willing to completely give your heart to God, and not consider your position among people? Of all the people you have contact with, with which of these do you have the best relationships? With which of these do you have the worst relationships? Are your relationships with people proper? Do you treat all people equally? Are your relationships with others maintained according to your philosophy of life, or are they built on the foundation of God's love? When one does not give his heart to God, his spirit becomes obtuse, it becomes numb and unconscious. This kind of person will never understand God's words and will never have a proper relationship with God; this kind of person will never change their disposition. Changing one's disposition is the process of one giving his heart completely to God, and of receiving enlightenment and illumination from the words of God. God's work can allow one to actively enter in, as well as enable him to get rid of his negative aspects after gaining knowledge. When you are able to give your heart to God, you will be able to perceive every subtle moving within your spirit, and you will know every enlightenment and illumination received from God. Hold onto this, and you will gradually enter into the path of being perfected by the Holy Spirit. The quieter your heart can be before God, the more sensitive and delicate your spirit will be, and the more your spirit will be able to perceive the moving of the Holy Spirit, and then your relationship with God will become more and more proper. A proper relationship between

people is established on the foundation of giving their heart to God; it is not achieved through human effort. Without God, relationships between people are merely relationships of the flesh. They are not proper, but are indulgent of lust—they are relationships that God detests, that He loathes. If you say that your spirit has been moved, but you always want to have fellowship with people who appeal to you, with whoever you think highly of, and if there is another seeker who does not appeal to you, who you hold a bias against and will not engage with, this is more proof that you are an emotional person and you do not have a proper relationship with God at all. You are attempting to deceive God and cover up your own ugliness. Even if you can share some understanding but you carry wrong intentions, everything you do is good only by human standards. God will not praise you—you are acting according to the flesh, not according to God's burden. If you are able to quiet your heart in front of God and have proper interactions with all those who love God, only then are you fit for God's use. This way, no matter how you associate with others, it will not be according to a life philosophy, but it will be living in front of God, considerate of His burden. How many people like this are there amongst you? Are your relationships with others really proper? On what foundation are they built? How many life philosophies are there within you? Have they been cast off? If your heart cannot completely turn to God, then you are not of God—you come from Satan, and in the end you will be returned to Satan. You are not worthy of being one of God's people. All of this requires your careful consideration.

A NORMAL SPIRITUAL LIFE LEADS PEOPLE ONTO THE RIGHT TRACK

You have only walked a very small portion of the path of a believer in God, and you've yet to enter onto the right track, so you're still far from achieving God's standard. Right now, your stature is not adequate to meet His demands. Due to your caliber as well as your innate corrupt nature, you always treat God's work carelessly and don't take it seriously. This is your greatest shortcoming. Furthermore, you are incapable of finding the path of the Holy Spirit. Most of you don't understand it and can't see it clearly. Moreover, most of you pay no

mind to this matter, and are even less serious about it. If you continue to behave like this and do not know the work of the Holy Spirit, then the path you take as a believer in God will be futile. This is because you don't do everything in your power to seek to fulfill God's will, and because you don't cooperate well with God. It's not that God hasn't worked on you, or that the Holy Spirit hasn't moved you. It's that you are so careless that you don't take the work of the Holy Spirit seriously. You must turn things around immediately and walk the path led by the Holy Spirit. This is the main topic for today. This "path led by the Holy Spirit" is that people gain enlightenment in their spirit, they have knowledge of God's word, they gain clarity on the path ahead of them, and they are able to enter into the truth step by step, and come to understand God more and more. The path led by the Holy Spirit is primarily that people have a clearer understanding of God's word, free of deviations and misconceptions, so that they may walk in it. In order to achieve this effect, you will need to work in harmony with God, find a correct path to put into practice, and walk the path led by the Holy Spirit. This concerns cooperation on man's part, that is, what you do to achieve God's requirements of you, and how you behave to enter onto the right track.

It sounds quite complicated to walk the path led by the Holy Spirit, but you'll find this process much simpler if the path of practice is crystal clear to you. The truth is that people are capable of achieving all that God demands of them. He does not push people beyond what they are capable of. In all situations, God seeks to resolve people's problems and settle their concerns. All of you must understand this; don't misunderstand God. The path of the Holy Spirit is using God's word to guide people. As mentioned before, you must give your heart to God. This is a prerequisite for walking the path led by the Holy Spirit. You must do this in order to enter onto the right track. How does one give their heart to God with intention? When you experience God and pray to Him in your daily life, you do it carelessly—you pray to God while you work. Can this be called giving your heart to God? You're thinking about household matters or affairs of the flesh; you are always of two minds. Can this be considered quieting your heart in the presence of God? This is because your heart is always fixated on external affairs, and is not able to turn to God. If you desire to truly make your heart at peace before God, you must deliberately do the work of cooperation. That is to say, every one of you must take time away from every person,

matter, and object for your personal spiritual devotionals, where you will be able to bring peace to your heart and quiet yourself before God. You should have your own individual devotional notes where you can record your knowledge of God's word and how your spirit has been moved, regardless of whether what you write down is profound or superficial. Quiet your heart before God with intention. If you can dedicate one or two hours to a true spiritual life during the day, then your life that day will feel enriched and your heart will be bright and clear. If you live this kind of spiritual life on a daily basis, then you will be able to give your heart to God more and more, your spirit will become stronger and stronger, you will become more capable of walking the path led by the Holy Spirit, and God will bestow more and more blessings upon you. The purpose of your spiritual life is to deliberately seek and gain the presence of the Holy Spirit. It is not to observe rules or conduct religious rituals, but to truly act in concert with God and discipline your body. This is what man should do, so you must give it your all in order to do this. The better your cooperation and the more effort you put forth, the more you will be able to turn your heart toward God, and the more you will quiet your heart before Him. Once you've reached a certain state, God will gain your heart completely. No one will be able to sway or capture your heart, and you will belong completely to God. If you walk this path, God's word will reveal itself to you at all times and enlighten you on everything you don't understand—this can all be achieved because of your cooperation. This is why God always says, "All who act in concert with Me, I will reward twice over." You must see this path clearly. If you wish to walk the right path, then you must do all that you can to satisfy God. You must do all that you can to attain a spiritual life. At the start, you may not be able to achieve much in this regard, but you must not allow yourself to regress or wallow in negativity—you must keep on working hard! The more you live a spiritual life, the more your heart will be occupied by the words of God, always concerned with these matters and always bearing this burden. After that, you can reveal your innermost truth to God through your spiritual life, tell Him what you want to do, what you've been thinking about, your understanding of and your own way of seeing God's word. Don't hold back anything, not even a little bit! Practice speaking the words within your heart to God, tell Him the truth, and don't hesitate to speak what's in your heart. The more you do this, the more you will feel God's loveliness, and your heart will be

pulled more and more toward God. When this happens, you will feel that God is dearer to you than anyone else. You will never leave God's side, no matter what. If you practice this kind of spiritual devotion on a daily basis and do not put it out of your mind, but treat it as your calling in life, then God's word will occupy your heart. This is what it means to be touched by the Holy Spirit. It will be as if your heart has always been possessed by God, as if there has always been love in your heart. No one can take that away from you. When this happens, God will truly live inside you and have a place within your heart.

PROMISES TO THOSE WHO HAVE BEEN PERFECTED

What is the path through which God perfects man? Which aspects are included? Are you willing to be perfected by God? Are you willing to accept the judgment and chastisement of God? What do you know of these questions? If you cannot speak of such knowledge, then this shows that you still know not of God's work and have not been enlightened at all by the Holy Spirit. Such kind of man cannot be perfected. They can only receive a small amount of grace to enjoy briefly and it cannot be maintained in the long term. If one merely enjoys God's grace, he cannot be perfected by God. Some may be satisfied with the peace and enjoyment of the flesh, a life of ease without adversity or misfortune, living in peace with their family without fights or quarrels. They may even believe this to be the blessing of God, but in truth, it is merely the grace of God. You cannot be satisfied merely with enjoying the grace of God. This kind of thinking is too vulgar. Even if you read the word of God daily, pray every day, and your spirit feels particular enjoyment and peace, yet in the end you cannot speak of any knowledge of God and His work or have no experience with such, and no matter how much of God's word you have eaten and drunk, if you merely feel peace and enjoyment in your spirit and that the word of God is sweet beyond compare, as if you cannot enjoy it enough, but you have no real experience with and no reality of the word of God, then what can you receive from such manner of faith in God? If you cannot live out the essence of God's word, your eating and drinking and prayers are entirely concerned with religion. Then

such kind of man cannot be perfected and cannot be gained by God. All those gained by God are those who pursue the truth. What God gains is not man's flesh nor his possessions, but the part within him that belongs to God. That is why I say that God perfects not the flesh of man but his heart, so that the heart of man may be gained by God. In other words, the essence of saying that God perfects man is that God perfects the heart of man so that it may turn to God and love Him.

The flesh of man is mortal. It serves no purpose for God to gain the flesh of man, for it is that which inevitably decays. It cannot receive the inheritance of God or His blessings. If God only gains the flesh of man and keeps man's flesh in this stream, man would be in this stream in name, but man's heart would belong to Satan. Then not only would man be unable to become the expression of God, he would instead become His burden. Thus God's choosing men would become meaningless. Those who will be perfected by God are those who will receive God's blessings and His inheritance. That is, they take in what God has and is, so that it becomes what they have within; they have all the words of God wrought into them; whatever the being of God, you are able to take it all in exactly as is, thereby living out the truth. This is the kind of man perfected by God and gained by God. Only such kind of man is eligible to inherit these blessings bestowed by God:

1. Receiving the whole of God's love.
2. Acting in accordance with the will of God in all things.
3. Receiving the guidance of God, living under the light of God, and being enlightened by God.
4. Living out the image loved by God on earth; loving God truly as Peter did, crucified for God and worthy to die in recompense for God's love; having the same glory as Peter.
5. Being beloved, respected, and admired by all on earth.
6. Overcoming all the bondage of death and Hades, giving no opportunity for Satan's work, being possessed by God, living within a fresh and lively spirit, and having no feeling of weariness.
7. Having an unspeakable sense of elation and excitement at all times throughout life, as if he has seen the coming of the day of God's glory.
8. Receiving glory with God, and having a countenance similar to God's beloved saints.
9. Becoming that which God loves on earth, that is, the beloved son of God.

10. Changing form and ascending with God to the third heaven, transcending the flesh.

Only those able to inherit the blessings of God are those perfected by God and gained by God. Have you gained anything? To what extent has God perfected you? God does not perfect man at random. There are conditions and apparent results that can be seen by man. It is not as man believes, that as long as he has faith in God, he can be perfected and gained by God, and can receive on earth the blessings and inheritance of God. Such matters are exceedingly difficult, and much more so when it comes to the changing of form. At present, that which you should primarily seek is to be perfected by God in all things, and to be perfected by God through all people, matters, and things that you are faced with, so that more of what God is will be incorporated into you. You must first receive the inheritance of God on earth before you are eligible to inherit more and greater blessings from God. All such things are that which you should seek and which you should first understand. The more you seek to be perfected by God in all things, the more you will be able to see the hand of God in all things, thereby actively seeking to enter into the being of God's word and the reality of His word through different perspectives and in different matters. You cannot be content with such negative states as merely not committing sins, or having no conceptions, no philosophy of life, and no human will. God perfects man in various ways, and it is possible in all matters for you to be perfected as a result. Not only can you be perfected in terms of the positive, but also of the negative, thereby enriching you. Every day there are opportunities to be perfected and time to be gained by God. After a period of such experience, you will be greatly changed. You will now naturally be able to gain insight into many things that you previously did not understand; without needing others to teach you, unknowingly, you will be enlightened by God, so that you have enlightenment in all things and all your experiences go into detail. God will guide you so that you veer not to either side. Then you will be set upon the path to perfection by Him.

Being perfected by God cannot be confined to perfection by eating and drinking God's word. This manner of experience is too one-sided and does not encompass enough; it only restricts man to a very small scope. In this case, man lacks much needed spiritual nourishment. If you wish to be perfected by God, you must learn to experience all things and be enlightened in all that you face. Whenever you are faced with

something, be it good or bad, you should benefit from it and it should not cause you to become passive. No matter what, you should be able to consider it by standing on the side of God, and not analyze or study it from the perspective of man (this is a deviation in your experience). If this is the manner of your experience, then your heart will be taken over by the burdens for your life; you will live constantly in the light of God's countenance and will not easily deviate in your practice. Such kind of man has great prospects. There are so many opportunities to be perfected by God. It all rests on whether you are ones who truly love God and whether you have the resolution to be perfected by God, be gained by God, and receive His blessings and inheritance. It will not do for you to only have resolution. You must have much knowledge, otherwise you will always deviate in your practice. God is willing to perfect each and every one of you. As it stands now, though most have already accepted the work of God for much time, they have limited themselves to merely basking in the grace of God and are only willing to receive some comfort of the flesh from Him. They are unwilling to receive more and higher revelations, showing that the heart of man is still always on the outside. Though the work of man, his service, and his heart of love for God have fewer impurities, as far as the essence of man within and his unenlightened thinking are concerned, man still constantly seeks the peace and enjoyment of the flesh, and cares not what the conditions for and purposes of God perfecting man are. So the lives of most are still vulgar and decadent, without the slightest bit of change. They simply do not regard faith in God as a matter of importance. Rather, it is as if they just have faith for the sake of another, acting without earnestness or dedication, and getting by with the bare minimum, adrift in a purposeless existence. Few are those who seek to enter into the word of God in all things, gaining more enriching things, becoming ones of greater wealth in the house of God this day, and receiving more of God's blessings. If you seek to be perfected by God in all things and are able to inherit the promises of God on earth; if you seek to be enlightened by God in all things and do not let the years slip idly by, this is the ideal path to actively enter in. Only in this way are you worthy and eligible to be perfected by God. Are you truly one who seeks to be perfected by God? Are you truly one who is earnest in all things? Do you have the same spirit of love for God as Peter? Do you have the will to love God as Jesus did? You have had faith in Jesus for many years; have you seen how it is that Jesus loved God? Is it truly

Jesus that you believe in? You believe in the practical God of this day; have you seen how the practical God in the flesh loves the God in heaven? You have faith in the Lord Jesus Christ; that is because the crucifixion of Jesus to redeem mankind and the miracles He performed are generally accepted truths. However, the faith of man comes not from knowledge and true understanding of Jesus Christ. You believe only in the name of Jesus but have no faith in His Spirit, for you show no regard for how Jesus loved God. Your faith in God is too juvenile. Though you have had faith in Jesus for many years, you know not how to love God. Does this not make you the world's greatest fool? This shows that for years you have eaten the food of the Lord Jesus Christ in vain. Not only do I dislike such kind of man, I trust that so too does the Lord Jesus Christ, whom you worship. How can such kind of man be perfected? Are you not red-faced? Do you not feel ashamed? Do you still have the gall to face your Lord Jesus Christ? Do you all understand the meaning of My words?

THE WICKED MUST BE PUNISHED

Inspecting whether you practice righteousness in all that you do, and whether all of your actions are observed by God, are the behavioral principles of those who believe in God. You will be called righteous because you are able to satisfy God, and because you accept God's care and protection. In God's eyes, all those who accept God's care, protection, and perfection and who are gained by Him, are righteous and looked upon with cherishment by God. The more you accept the words of God in the here and now, the more you are able to receive and understand God's will, and thus the more you can live out God's words and satisfy His requirements. This is God's commission for you, and what you ought to achieve. If you use conceptions to measure and delineate God, as if God were an unchanging clay statue, and if you delimit God within the Bible, and contain Him within a limited scope of work, then this proves that you have condemned God. Because, in their hearts, the Jews of the age of the Old Testament cast God in the mold of idol, as if God could only be called the Messiah, and only He who was called the Messiah was God, and because they served and worshiped God as if He were a (lifeless) clay statue, they nailed the Jesus of that

time to the cross, sentencing Him to death—condemning innocent Jesus to death. God had committed no crime, yet man did not spare God, and unwaveringly sentenced Him to death. Thus, Jesus was crucified. Man always believes that God is unchanging, and defines Him according to the Bible, as though man has seen through to God's management, as though all that God does is in the hands of man. People are ridiculous to the extreme, they are possessed of the utmost arrogance, and they all have a flair for turgid eloquence. Regardless of how great your knowledge of God, still I say that you do not know God, that there are none who are more opposed to God, and that you condemn God, for you are utterly incapable of obeying the work of God and walking the path of being made perfect by God. Why is God never satisfied with the actions of man? Because man does not know God, because he has so many conceptions, and because, instead of complying with reality, all of his knowledge of God is cut from the same cloth, and rigid and inflexible. Thus, having come to earth today, God has once more been nailed to the cross by man. Cruel, brutal mankind! The conniving and intrigue, the jostling with each other, the scramble for reputation and fortune, the mutual slaughter—when will it ever end? God has spoken hundreds of thousands of words, yet no one has come to their senses. They act for the sake of their families, and sons and daughters, for their careers, prospects, status, vanity, and money, for the sake of clothes, for food and the flesh—whose actions are truly for the sake of God? Even among those whose actions are for the sake of God, there are but few who know God. How many do not act for the sake of their own interests? How many do not oppress and discriminate against others for the sake of maintaining their own status? Thus, God has been forcibly condemned to death innumerable times, countless barbaric judges have condemned God and once more nailed Him to the cross. How many can be called righteous because they truly act for the sake of God?

Before God, is it that easy to be made perfect into a holy one, or a righteous person? It is a truism that “there are no righteous upon this earth, the righteous are not in this world.” When you come before God, consider what you're wearing, consider your every word and action, all of your thoughts and ideas, and even the dreams that you dream every day—they are all for your own sake. Is this not the true state of affairs? “Righteousness” does not mean giving alms, it does not mean loving your neighbor as yourself, and it does not mean not fighting, arguing,

robbing, or stealing. Righteousness means taking God's commission as your duty and obeying God's orchestrations and arrangements as a heaven-sent vocation, regardless of the time or place, just like all that was done by the Lord Jesus. This is the very righteousness spoken of by God. That Lot could be called a righteous man is because he saved the two angels sent by God without care for what he gained or lost; what he did at that time can be called righteous, but he cannot be called a righteous man. It was only because Lot had seen God that he gave his two daughters in exchange for the angels. But not all of his behavior in the past represents righteousness, and thus I say that "there are no righteous upon this earth." Even among those who are in the stream of recovery, no one can be called righteous. No matter how good your actions, no matter how you appear to glorify the name of God, not hitting and cursing others, or robbing and stealing from them, still you cannot be called righteous, for such things can be possessed by any normal person. Today, what's key is that you do not know God. It can only be said that today you have a little normal humanity, yet you are bereft of the righteousness spoken of by God, and thus nothing that you do is proof of your knowledge of God.

Before, when God was in heaven, man tried to fool God in his actions; today, God has come among man—for how long no one knows—yet still man goes through the motions for God, and tries to fool God. Is man not extremely backward in his thinking? It was the same with Judas: Before Jesus came, Judas would tell lies to his brothers and sisters, and after Jesus came still he did not change; he had not the slightest knowledge of Jesus, and in the end he betrayed Jesus. Was it not because he did not know God? If, today, you still do not know God, then you will become Judas, and the tragedy of Jesus' crucifixion during the Age of Grace, thousands of years ago, will be played out again. Do you not believe this? It is a fact! Today, most people exist in such circumstances—I may be saying this a little early—and such people play the role of Judas. I am not speaking blithely, but according to fact—and you must believe. Although many people pretend to be humble, in their hearts is nothing but stagnant, stinking water. Now, too many in the church are like this. You think I do not know anything; today, My Spirit guides Me, and bears testimony to Me. Do you think I know nothing? Do you think I understand nothing of the devious thoughts within your hearts and the things kept within your hearts? Is God so easily deceived? Do you

think you can treat Him however you wish? In the past, I worried that you were ensnaked, and so kept on giving you free rein, but no one realized that I was being good to them. I gave them an inch and they took a mile. Ask each other: I've dealt with almost no one, and have not been quick to reprimand anyone—yet I am very clear about the motivations and conceptions of man. Do you think the God Himself to whom God bears testimony is a fool? If so, then I say you are too blind. I won't censure you, and let's see how depraved you become. Let's see whether your tricks can save you, or whether trying your best to love God can save you. Today, I will not condemn you; let's wait until the time of God to see how He takes retribution upon you. I have no time for idle chit chat with you now, and am unwilling to delay My greater work for your sake, a maggot such as you is not fit for God to take up His time in dealing with you—so let's see how much you can indulge yourself. Such people do not pursue the slightest knowledge of God, and they do not have any love for God, yet still they wish to be called righteous by God—is this not a joke? Because there is actually a small number of people who are honest, I concern Myself with providing nothing but life to man. I will only complete that which should be done today, and later, retribution shall be brought upon each according to their behavior. I have said what I am supposed to say, for this is the work that I do. I do that which I should do, and do not do that which I should not, yet still I hope that you spend more time in reflection: Exactly how much of your knowledge of God is true? Are you one of those who have once more nailed God to the cross? Finally, I say this: Woe to those who crucify God.

HOW TO ENTER INTO A NORMAL STATE

The more receptive people are of God's words, the more enlightened they become and the more they hunger and thirst to pursue knowledge of God. Only those who receive God's words are able to have deeper and richer experiences; they are the only ones whose lives blossom more and more. Everyone who pursues life must treat this as if it were their job, and should have the feeling that they can't live without God, that there is no single success without God, and all is emptiness without God. They should have the resolution of doing

nothing without the presence of the Holy Spirit, and being unwilling to do anything further if their actions do not bear fruit. They should not act to indulge themselves. Life experiences come through God's enlightenment and guidance, and they are also the fruition of your subjective efforts. You should have the requirement of not making excuses for yourself in your life experience.

Sometimes your conditions aren't normal—you lose God's presence and you can't feel Him when you pray; it's normal to feel afraid at such times. You should immediately reach out in seeking or God will become farther from you, and you will not have the Holy Spirit with you for a day or two, or even a month or two, and you'll be even more without His work. When you encounter this type of situation you become numb to a certain extent; you are once again taken captive by Satan, and will even be capable of doing anything—love and longing for money, deceiving brothers and sisters, watching movies and videos, playing mahjong, even smoking and drinking without being subjected to any discipline. Your heart moves away from God, you secretly try to become independent, and you make your own judgments on His work at will. In some cases it's so serious that people sin with the opposite sex with no feeling of shame or embarrassment. Such people are abandoned by the Holy Spirit and in fact, have been without the work of the Holy Spirit for a long time. All you can see in them is that they become increasingly corrupt, they outstretch their evil hands farther and farther, and in the end they deny the existence of this way—they become Satan's captive through their sins. If you discover that you have the presence of the Holy Spirit but not His work, you are already in a very dangerous state. When you cannot feel the presence of the Holy Spirit, you are on the brink of death. If you still fail to repent, you will be returned to Satan completely and be one of those who are eliminated. So when you realize that you are in a state where you just have the presence of the Holy Spirit (not committing sins, engaging in debauchery, or obviously resisting God), but you lack the work of the Holy Spirit (you are not moved when you pray, you gain no clear enlightenment and illumination when you eat and drink God's words, you are lazy about eating and drinking God's words, always lacking growth in life, having no significant illumination for a long time), at these times you must be more careful. You can no longer indulge yourself or be obstinate. The presence of the Holy Spirit may disappear at any time, so these situations are perilous times. If you encounter this

kind of state, you must quickly make rectifications. Firstly, you should pray to repent, beg God for mercy, pray more earnestly; what's more, you must quiet your heart for eating and drinking God's words more, and upon this basis, you must pray more. Strengthen your efforts in singing hymns, praying, eating and drinking God's words, and doing your duty. When you are at your weakest, your heart is most easily occupied by Satan; if so, your heart will be taken away from in front of God and will be returned to Satan; thereafter, you won't have the presence of the Holy Spirit, and it will become extremely difficult for you to recover the work of the Holy Spirit. It is better to seek the work of the Holy Spirit while you still have His presence, ask God to enlighten you more, and not allow Him to depart from you. You should pray, sing hymns, perform your function, and eat and drink God's words so that Satan does not have the opportunity to do its work. By doing so, you will gain the work of the Holy Spirit. If you do not recover this way but just wait, when you lose the presence of the Holy Spirit it will become difficult to recover, unless the Holy Spirit especially moves, illuminates, and enlightens you; even so, your state will not be recoverable within the span of one to two days, or even half a year. This is all because people slack off and are not able to properly go on in experience; therefore, they are abandoned by the Holy Spirit. Even if you have recovered, you won't be very clear on the present work of God because you are so behind in your life experience, as if it plummeted. Isn't this a life-threatening thing? But I tell such people: It isn't too late for you to repent now, but there is one condition, which is that you must work harder and can't be lazy. If other people pray five times daily, you should pray ten times; if other people eat and drink God's words for two hours daily, you should spend four to six hours; if other people listen to hymns for two hours, you must at least spend half a day. Frequently quiet yourself before God, and think about God's love; not until you are moved, your heart has turned to Him, and you no longer dare to depart from Him will there be fruit. Only through these practices can you recover a normal state as in the past.

Some people seek with zest, but cannot enter the right track. This is because they are too careless and do not pay attention to spiritual matters at all. They do not know how to experience God's words at all, they don't know what the presence of the Holy Spirit or the work of the Holy Spirit is. These people are enthusiastic but confused; they are not pursuing life. For they do not know the Spirit in the slightest, or know

the dynamics of the work of the Holy Spirit, and they are not familiar with their own spiritual state. Isn't this a kind of confused faith? Such people will not gain anything even if they seek until the very end. The crux of man's belief in God and having growth in life lies in understanding what work God performs through your experience, seeing how lovable God is, and understanding His will so that you can submit to all of God's arrangements, have His words wrought into you to become your life, and satisfy God. If you only have a confused kind of faith, you don't pay attention to spiritual matters or matters concerning changes in life disposition, and you don't put in efforts toward the truth, will you be able to grasp His will? If you don't understand God's requirements, you won't be able to have experience, and you won't find a path for practice. The focus in experiencing God's words is to emphasize the effect that God's words achieve in you, and to know God through that. If you only read God's words but don't know how to experience them, doesn't it show that you do not have spiritual understanding? Since most people cannot experience God's words now, they don't know His work; isn't this a shortcoming in practice? If that continues, when can rich experience and growth in life be achieved? Wouldn't it be empty talk? There are many among you who pay attention to doctrines; you have no understanding of spiritual things, but still want God to use you for something great and be blessed by Him. This isn't realistic at all! Therefore, you should make up for this lack so that you may all enter the right track in your spiritual life, have true experience, and truly enter the reality of God's words.

HOW TO SERVE IN HARMONY WITH GOD'S WILL

Today, we will primarily be communing how people should serve God in their belief in God, what conditions should be fulfilled and what should be understood by those who serve God, and what deviations there are in your service. You should understand all of this. These issues touch upon how you believe in God, how you walk onto the path of guidance by the Holy Spirit, and how your all is arranged by God, and they will allow you to know every step of God's work in you. When you reach that point, you will appreciate what faith in God is, how to

properly believe in God, and what you should do to act in harmony with God's will. This will make you completely and utterly obedient to God's work, and you will have no complaints, you will not judge, or analyze, much less research. Furthermore, you will all be capable of obedience to God unto death, allowing God to steer you and slaughter you like a sheep, so that you can all become the Peters of the 1990s, and can love God to the utmost even upon the cross, without the slightest complaint. Only then will you be able to live as Peters of the 1990s.

Everyone who has resolved to can serve God—but it must be that only those who give every care to God's will and understand God's will are qualified and entitled to serve God. In your experiences, it can be seen that many people believe that serving God means fervently spreading the gospel for God, going on the road for God, spending and sacrificing for God, and so on; even more religious people believe that serving God means running around with a Bible in their hands, spreading the gospel of the kingdom of heaven and saving people by making them repent and confess; there are many religious officials who think that serving God is preaching in chapels after studying at the seminary, teaching people by reading chapters of the Bible; many fellow brothers and sisters believe that serving God means never getting married or raising a family, and dedicating their entire being to God; there are also people in impoverished regions who believe that serving God means healing and casting out demons, or praying for the brothers and sisters, or serving them; amongst you, there are many who believe that serving God means eating and drinking the words of God, and praying to God every day, and visiting churches everywhere; so, too, are there people who say that living the life of the church is serving God. Yet few people know what it actually means to serve God. Although there are as many who serve God as stars in the sky, the number of those who can serve directly, and who are able to serve God's will, is paltry—piffingly small. Why do I say this? I say this because you do not understand the substance of the phrase “service to God,” and you understand so little of how to serve God's will. Today, we are mainly communing how to serve in accordance with God's will, how to serve in order to satisfy God's will.

If you wish to serve God's will, you must first understand what kind of people are beloved by God, what kind of people are loathed by God, what kind of people are made perfect by God, and what kind of people are qualified to serve God. This is the very least that you ought

to be equipped with. Moreover, you should know the aims of God's work, and the work that God shall do in the here and now. After understanding this, and through the guidance of God's words, you will first enter, and first receive God's commission. When you actually experience based upon God's words, and when you truly know God's work, you will be qualified to serve God. And it is when you serve Him that God enlightens your spiritual eyes, and allows you to have a greater understanding of His work and see it more clearly. When you enter this reality, your experiences will be more profound and real, and all those of you who have had such experiences will be able to walk among the churches and provide to your brothers and sisters, each side drawing on the strengths of the other to make up for your own deficiencies, and gaining a richer knowledge in your spirits. Only after achieving this effect will you be able to serve God's will and be made perfect by God in the course of your service.

Those who serve God should be God's intimates, they should be beloved by God, and capable of the utmost loyalty to God. Regardless of whether you act behind people, or in front of them, you are able to gain the joy of God before God, you are able to stand firm before God, and regardless of how other people treat you, you always walk your own path, and give every care to God's burden. Only this is an intimate of God. That God's intimates are able to serve Him directly is because they have been given God's great commission, and God's burden, they are able to take God's heart as their own, and God's burden as their own, and they give no consideration to whether they gain or lose prospect: Even when they have no prospects, and they will gain nothing, they will always believe in God with a loving heart. And so, this kind of person is God's intimate. God's intimates are also His confidants; only God's confidants could share His restlessness, and His wants, and although their flesh is painful and weak, they are able to endure pain and forsake that which they love to satisfy God. God gives more burdens to such people, and that which God shall do is expressed through these people. Thus, these people are beloved by God, they are servants of God who are after His own heart, and only people such as this can rule together with God. When you have truly become God's intimate is precisely when you will rule together with God.

Jesus was able to complete God's commission—the work of all mankind's redemption—because He gave every care to God's will, without His personal plans and considerations. So, too, was He the

intimate of God—God Himself, something which you all understand very well. (Actually, He was the God Himself who was testified to by God; I mention this here to use the fact of Jesus to illustrate the issue.) He was able to place God's management plan at the very center, and always prayed to the heavenly Father and sought the will of the heavenly Father. He prayed, and said: "God the Father! Accomplish that which is of Your will, and act not according to My intentions; would that You act according to Your plan. Man may be weak, but why should You care for him? How could man be the subject of Your concern, man who is like an ant in Your hand? In My heart, I wish only to accomplish Your will, and I would that You can do what You would do in Me according to Your own intentions." On the road to Jerusalem, Jesus felt in agony, as if a knife were being twisted in His heart, yet He had not the slightest intention of going back on His word; always there was a powerful force compelling Him onward to where He would be crucified. Ultimately, He was nailed to the cross and became the likeness of sinful flesh, completing that work of the redemption of mankind, and rising above the shackles of death and Hades. Before Him, mortality, hell, and Hades lost their power, and were vanquished by Him. He lived for thirty-three years, throughout which He always did His utmost to fulfill God's will according to God's work at the time, never considering His own personal gain or loss, and always thinking of the will of God the Father. Thus, after He was baptized, God said: "This is My beloved Son, in whom I am well pleased." Because of His service before God that was in harmony with God's will, God placed the heavy burden of redeeming all mankind upon His shoulders and made Him go forth to accomplish it, and He was qualified and entitled to complete this important task. Throughout His life, He endured immeasurable suffering for God, and He was tempted by Satan countless times, but He was never disheartened. God gave Him such a task because He trusted Him, and loved Him, and thus God personally said: "This is My beloved Son, in whom I am well pleased." At that time, only Jesus could accomplish this commission, and this was one part of God's completion of His work of redeeming all mankind in the Age of Grace.

If, like Jesus, you are able to give every care to God's burden, and turn your back on your flesh, God will entrust His important tasks to you, so that you will meet the conditions of serving God. Only under such circumstances will you dare to say that you are carrying out God's will and completing His commission, only then will you dare say you

are truly serving God. Compared to Jesus' example, do you dare say you are God's intimate? Do you dare say that you are carrying out God's will? Do you dare say that you are truly serving God? If, today, you do not understand such service to God, do you dare say you are God's intimate? If you say that you serve God, do you not blaspheme against Him? Think about it: Are you serving God, or yourself? You serve Satan, yet you stubbornly say you are serving God—in this do you not blaspheme against God? Many people behind Me covet the blessing of status, they gorge themselves on food, they love to sleep and give every care to the flesh, always afraid that there is no way out of the flesh. They do not perform their normal function in the church, and eat for free, or else admonish their brothers and sisters with My words, they stand up high and lord it over others. These people keep saying they are carrying out God's will, they always say they are God's intimates—is this not absurd? If you have the right motivations, but are unable to serve God's will, then you're being foolish; but if your motivations aren't right, and you still say you serve God, then you are someone who opposes God, and you ought to be punished by God! I have no sympathy for such people! In the house of God they eat for free, and always covet the comforts of the flesh, and give no consideration to the interests of God; they always seek what's good for them, they pay no heed to God's will, all that they do is not looked upon by God's Spirit, they're always maneuvering and plotting against their brothers and sisters, and being two-faced, like a fox in a vineyard, always stealing grapes and trampling over the vineyard. Could such people be God's intimates? Are you fit to receive God's blessings? You take no responsibility for your life and the church, are you fit to receive God's commission? Who would dare trust someone like you? When you serve like this, could God dare to entrust you with a greater task? Are you not delaying things?

I say this so that you might know what conditions must be fulfilled in order to serve in harmony with God's will. If you do not give your heart to God, if you do not give every care to God's will like Jesus, then you cannot be trusted by God, and will end up being judged by God. Perhaps today, in your service to God, you always harbor the intention of deceiving God—but God will still take note of you. In short, regardless of all else, if you cheat God heartless judgment will come upon you. You should take advantage of having just entered onto the right track of serving God to first give your heart to God, without

divided loyalties. Regardless of whether you are before God, or before other people, your heart should always face God, and you should be resolved to love God like Jesus. In this way, God will make you perfect, so that you become a servant of God who is after His heart. If you truly wish to be made perfect by God, and for your service to be in harmony with His will, then you should change your previous views about faith in God, and change the way you used to serve God, so that more of you is made perfect by God; in this way, God will not abandon you, and, like Peter, you will be at the vanguard of those who love God. If you remain unrepentant, then you will meet the same end as Judas. This should be understood by all those who believe in God.

HOW TO KNOW REALITY

God is the God of reality: All of His work is real, all of the words He speaks are real, and all of the truths He expresses are real. Everything that is not His words is vacuous, non-existent, and unsound. Today, the Holy Spirit is to guide people into the words of God. If people are to pursue entry into reality, then they must seek reality, and know reality, after which they must experience reality, and live out reality. The more that people know reality, the more they are able to tell whether the words of others are real; the more people know reality, the less conceptions they have; the more people experience reality, the more they know the deeds of the God of reality, and the easier it is for them to leave their corrupt, satanic dispositions behind; the more reality people have, the more they know God, and the more they detest the flesh and love the truth; and the more reality people have, the closer they come to the standards of God's requirements. People who are gained by God are those who are possessed of reality, and who know reality; those who are gained by God have come to know God's real deeds through experiencing reality. The more actually you cooperate with God and discipline your body, the more you will acquire the work of the Holy Spirit, the more you will gain reality, and the more you will be enlightened by God—and thus the greater your knowledge of God's real deeds. If you are able to live in the present light of the Holy Spirit, the present path to practice will become clearer to you, and you will be more able to separate yourself from the

religious conceptions and old practices of the past. Today reality is the focus: The more reality people have, the clearer their knowledge of the truth, and the greater their understanding of God's will. Reality can overcome all letters and doctrines, it can overcome all theory and expertise, and the more reality people focus on, the more they truly love God, and hunger and thirst for His words. If you always focus on reality, your life philosophy, religious conceptions, and natural character will naturally be expunged following the work of God. Those who do not pursue reality, and have no knowledge of reality, are likely to pursue that which is supernatural, and they will be easily tricked. The Holy Spirit has no means of working in such people, and so they feel vacant, and that their lives have no meaning.

The Holy Spirit can only work in you when you actually train, actually search, actually pray, and are willing to suffer for the sake of searching the truth. Those who do not seek the truth have nothing but letters and doctrines, and empty theory, and those who are without the truth naturally have many conceptions about God. People such as this long only for God to turn their fleshly body into a spiritual body so that they might return to the third heaven. How foolish these people are! All who say such things have no knowledge of God, or of reality; people such as this cannot possibly cooperate with God, and can only wait passively. If people are to understand the truth, and to clearly see the truth, and if, furthermore, they are to enter the truth, and put it into practice, they must actually train, actually search, and actually hunger and thirst. When you hunger and thirst, and when you actually cooperate with God, God's Spirit will surely touch you and work within you, which will bring you more enlightenment, and give you more knowledge of reality, and be of greater help to your life.

If people are to know God, they must first know that God is the real God, and must know God's words, God's real appearance in the flesh, and God's real work. Only after knowing that all of God's work is real will you be able to actually cooperate with God, and only through this path will you be able to achieve the growth of your life. All those who have no knowledge of reality have no means of experiencing God's words, they are ensnared in their conceptions, they live in their imagination, and thus they have no knowledge of God's words. The greater your knowledge of reality, the closer you are to God, and the more intimate you are with Him; the more you seek vagueness and abstraction, and doctrine, the further you will stray from God, and so

the more you will feel that experiencing God's words is strenuous and difficult, and that you are incapable of entry. If you wish to enter the reality of God's words, and onto the right track of your spiritual life, you must first know reality and separate yourself from vague and supernatural things—which is to say, first you must understand how the Holy Spirit actually enlightens and guides you from within. In this way, if you can truly grasp the Holy Spirit's real work within you, you will have entered onto the right track of being made perfect by God.

Today, everything starts from reality. God's work is the most real, and can be touched by people; it is what people can experience, and achieve. In people there is much that is vague and supernatural, which stops them from knowing God's present work. Thus, in their experiences they always deviate, and always feel difficult, which is all caused by their conceptions. People are unable to grasp the principles of the Holy Spirit's work, they do not know reality, and so they are always negative in their path to entry. They look at God's requirements from afar, unable to achieve them; they merely see that God's words really are good, but cannot find the path to entry. The Holy Spirit works by this principle: Through people's cooperation, through them actively praying, searching and coming closer to God, results can be achieved and they can be enlightened and illuminated by the Holy Spirit. It is not the case that the Holy Spirit acts unilaterally, or that man acts unilaterally. Both are indispensable, and the more that people cooperate, and the more they pursue the attainment of the standards of God's requirements, the greater the work of the Holy Spirit. Only people's real cooperation, added to the work of the Holy Spirit, can produce real experiences and the substantive knowledge of God's words. Gradually, through experiencing in this way, a perfect person is ultimately produced. God does not do supernatural things; in people's conceptions, God is almighty, and everything is done by God—with the result that people wait passively, do not read the words of God or pray, and merely await the touch of the Holy Spirit. Those with a correct understanding, however, believe this: God's actions can only go as far as my cooperation, and the effect that God's work has in me depends on how I cooperate. When God speaks, I should do all I can to seek and strive toward God's words; this is what I should achieve.

In Peter and Paul you can clearly see that it was Peter who paid the most attention to reality. From what Peter went through, it can be seen that his experiences drew upon the lessons of those who had failed in

the past, and that he absorbed the strengths of the saints of the past—and from this it can be seen just how real Peter's experiences were, that they were enough to allow people to touch, and to be capable of, and that they were achievable by people. Paul, though, was different: All that he spoke of was vague and invisible, things like going to the third heaven, the ascension to the throne, and the crown of righteousness. He focused on that which was external: on status, and reprimanding people, on showing off his seniority, being touched by the Holy Spirit, and so on. Nothing he pursued was real, and much of it was fantasy, and thus it can be seen that all that is supernatural, such as how much the Holy Spirit touches people, the great joy that people enjoy, going to the third heaven, or regular training and enjoying it to a certain extent, reading God's words and enjoying them to a certain extent—none of this is real. All of the Holy Spirit's work is normal, and real. When you read God's words and pray, inside you are bright and steadfast, the external world cannot interfere with you, inside you are willing to love God, are willing to engage with positive things, and you detest the evil world; this is living within God, and is not, as people say, enjoying so much—such talk is not real. Today, everything begins from reality. Everything God does is real, and in your experiences you should pay attention to really knowing God, and to searching for the footprints of God's work and the means by which the Holy Spirit touches and enlightens people. If you eat and drink the words of God, and pray, and cooperate in a way that is more real, assimilating what was good from times gone by, and rejecting what was bad like Peter, if you listen with your ears and observe with your eyes, and often pray and ponder in your heart, and do all you can to cooperate with God's work, then God will surely guide you.

REGARDING A NORMAL SPIRITUAL LIFE

A believer must have a normal spiritual life—this is the foundation for experiencing God's words and entering into reality. Currently, can all of the prayers, the getting close to God, the singing, praising, meditation, and the trying to figure out God's words that you practice meet the standards of a normal spiritual life? None of you are very clear on this. A normal spiritual life is not limited to prayer, song, church life,

eating and drinking the words of God, and other such practices, but it means to live a spiritual life that is fresh and lively. It's not about the method, but the result. Most people think that in order to have a normal spiritual life one must pray, sing, eat and drink the words of God, or try to figure out the words of God. No matter whether there is any result, or whether there is a true understanding, these people just focus on going through the motions on the outside, and do not focus on the result—they are people living within the rituals of religion, and are not people living within the church, and even less are they people of the kingdom. This kind of person's prayers, songs, and eating and drinking of the words of God are all abiding by the rules, they are compelled to do them, and they are done in keeping with trends; they are not done willingly or done from the heart. No matter how much these people pray or sing, there will be no result at all, because all they practice are religious rules and rituals, and they are not practicing the word of God. By only focusing on the method, and taking the words of God as rules to keep, this kind of person is not practicing the word of God, but is satisfying the flesh, and is doing things to show off to others. This kind of religious ritual and rule comes from man, not from God. God does not keep rules, does not abide by any laws; He does new things every day and He does practical work. Like the people in the Three-Self Church who are limited to daily morning watch, evening prayers, giving thanks before meals, expressing thanks in everything, and other such practices, no matter how much these people do, or how long they practice, they will not have the work of the Holy Spirit. If people live within rules, with their hearts poured into practice, then the Holy Spirit has no way to work, because people's hearts are taken up with rules, are taken up with human conceptions; therefore God has no way to do work; people will just always be living under control of the law, and this type of person will never be able to receive the praise of God.

A normal spiritual life is to live a life before God. When praying one can quiet one's heart before God, and through prayer one can seek for enlightenment by the Holy Spirit, know God's words, and can understand the will of God. When eating and drinking the words of God one can be clearer and more lucid on what God wants to do right now, and one can have a new path of practice and not be conservative, so that all one's practice is for the purpose of achieving progress in life. For example, one's prayer is not for the purpose of saying some nice words, or to bawl before God to express one's debt, but rather it is to

practice exercising one's spirit, to quiet one's heart before God, to practice searching for guidance in all things, to make one's heart a heart that is drawn toward new light every day, to neither be passive nor lazy, and to enter onto the right track of practicing God's words. Currently most people are focused on methods, and are not trying to pursue truth to achieve progress in life; this is where people deviate. There are also some people who, even though they are able to receive new light, their methods are unchanging; they integrate religious notions of the past to receive the word of God today, and what they take in is still the doctrine which carries religious notions with it, and they are not taking in purely the light of today. Therefore, their practices are impure—they are doing the same thing with a new name, and no matter how good their practice, it is still hypocritical. God guides people to do new things daily, and requires people to have new insights and new understanding every day, and not to be old-fashioned or monotonous. If you have believed in God for many years, but your methods have not changed at all, if you are still ardent and busy on the outside, and do not come before God to enjoy His words with a quiet heart, then you will not be able to obtain anything. When receiving God's new work, if you do not form a new plan, if you do not practice in a new way, if you do not seek new understanding, but instead hold onto old things from the past and receive only a limited amount of new light without changing the way you practice, then although this type of person is nominally within this stream, in reality they are a religious Pharisee outside the stream of the Holy Spirit.

If you want to live a normal spiritual life, you need to receive new light daily, seek true understanding of God's words, and achieve a lucidity toward the truth. You need to have a path to practice in everything, and by reading God's words every day you can find new questions and discover your own shortcomings. This will in turn bring forth a heart that thirsts and searches, that will set your whole being in motion, and you will be able to be quiet before God at any time, and have a deep fear of falling behind. If a person can have this thirsting heart, this searching heart, and is also willing to enter in continuously, then they are on the right track for a spiritual life. All those who can accept being moved by the Holy Spirit, who desire to make progress, who are willing to seek being perfected by God, those who long for a deeper understanding of the words of God, and who do not seek the supernatural but who pay a practical price, show practical

consideration to God's will, enter in practically, make their experience more true and more realistic, who do not seek the empty words of doctrine, and who also do not seek a feeling of the supernatural, nor worship any great man—this kind of person has entered into a normal spiritual life, and everything they do is for the purpose of achieving more progress in life, to keep their spirit fresh and not stagnant, and to always be able to enter in positively. For example, when they pray before meals, they are not compelled to do so, but instead they quiet their heart before God, thank God in their heart, are willing to live for God, to put their time in the hands of God, and are willing to cooperate with God and expend for God. If their heart cannot be quiet before God, they would rather not eat but carry on practicing; then this is not abiding by rules, but is practicing the word of God. Some people, when praying before eating, consciously do some posturing to put on an act, which may seem very pious, but their mind wonders: "Why do I need to practice this way? Aren't things just fine without praying? Things are still the same after praying, so why bother?" This kind of person is abiding by rules, and although their words are saying that they are willing to satisfy God, their heart has not come before God. They do not pray like this in order to practice quieting their heart before God, but rather they do it to fool other people and for other people to see. This kind of person is a purely hypocritical person, like a religious pastor who can only intercede for others but cannot himself enter in; this kind of person is a religious official, through and through! Every day God says new things, does new things, but you are abiding by rules every day, trying to fool God, dealing with God perfunctorily, so aren't you someone who is defying God? Can you receive blessings while abiding by rules and defying God? Won't you be chastised by God?

The work of God is rapidly developing, casting the religionists of various factions and the celebrities who observe the church service far, far away, and also scattering to the four winds those experts among you who especially love to abide by rules. God's work does not wait, it does not rely on anything and it does not drag its heels. It does not pull or drag anyone along; if you can't keep up then you will be abandoned, no matter how many years you have followed. No matter how qualified a veteran you are, if you abide by rules then you must be eliminated. I advise this type of person to have some self-knowledge, to voluntarily take a back seat, and not to hold onto what is old; making others practice the word of God according to your principles of action—isn't

this trying to win over the hearts of people? Your practice is abiding by rules, and teaching people to observe church service. You always make people do things according to your wishes, so isn't this forming cliques? Isn't this splitting the church? Then how do you have the nerve to say that you are considerate of God's will? What qualifies you to say that this is to perfect others? If you continue to lead this way, isn't this leading people into religious rituals? If a person has a normal spiritual life, if they obtain release and freedom in their spirit every day, then they can practice the words of God freely to satisfy Him and, even when they are praying, they are not just going through formalities or following a process, and they are able to keep up with new light every day. When they practice quieting their heart before God, they can make their heart truly quiet before God, and nobody can disturb them, and no person, event, or thing can restrain their normal spiritual life. This kind of practice is for the purpose of achieving a result, not just to give people some rules to abide by. This kind of practice is not abiding by rules, but to advance people's progress in life. If you are only a keeper of rules, then your life will never change; though others may practice in this way, as you do, in the end, others can keep up with the pace of the Holy Spirit's work, while you will be eliminated from the stream of the Holy Spirit. So are you not fooling yourself? The purpose of these words is to allow people to quiet their hearts before God and turn to God, to allow God's work to be carried out on people unimpeded, and for it to achieve results.

DISCUSSING CHURCH LIFE AND REAL LIFE

People feel that they are only able to transform within their church life, and that if they are not living within the church, transformation is not possible, that they are unable to achieve transformation in their real life. Can you recognize what this issue is? I have talked about bringing God into real life, and this is the path for those who believe in God to enter into the reality of God's words. In fact, the life of the church is only a limited way to perfect men. The primary environment for perfecting men is still real life. This is the actual practice and actual training that I talked about, which allows men to achieve a life of normal humanity and to live out the likeness of a true person during

daily life. One aspect is that one must become educated in order to elevate his own educational level, be able to understand God's words, and achieve the capability to understand. Another aspect is that one must be equipped with the basic knowledge required to live as a human being in order to achieve the insight and reason of normal humanity, because men are almost entirely lacking in these areas. Furthermore, one must also come to savor God's words through church life, and gradually come to have a clear understanding of the truth.

Why is it said that in believing in God, one must bring God into real life? Not only can the life of the church transform man, but more importantly, man should enter into reality in real life. You used to always talk about your spiritual state and spiritual matters while neglecting training in many things, as well as neglecting your entry into them. You wrote every day, you listened every day, and you read every day. You prayed while you were cooking: "Oh God! May You become my life within me. How should I pass this day? Please bless me, enlighten me. Whatever You enlighten me on today, please allow me to understand it in this moment, so that Your words may act as my life." You also prayed while you were eating dinner: "Oh God! You have bestowed this meal upon us. May You bless us. Amen! Please allow us to rely on You for our lives. May You be with us. Amen!" After you finished your dinner and were washing the dishes, you started rambling again: "Oh God, I am this bowl. After this bowl has been used it has become like us, corrupted by Satan, and now it must be washed with water, and You are the water, Your words are the living water that provides for my life." After having said that, when it was time for bed, you started rambling again: "Oh God! You have blessed me and guided me through the day. I am truly grateful to You...." This was how you passed your day and entered into your slumber. Most people lived like this every day, and even until now, they have not paid attention to actual entry, but only focus on paying lip service in their prayers. This is man's previous life—this is their old life. Most people are like this, lacking any actual training, and they have very few real transformations. They only pay lip service in their prayers, approaching God through their words but lacking transformations in understanding. Let us take the simplest example—tidying your home. You see that your home is messy, so you sit there and pray: "Oh God! Look at the corruption that Satan has wrought on this home. Oh God! I praise and thank You. I am just as dirty as this home, and without Your salvation and enlightenment, I

would not have realized this fact.” You only sit there and ramble on, praying for a long time, and then you act as if nothing has happened, behaving like a rambling old woman. You pass your spiritual life this way without any true entry into reality at all, with too many superficial practices! In the training of entry into reality, it involves people’s real lives and it involves their practical difficulties—only this can transform them. Without real life, men cannot be transformed, and what then is the use of paying lip service in their prayers? Without understanding the nature of men, everything is a waste of time, and without a path for practice, everything is a waste of effort! Proper prayers can maintain a proper state within people, but it cannot thoroughly transform them. Knowing human self-righteousness, arrogance, conceit, hubris, and corrupt disposition—knowledge of these things does not come through prayers, but they are discovered through savoring God’s words, and they are known through enlightenment by the Holy Spirit in real life. People nowadays are all able to speak well, and they have listened to the loftiest preaching, loftier than any others through the ages, yet very little of it is actually implemented in their real life. That is to say, in people’s real life there is no God, and they are lacking the life of a new man after transformation. There is no living out the truth in real life, and there is no bringing God into real life. People’s lives are lived as if they are the sons of hell. Is this not an obvious deviation?

In order to restore the likeness of a normal person, that is, to achieve having normal humanity, people cannot merely please God with their words. They are harming themselves by doing so, and it brings no benefit to their entry and transformation. Therefore, to attain transformation, people must practice little by little, enter slowly, seek and explore bit by bit, enter in from the positive, and live a practical life of truth, a life of the saints. From now on, it involves real matters, real things, and real environments, allowing people to have practical training. It does not require them to pay any lip service; instead, it requires training in real environments. People come to realize that they are of poor caliber, and then they have the proper eating and drinking of God’s words, proper entry, and proper practice; this is how they obtain reality, and this is how entry may occur even more rapidly. To transform people, there must be some practicality, they must practice with real matters, real things, and real environments. By merely relying on church life, is it possible to achieve true training? Could man enter into reality? No. If man is unable to enter into real life, then he is

unable to transform his old ways of doing things and living life. It is not entirely due to the laziness of man or his strong dependency, but rather it is because man simply does not have the capacity for living, and moreover, he has no understanding of the standard of the likeness of a normal man that God requires. In the past, people were always talking, speaking, having fellowship, and they even became “orators”; yet none of them were seeking transformations in life disposition; they only insisted on seeking profound theories. Therefore, today you must change this religious life of believing in God. You must enter in and practice by targeting one thing, one matter, one person. You must do things with focus—only then can you attain results. To transform people, it must begin with their substance. The work must be targeted on people’s substance, their life, on the laziness, dependency, and slavishness of people, and only in this way can they be transformed.

Even though the life of the church can produce results in some areas, the key is still that real life can transform people, and their old nature cannot be transformed without real life. Let us take the work of Jesus during the Age of Grace. When Jesus abolished the previous laws and established the commandments of the new age, He spoke through examples of real life. When Jesus led His disciples through the wheat field on a Sunday, when the disciples got hungry and they plucked and ate ears of grain, the unbelievers saw this and said that they did not observe the Sabbath. They also said that people were not allowed to save the calves that had fallen into a pit on the Sabbath, saying that no work might be performed during the Sabbath. Jesus used these incidents to gradually promulgate the commandments of the new age. At the time, He used many practical matters to have people understand and transform. This is the principle by which the Holy Spirit performs His work, and it is only this way that can transform people. When lacking practical matters, people can only gain understanding in theory and they are only able to understand things intellectually—this is not an effective way to transform people. Speaking of acquiring wisdom and insight through training, how could this be achieved? Could man acquire wisdom and insight simply from listening, reading, and advancing his knowledge? How does this lead to the acquisition of wisdom and insight? Man must strive to understand and experience through real life. Therefore, training cannot be lacking and one cannot depart from real life. Man must pay attention to different aspects and have entry in various aspects: educational level, expressiveness, the

ability to see things, discernment, the ability to understand God's words, common sense and rules of humanity, and other things relating to humanity that man must be equipped with. After understanding has been attained, man must focus on entry, and only then can transformation be attained. If man has attained understanding yet neglected practice, how can transformation occur? Now, man has understood much, but he does not live out reality, thus he is able to have only a little substantive understanding of God's words. You have only been marginally enlightened; you have received a little illumination from the Holy Spirit, yet you have no entry in real life, or you might not even care about entry, thus you will only have little transformation. After such a long time, people have understood a lot and they are able to talk a lot about their knowledge of theories, but their external disposition remains the same, and their original caliber lingers without the slightest elevation. If this is the case, when will you finally enter in?

Church life is only a kind of life where men gather to savor God's words, and it takes up only a small sliver of a person's life. If a person's real life could also be like his church life, including a proper spiritual life, properly savoring God's words, praying and being close to God properly, living a real life where everything is carried out in accordance with God's will, living a real life where everything is carried out in accordance with the truth, living a real life of practicing prayers and being quiet before God, of practicing the singing of hymns and dancing, only such a life would bring man into a life of God's words. Most people only focus on the several hours of their church life without "tending to" their life outside those hours, as if it is of no concern to them. There are also many people who only enter into the life of the saints when eating and drinking God's words, singing hymns or praying, and then they revert to their old selves outside those times. Such lives cannot transform people, and they will not allow them to know God. In believing in God, if man desires transformation in his own disposition, then he must not detach himself from real life. In real life, you must know yourself, forsake yourself, practice the truth, as well as learn the principles, common sense and rules of self-conduct in all things before you are able to achieve gradual transformation. If you only focus on the knowledge in theories and only live among religious ceremonies without going deep into reality, without entering into real life, then you will never enter into reality, you will never know yourself, the truth, or

God, and you will always be blind and ignorant. The purpose of God's working man is not to allow him to have a proper human life only several hours out of the entire day while living in the flesh the rest of the time. And it is not to transform man's knowledge of theories. Rather, it is to change his old disposition, to change all of his old life, to change all of his outdated thinking and his mental outlook. Focusing only on church life will not change man's old life habits or change the old ways he has lived for a long time. No matter what, man must not become detached from real life. God asks that people live out normal humanity in real life, not just in church life; that they live out the truth in real life, not just in church life; that they fulfill their functions in real life, not just in church life. To enter into reality, one must turn everything toward real life. If believers in God cannot enter into real life and know themselves or live out normal humanity in real life, they will become failures. Those who disobey God are all people who cannot enter into real life. They are all people who speak of humanity but live out the nature of demons. They are all people who speak of the truth but live out doctrines instead. Those who cannot live out the truth in real life are those who believe in God but are detested and rejected by Him. You have to practice your entry in real life, know your own deficiencies, disobedience and ignorance, and know your abnormal humanity and weaknesses. That way, all your knowledge will be integrated into your actual situation and difficulties. Only this kind of knowledge is real and can allow you to truly grasp your own condition and achieve your dispositional transformation.

Now that the perfecting of mankind has formally begun, one must enter into real life. Therefore, to achieve transformation, one must start from entry into real life, and transform little by little. If you avoid man's normal life and only talk about spiritual matters, then things become dry and flat, they become unrealistic, and how could man transform? Now you are told to enter into real life to practice, in order to establish a foundation for entering into true experience. This is one of the things that man should do. The work of the Holy Spirit is mainly guidance, while the rest depends on people's practice and entry. Everyone may attain entry into real life through various paths, such that they can bring God into real life, and live out a real normal humanity. Only this is a life with meaning!

ON EVERYONE PERFORMING THEIR FUNCTION

In the current stream, every person that truly loves God has the opportunity to be perfected by Him. Regardless of whether they are young or old, so long as they keep in their hearts an obedience to God and reverence for Him, they will be able to be perfected by Him. God perfects people according to their different functions. So long as you have done all in your strength and submit yourself to the work of God you will be able to be perfected by Him. At present none of you are perfect. Sometimes you are able to perform one type of function and sometimes you are able to perform two; so long as you give all your strength to God and expend yourselves for Him, ultimately you will be perfected by God.

Young people have fewer philosophies of life, and they lack wisdom and insight. God is here to perfect man's wisdom and insight, and the word of God makes up for these things that they lack. However, the dispositions of young people are unstable and this requires transformation by God. Young people have fewer religious notions and fewer philosophies of life. They think in simple terms, and their considerations are not complex. This is the aspect where their humanity has not taken shape. It is a desirable aspect, but young people are ignorant and lack wisdom. This is an aspect which needs to be perfected by God, so that you may develop discernment and be able to clearly understand many spiritual things, and gradually turn into someone who is fit for God to use. Older brothers and sisters are also able to perform some functions and they are not abandoned by God. With older brothers and sisters they too have some desirable aspects and some undesirable aspects. The older brothers and sisters have more philosophies of life, they have more religious notions, their actions are stuck in a rigid framework, they follow rules like automatons, and they apply them mechanically. They are not flexible, but rather very rigid. This is not a desirable aspect. However, older brothers and sisters are calm and collected toward whatever comes up; their dispositions are stable. They do not have tempestuous moods, but they are always persistent. They just accept things slowly, but this is not a major defect. So long as you are able to submit yourselves and accept the actual words of God, if you do not hesitate to submit yourselves and

follow along, if by all means you do not pass judgment or have other bad thoughts, if you accept His words and put them into practice, and if you do not scrutinize God's words and you submit yourselves—if you meet these conditions—you will be able to be perfected.

Regardless of whether you are a younger or an older brother or sister, you know the function you ought to perform. Those in their youth are not arrogant; those who are older are not passive and do not regress. And they are able to use each other's strengths to make up for their weak points, and they are able to serve one another without any prejudice. A friendship bridge is built between younger and older brothers and sisters. Because of God's love you are able to better understand one another. Younger brothers and sisters do not look down on older brothers and sisters, and the older brothers and sisters are not self-righteous. Is this not a harmonious partnership? If you all have this resolve, then the will of God will certainly be accomplished in your generation.

In the future, whether you are blessed or cursed will be decided based on the actions you perform today. If you are to be perfected by God it will be right now in this era; there will not be another opportunity in the future. Right now, God truly wants to perfect you, and this is not a manner of speaking. In the future, regardless of what trials befall you, what events take place, or what disasters befall you, God wants to perfect you—this is a definite and undoubted fact. From where can this be seen? From the fact that the word of God through the ages and generations has never attained such a great height as it has today—it has entered the highest realm, and the work of the Holy Spirit among all men today is unprecedented. Hardly anyone from generations past has tasted this. Even in the age of Jesus there were not the revelations of today; great heights have been reached in the words spoken to you, the things you understand, and the things you experience. You do not depart in the midst of trials and chastisements, and this is sufficient to prove that the work of God has reached unprecedented splendor. This is not something that man is able to do and it is not something that man maintains, but rather it is the work of God Himself. So, from many of the facts of the work of God it can be seen that God wants to perfect man, and He is certainly able to make you complete. If you are able to catch sight of this, if you are able to have this new discovery, then you will not wait for the second coming of Jesus but instead, you will allow God to make you complete in the

present age. Thus, you should each do your utmost and spare no effort so that you may be perfected by God.

Nowadays you must not pay attention to the negative things. You must first put aside and disregard each and every thing that can make you feel negative. When you are handling affairs you must maintain a heart of seeking and groping, and you must maintain a heart of obedience to God. Whenever you discover any weakness within yourselves, but you are not subject to its control and you perform the function that you ought to, this is a positive move forward. For example: Older brothers and sisters have religious notions, but you are able to pray, and you are able to submit yourselves, eat and drink the word of God, and sing hymns.... In a word, whatever you are able to do, whatever function you are able to perform, make full use of it with all the strength you can muster. Do not wait passively. Being able to perform your duty to the satisfaction of God is the first step. Then when you are able to understand the truth and enter into the reality of the word of God, you will have been perfected by God.

CONCERNING GOD'S USE OF MAN

No one is capable of living independently except for those who are given special direction and guidance by the Holy Spirit, for they require the ministry and shepherding of those who are used by God. Thus, in each age God raises up different people who rush and busy about shepherding the churches for the sake of His work. Which is to say, God's work must be done through those whom He looks favorably upon and approves of; the Holy Spirit must use the part within them that is worthy of use in order to work, and they are made fit for use by God through being made perfect by the Holy Spirit. Because man's ability to understand is too lacking, he must be shepherded by those who are used by God; it was the same with God's use of Moses, in whom He found much that was suitable for use at the time, and which He used to do God's work during that stage. In this stage, God uses a man whilst also taking advantage of the part of him that can be used by the Holy Spirit in order to work, and the Holy Spirit both directs him and simultaneously makes perfect the remaining, unusable part.

The work carried out by the one who is used by God is in order to

cooperate with the work of Christ or the Holy Spirit. This man is raised up by God among man, he is there to lead all of God's chosen ones, and he is also raised up by God in order to do the work of human cooperation. With someone such as this, who is able to do the work of human cooperation, more of God's requirements toward man and the work that the Holy Spirit must do among man can be achieved through him. Another way of putting it is like this: God's aim in using this man is so that all those who follow God can better understand God's will, and can attain more of God's requirements. Because people are incapable of directly understanding God's words or God's will, God has raised someone up who is used to carry out such work. This person who is used by God can also be described as a medium by which God guides people, as the "translator" who communicates between God and people. Thus, such a man is unlike any of those who work in God's household or who are His apostles. Like them, he can be said to be someone who serves God, yet in the substance of his work and the background of his use by God he differs greatly from the other workers and apostles. In terms of the substance of his work and the background of his use, the man who is used by God is raised up by Him, he is prepared by God for God's work, and he cooperates in the work of God Himself. No person could ever stand in for his work, it is human cooperation that is integral to the divine work. The work carried out by other workers or apostles, meanwhile, is but the conveyance and implementation of the many aspects of the arrangements for the churches during each period, or else the work of some simple provision of life in order to maintain the church life. These workers and apostles are not appointed by God, much less can they be called those who are used by the Holy Spirit. They are selected from among the churches and, after they have been trained and cultivated for a period of time, those who are fit are kept on, while those who are unfit are sent back to where they came from. Because these people are selected from among the churches, some show their true colors after becoming leaders, and some even do many bad things and end up being eliminated. He who is used by God, on the other hand, is someone who has been prepared by God, and who possesses a certain caliber, and has humanity. He has been prepared and made perfect in advance by the Holy Spirit, and is completely led by the Holy Spirit, and, particularly when it comes to his work, he is directed and commanded by the Holy Spirit—as a result of which there is no deviation on the path of leading God's chosen ones, for God surely

takes responsibility for His own work, and God does His own work at all times.

PRACTICE THE TRUTH ONCE YOU UNDERSTAND IT

God's work and word are meant to bring about a change in your disposition; His goal isn't merely to make you understand or recognize it and have that be the end of it. As one with the ability to receive, you should have no difficulty in understanding the word of God, as most of God's word is written in human language that is only too easy to understand. For instance, you can know what God wants you to understand and practice; this is something that a normal person who has the faculty of understanding should be able to do. What God says now is especially clear and transparent, and God points out many things that people have not considered and the various conditions of man. His words are all-embracing, as clear as the light of a full moon. So now, people understand many issues; what they lack is putting His word into practice. People must experience all aspects of truth in detail, and explore and seek it out in greater detail, not simply wait to take in what's readily given to them; otherwise they become little more than freeloaders. They know God's word, but don't put it into practice. This kind of person doesn't have a love of the truth, and will ultimately be eliminated. Having a style like a Peter of the 90s means that each one of you should practice the word of God, have true entry in your experiences and gain even more and even greater enlightenment in your cooperation with God, bringing even more assistance to your life. If you've read a lot of God's word but only understand the meaning of the text and you do not have first-hand knowledge of God's word through your practical experiences, you won't know God's word. As far as you are concerned, God's word is not life, but just lifeless letters. And if you only hold fast to lifeless letters, you cannot grasp the essence of God's word, nor will you understand His will. Only when you experience His word in your actual experiences will the spiritual meaning of God's word open itself up to you, and it is only in experience that you can grasp the spiritual meaning of many truths, and only through experience that you can unlock the mysteries of God's

word. If you do not put it into practice, then no matter how clear His word, the only thing you've grasped hold of is empty letters and doctrines, which have become religious regulations to you. Isn't this what the Pharisees did? If you practice and experience God's word, it becomes practical to you; if you do not seek to practice it, then God's word to you is little more than the legend of the third heaven. In fact, the process of believing in God is the process of you experiencing His word as well as being gained by Him, or to put it more clearly, to believe in God is to have the knowledge and understanding of His word and to experience and live out His word; that is the reality of your belief in God. If you believe in God and hope for eternal life without seeking to practice the word of God as something you have within you, then you're foolish; it's like going to a feast only to take note of what's there to eat without actually trying it. Isn't a person like that foolish?

The truth that man needs to possess is found in the word of God, a truth that is the most beneficial and helpful to mankind. It is the tonic and sustenance that your body needs, something that helps man restore his normal humanity, a truth that man should be equipped with. The more you practice God's word, the more quickly your life will blossom; the more you practice God's word, the clearer the truth becomes. As you grow in stature, you will see things of the spiritual world more clearly, and you will be more powerful to triumph over Satan. Much of the truth that you don't understand will be made clear when you practice the word of God. Most people are satisfied to merely understand the text of God's word and focus on equipping themselves with doctrines without experiencing its depth in practice; isn't that the way of the Pharisees? How can the phrase "The word of God is life" be true for them, then? Only when man practices the word of God can his life truly blossom; it cannot grow simply by reading His word. If it is your belief that to understand God's word is all that is needed to have life, to have stature, then your understanding is warped. Truly understanding God's word occurs when you practice the truth, and you must understand that "only by practicing the truth can it ever be understood." Today, after reading the word of God, you can merely say that you know God's word, but you can't say that you understand it. Some say that the only way to practice the truth is to understand it first, but this is only half right and not entirely accurate. Before you have knowledge of a truth, you have not experienced that truth. Feeling that you understand what you hear is not the same thing as truly

understanding. To equip yourself with the truth as it is seen in text isn't the same as understanding the true meaning therein. Just because you have a skin-deep knowledge of the truth doesn't mean you actually understand it or recognize it; the true meaning of the truth comes from having experienced it. Therefore, only when you experience the truth can you understand it, and only when you experience the truth can you grasp the hidden parts of it. To experience it in depth is the only way to grasp the connotations of the truth, to understand the essence of it. Therefore, you can go everywhere with the truth, but if there is no truth in you, don't think of trying to convince your family, much less religious people. You will be like fluttering snow without the truth, but with the truth, you can be happy and free, where none can attack you. No matter how strong a theory is, it cannot overcome the truth. With the truth, the world itself can be swayed and mountains and seas moved, whereas a lack of the truth leads to ruin by maggots; this is simply fact.

What's important now is to first know the truth, then put it into practice, and to equip yourself further with the true meaning of the truth. That should be what you aim for, not merely to have others follow your words but to have them follow your actions, and only in this can you find something meaningful. No matter what befalls you, no matter what person you come across, you can only stand firm with the truth. The word of God is that which brings life to man, not death. If after reading the word of God you do not come alive, but you are still dead, then there is something wrong with you. If after some time you've read much of God's word and have heard many practical sermons, but you are still in a condition of death, this is proof that you are not one who values the truth, nor are you a person who seeks the truth out. If you truly sought to gain God, you wouldn't focus on equipping yourself with high doctrines and using them to teach others, but would instead focus on experiencing God's word and putting the truth into practice; isn't that what you should currently enter into?

There is a limited time for God to do His work in man, so what outcome can there be if you do not cooperate with Him? Why is it that God always wants you to practice His word once you understand it? It's because God has revealed His words to you, and your next step is to actually practice them, and God will carry out the work of enlightenment and guidance as you practice these words. That is how it is. The word of God is meant to allow man to blossom in life without causing deviations or negativity. You say you've read God's word and

practiced it, but you still haven't received any work of the Holy Spirit—what you say could only deceive a child. Man doesn't know if your intentions are right, but you think God won't know? How is it that others practice the word of God and receive the enlightenment of the Holy Spirit, yet you practice His word and don't receive the enlightenment of the Holy Spirit? Is God emotional? If your intentions are truly right and you're cooperative, then God's Spirit will be with you. Why is it that some people always want to take center stage, and yet God does not let them rise up and lead the church? Why is it that some people merely fulfill their function and without realizing it, they gain God's approval? How can that be? God examines the innermost heart of man, and people who seek the truth must do so with right intentions—people who do not have right intentions cannot stand. At its core, your goal is to let God's word take effect within you. In other words, it is to have a true understanding of God's word in your practice of it. Perhaps your ability to receive God's word is poor, but when you practice the word of God, He can supplement the flaw of your poor ability to receive, so not only must you know many truths, but you must also practice them. This is the greatest focus that cannot be ignored. Jesus also suffered much in His thirty-three and a half years because He practiced the truth. Why is it always said in the records that He was persecuted? It is to explain He suffered much. It was because He practiced the truth and carried out the will of God that He suffered a lot. Suffering He would not have undergone had He known the truth without practicing it. If Jesus had followed the teachings of the Jews, followed the Pharisees, then He would not have suffered. You can learn from Jesus' practice that the effectiveness of God's work on man comes from his cooperation, and this is something you must recognize. Would Jesus have suffered as He did on the cross if He had not practiced the truth? Could He have prayed such a sorrowful prayer if He had not acted in accordance with God's will? This means then that this is the kind of suffering a person should endure.

A PERSON WHO ATTAINS SALVATION IS ONE WHO IS WILLING TO PRACTICE THE TRUTH

Very early on, the necessity of having a proper church life was mentioned in the sermons. So why is it that the life of the church has not yet improved, and is still just the same old thing? Why is there not a completely new and different way of life? Could it be proper for a person of the nineties to live like an emperor of a bygone era? Although the food and drink may be delicacies rarely tasted in previous ages, there have been no major turnarounds in conditions in the church. It has been like putting old wine in a new bottle. What then is the use of God saying so much? The churches in most places have not changed at all. I have seen it with My eyes and it is clear in My heart; even though I have not experienced the life of the church for Myself, I know the conditions of church gatherings like the back of My hand. They have not made much progress. It goes back to that saying—it's like putting old wine in a new bottle. Nothing has changed, not in the least bit! When someone is shepherding them they burn like fire, but when no one is there to support them, they are like a block of ice. Not many can talk of practical things, and very rarely can anyone take the helm. Although the sermons are lofty, seldom has anyone had any entry. Few people cherish the word of God. They become tearful when they take up God's word and become cheerful when they set it aside; they turn gloomy and morose when they depart from it. Speaking frankly, you simply do not cherish the word of God, and you never see the words from His own mouth today as a treasure. You just become anxious when reading His word, and feel it is very strenuous when memorizing it, and when it comes to putting His word into practice, it is like facing a Sisyphean task—you are unmotivated. You are always energized when reading God's word, yet forgetful when practicing it. In fact, these words need not be spoken so painstakingly and repeated so patiently; people just listen but do not put them into practice, therefore it has become an obstacle for God's work. I cannot not bring it up, I cannot not talk about it. I am compelled to do so; it is not that I enjoy exposing the weaknesses of others. You think that your practice is just about adequate and you think that when revelations are at a peak, that you have also entered into that peak? Is it so simple? You never examine the foundation upon which your experiences are ultimately built. As of

this moment, your gatherings absolutely cannot be called a proper life of the church, nor is it a proper spiritual life at all. It is the gathering of a bunch of people who enjoy chatting and singing. Strictly speaking, there is not much reality in it. Saying it a little more clearly, if you do not practice, where is the reality? Is it not boasting to say that you have reality? Those who always perform work are arrogant and conceited, while those who always obey keep quiet and keep their heads down, without any opportunity for exercise. People who do the work do nothing but talk, going on and on with their high-sounding speeches, and the followers only listen. There is no transformation to speak of; these are just ways of the past! Today, your being able to submit and not daring to interfere or behave willfully is due to the arrival of the administrative decrees of God; it is not change you have undergone through experiences. The fact that there are many things you would not do today that you would have done yesterday is because God's work is so apparent that it has conquered people. Let Me ask someone, how much of your accomplishment today was earned with the sweat of your own hard work? How much of it was told to you directly by God? How would you answer? Would you be dumbfounded and speechless? Would you stick out your tongue? Why is it that others are able to speak out about many of their experiences to provide you with sustenance, while you simply enjoy the meals that others have cooked? Do you not feel ashamed? Aren't you embarrassed?

You may carry out a fact-finding examination, examining those at higher levels who are somewhat better: How much truth do you understand? How much do you ultimately put into practice? Whom do you love more, God or yourself? Do you give more often, or receive more often? On how many occasions when your intent was wrong have you forsaken your old self and satisfied the will of God? Just these few questions will baffle many people. For most people, even if they realize that their intent is wrong, they still knowingly do wrong, and they are nowhere near forsaking their own flesh. Most people allow sin to run rampant within them, allowing sinfulness to direct their every action. They are unable to conquer their sins, and continue to live in sin. Having arrived at this current stage, who does not know how many evil deeds he has done? If you say you don't know, then I would say that you are lying. To speak frankly, it is all an unwillingness to forsake your old self. What is the use of saying so many repentant "words from the heart" that are worthless? Would this help you grow in your life? To

know yourself is your full-time work. I perfect people through their submission and their practice of God's words. If you only wear God's word as you would wear your clothes, just to look smart and snazzy, are you not deceiving yourself and others? If all you have is talk and you never put it into practice, what will you attain?

Many people can talk a bit about practice and they can talk about their personal impressions, but the majority of it is the illumination gained from the words of others. It does not at all include anything from their own personal practices, nor does it include what they see from their experiences. I have dissected this issue earlier; don't think that I know nothing. You are merely a paper tiger, yet you speak of conquering Satan, of bearing victorious testimonies, and of living out God's image? This is all nonsense! Do you think that all the words spoken by God today are for you to admire? Your mouth speaks of forsaking your old self and putting truth into practice, yet your hands are carrying out other deeds and your heart is plotting other schemes—what kind of a person are you? Why are your heart and your hands not one and the same? So much preaching has become empty words; isn't this heart-breaking? If you are unable to put God's word into practice, it proves that you have not yet entered into the way that the Holy Spirit works, you have not yet had the work of the Holy Spirit in you, and you have not yet had His guidance. If you say that you are only able to understand the word of God but are unable to put it into practice, then you are a person who does not love the truth. God does not come to save this kind of person. Jesus suffered enormous pain when He was crucified in order to save sinners, to save the poor, to save those humble people. His crucifixion brought the sin offering. If you cannot practice God's word, then you should leave as soon as you can; don't laze around in God's house as a freeloader. Many people even find it difficult to stop themselves from doing things that clearly resist God. Are they not asking for death? How can they speak of entering God's kingdom? Would they have the audacity to see His face? Eating food that He provides you with, doing crooked things that oppose God, being malicious, insidious, and scheming, even while God allows you to enjoy the blessings He has bestowed upon you—do you not feel them burning your hands when you receive them? Do you not feel your face turning red? Having done something in opposition to God, having carried out schemes to “go rogue,” do you not feel frightened? If you feel nothing, how can you speak of any future? There was already no future for you

long ago, so what greater expectations can you still have? If you say something shameless yet feel no guilt, and your heart has no awareness, then doesn't it mean that you have already been abandoned by God? Speaking and acting indulgently and unrestrainedly has become your nature; how can you ever be perfected by God like this? Would you be able to walk the world over? Who would be convinced by you? Those who know your true nature would keep their distance. Is this not God's punishment? All in all, if there is only talk and no practice, there is no growth. Though the Holy Spirit may be working on you while you speak, if you do not practice, the Holy Spirit shall stop working. If you continue to go on like this, how can there be any talk of the future or giving your entire being to God's work? You only speak of giving your entire being, yet you do not give to God your heart that truly loves Him. All that God has received is the heart of your words, and not the heart of your practice. Could this be your true stature? If you were to continue on like this, when would you be perfected by God? Do you not feel anxious over your dark and gloomy future? Do you not feel that God has lost hope in you? Do you not know that God desires to perfect more and newer people? Could old things hold their own? You are not paying attention to God's words today: Are you waiting for tomorrow?

WHAT AN ADEQUATE SHEPHERD SHOULD BE EQUIPPED WITH

You must have an understanding of the many conditions men will be in when the Holy Spirit performs work on them. In particular, those who coordinate to serve God must have an even better grasp of the many conditions brought about by the work that the Holy Spirit performs on men. If you only talk about many experiences and many ways of entering in, it shows that your experience is too one-sided. Without grasping many situations in reality, you are unable to achieve transformation in your disposition. If you have grasped many conditions, then you will be able to understand various manifestations of the work of the Holy Spirit, and see clearly through and discern much of the work of the evil spirits. You must expose the many notions of men and go straight to the heart of the issue; you must also point out

many deviations in people's practice or problems in believing in God so that they may recognize them. At the very least, you must not make them feel negative or passive. However, you must understand the many difficulties that objectively exist for people, you must not be unreasonable or "try to teach a pig to sing"; that is foolish behavior. To resolve the many difficulties of men, you must understand the dynamics of the work of the Holy Spirit, you must understand how the Holy Spirit performs work on different people, you must understand the difficulties of men, the shortcomings of men, see through to the key issues of the problem, and get to the source of the problem, without deviations or errors. Only this kind of person is qualified to coordinate to serve God.

Whether you are able to grasp the key issues and see clearly through many things depends on your individual experiences. The way that you experience affects how you lead others. If you understand letters and doctrines, then you lead others to understand letters and doctrines. The way that you experience the reality of God's words is the way that you lead others to enter into the reality of God's words. If you are able to understand many truths and see clearly through many things in God's words, then you are able to lead others to understand many truths, and those that you lead will have a clear understanding of the visions. If you focus on grasping supernatural feelings, then those that you lead will also focus on supernatural feelings. If you neglect practice and emphasize talking, then those that you lead will also focus on talking, without any practice, without any transformation in their dispositions, and they will only be enthusiastic on the outside, without practicing any truths. Men all supply others with what they have themselves. The type of the person determines the path that he guides others onto, and the type of the person determines the type of people that he leads. To be truly fit for God's use, you not only need to have aspiration, but you also need many enlightenments from God, guidance from God's words, dealing from God, and the refinement of His words. Add to this foundation the observations, thoughts, pondering, conclusions, absorptions or eliminations that you normally pay attention to. These are all paths for your entry into reality and all of them are indispensable—this is the way that God performs work. If you should enter into this method by which God performs work, then you will have the opportunity to be perfected by God every day. And at any time, regardless of whether it is a harsh environment or a favorable

environment, whether you are being tested or tempted, whether you are working or not, whether you are living life as an individual or as a collective, you will always find opportunities to be perfected by God, without missing a single one of them. You will be able to discover all of them, and in this way you will have found the secret to experiencing God's words.

ON EXPERIENCE

Throughout Peter's experiences, he had endured hundreds of trials. Though people now are aware of the term "trial," they do not at all understand its true meaning or circumstances. God tempers the determination of man, refines his confidence, and perfects his every part, achieving this mostly through trials. Trials are also the hidden work of the Holy Spirit. It seems that God has forsaken man, and so man will, if not careful, see them as Satan's temptations. In fact, many trials can be considered temptations, and this is the principle and rule of God's work. If man truly lives before God, he will see them as trials by God and not let them slip. If someone says that because God is with him Satan will surely not approach him, this is not entirely correct. How can it be explained that Jesus faced temptations after He had fasted in the wilderness for forty days? So if man has truly put right his views on believing in God, he will see many things much more clearly and will not have skewed and fallacious understanding. If one is truly resolved to be made perfect by God, he needs to approach matters he is faced with from many different angles, neither leaning to the left nor the right. If you do not have knowledge of God's work, you will not know how to cooperate with God. If you do not know the principles of God's work and are unaware of how Satan works on man, you will have no path of practice. A mere zealous pursuit will not allow you to attain the results God demands. Such way of experience is akin to that of Lawrence, not differentiating and only focusing on experience, utterly unaware of what Satan's work is, of what the work of the Holy Spirit is, what man is like without the presence of God, what kind of people God wants to perfect. How to behave toward different people, how to grasp God's present will, how to know God's disposition, at which people, which circumstances, and which age, God's mercy, His majesty and

righteousness are directed—he does not differentiate these. If man does not have many visions as his foundation, a foundation for his experiences, then life is out of the question, even less so is experience; he just foolishly keeps submitting to everything, enduring everything. All such people are very difficult to be made perfect. It may be said that having none of the visions touched on above is ample proof you are being a fool, akin to a pillar of salt, always standing in Israel. Such people are useless, they are good-for-nothings! Some people only ever submit blindly, they always know themselves and always use their ways of conducting themselves when dealing with new matters, or use “wisdom” to deal with trivial matters that are unworthy of mention, those are people who are devoid of discernment, as if they by nature were to resign themselves to adversity, always being the same, never changing; this is a fool with no discernment whatsoever. They never suit measures to the circumstances or to different people. Such people do not have experience. I see that some people know themselves to a certain point that when confronted with those who have the work of the evil spirit they even lower their heads and admit guilt, not daring to stand up and condemn them. When faced with the obvious work of the Holy Spirit, they do not dare obey, either, believing that evil spirits are also in the hands of God, and not in the slightest do they dare to rise in resistance. These are people who do not have the dignity of God, and they are definitely unable to bear heavy burdens for God. Such muddled people do not differentiate. This way of experience ought therefore to be abandoned as it is untenable in the eyes of God.

God indeed does a lot of work on people, sometimes trying them, sometimes creating environments to temper them, and sometimes speaking words to guide them and amend their shortcomings. Sometimes the Holy Spirit leads people to environments prepared by God for them to unknowingly discover many things that they lack. Through what people say and do, the way that people treat others and deal with things, without their knowing it, the Holy Spirit enlightens them to understand many things that were not understood before, allowing them to comprehend many things or people more thoroughly, allowing them to see into many things of which they were previously unaware. If you are in contact with the world, you gradually become more discriminating about the things of the world, and as you approach death you might conclude: “It is truly hard to be a person.” If you experience for some time in the presence of God, and come to

understand God's work and His disposition, you will unwittingly gain much insight, and your stature will gradually grow. You will understand many spiritual things better, and you will be more clear about God's work in particular. You will be able to accept God's words, God's work, God's every action, God's disposition, and what God is and has as your own life. If all you do is wander in the world, your wings will become harder and harder, and the aspect of you that resists God will become ever greater. It will be hard for God to find a use for you. Because there is too much of that "as I see it" aspect in you, it is hard for God to find a use for you. The more you are in the presence of God, the more experiences you will have. If you are still in the world like a beast, your mouth professing belief in God but your heart somewhere else, and learn worldly philosophies of life, would this not be undoing all the previous work? Therefore, the more that people are in the presence of God the easier they are to be perfected by God. This is the path by which the Holy Spirit does His work. If you do not understand this, it will be impossible for you to enter onto the right track, and being perfected by God will be out of the question. You will not be able to have a normal spiritual life, and you will be as if disabled, with only your own hard work and none of God's work. Would this not be something wrong with your experience? You don't necessarily have to pray to be in the presence of God. Sometimes it is in your contemplating God or pondering His work, sometimes in your dealing with some matter, and sometimes through your being revealed in an event, that you come into God's presence. Most people say, am I not in the presence of God, since I often pray? Many people pray endlessly "in the presence of God." The prayers may be always on their lips, but they do not really live in God's presence. This kind of person can only maintain their condition of being in the presence of God in this way. They cannot contact God with their hearts constantly, or use the method of experience to come into God's presence, be it through pondering, silent contemplation in their hearts, or contacting the God of their hearts with their own hearts by considering God's burden. They offer prayers up to the sky with their mouths. Most people do not have God in their hearts, and they have God only when they get close to God, but most of the time they don't have God at all. Is this not an expression of not having God in one's heart? If they really have God, would they be likely to do things that robbers or beasts do? If a person really reveres God, they will bring their true heart in contact with God,

and their thoughts and ideas will always be occupied by God's words. They will be unlikely to make mistakes in the outward things that people are capable of achieving, not doing anything that obviously opposes God. Only this is the standard of being a believer.

THE COMMANDMENTS OF THE NEW AGE

You have been told to equip yourselves with the words of God, that regardless of what is arranged for you, all is orchestrated by God's own hand, and that there is no need for your earnest prayer or supplication—they are useless. Yet in terms of the present situation, the practical problems facing you are unimaginable to you. If you merely await the arrangements of God, your progress will be too slow, and for those who don't know how to experience there will be much passivity. Thus, if you are unable to completely see through to these things, then you are muddled and silly in your experiencing. If you have no reality but only words, is this not a sign of erroneousness? Much erroneousness is visible in you, this group. Today, you're incapable of achieving such trials as "service-doers," or else are incapable of imagining or achieving other refinement related to the words of God. You must adhere to the many things you are required to put into practice. Which is to say, people must adhere to the many duties that they should perform. This is what people should adhere to, and what they must carry out. Let the Holy Spirit do what must be done by the Holy Spirit; man can play no part in it. Man should adhere to what ought to be done by man, which bears no relation to the Holy Spirit. It is nothing but that which ought to be done by man, and should be adhered to as commandment, just like adherence to the law of the Old Testament. Although now is not the Age of Law, there are still many words of a kind with the Age of Law that should be adhered to, and they are not carried out merely by relying on being touched by the Holy Spirit, but are what should be adhered to by man. For example: You shall not pass judgment on the work of the practical God. You shall not oppose the man who is testified to by God. Before God, you shall keep your place and shall not be dissolute. You should be moderate in speech, and your words and actions must follow the arrangements of the man testified to by God. You should revere the testimony of God. You shall not ignore the work

of God and the words from His mouth. You shall not imitate the tone and aims of God's utterances. Externally, you shall not do anything that manifestly opposes the man who is testified to by God. This, and more, is what each person should adhere to. In each age, God specifies many rules that are akin to the laws and are to be adhered to by man. Through this, He constrains man's disposition, and detects his sincerity. Take the words "Honor your father and your mother" of the Old Testament age, for example. These words do not apply today; at the time, they merely constrained some of man's external disposition, they were used to demonstrate the sincerity of man's belief in God, and were a mark of those who believed in God. Although now is the Age of Kingdom, there are still many rules that man must adhere to. The rules of the past don't apply; today, there are many, more fitting practices for man to carry out, and which are necessary. They do not involve the work of the Holy Spirit and must be done by man.

In the Age of Grace, many of the practices of the Age of Law were discarded because these laws were not particularly effective for the work at that time. After they were discarded, many practices were set out that were suitable for the age, and which have become the many rules of today. When the God of today came, these rules were dispensed with, and no longer needed to be adhered to, and there were set out many practices suitable for the work of today. Today, these practices are not rules, but in order to achieve an effect; they are suitable for today—and tomorrow, perhaps, they will become rules. In sum, you should adhere to that which is fruitful for the work of today. Pay no heed to tomorrow: What is done today is for the sake of today. Maybe tomorrow there will be better practices which you will be required to carry out—but do not pay too much attention to that, adhere to that which should be adhered to today so as to avoid opposing God. Today, nothing is more crucial for man to adhere to than the following: You must not deceive or conceal anything from the God that stands before your eyes. You shall not utter filthiness or arrogant talk in front of the God before you. You shall not deceive the God before your eyes by good words and fair speeches in order to gain His trust. You shall not act irreverently before God. You shall obey all that is spoken from the mouth of God, and shall not resist, oppose, or dispute His words. You shall not interpret, as you see fit, the words spoken from the mouth of God. You should guard your tongue to avoid it causing you to fall prey to the deceitful schemes of the wicked. You should guard your footsteps

to avoid transgressing the boundaries set out for you by God. Doing so will cause you to speak conceited and pompous words from the perspective of God, and thus become loathed by God. You shall not carelessly repeat the words spoken from the mouth of God, lest others mock you and the devils make a fool of you. You shall obey all of the work of the God of today. Even if you do not understand it, you shall not pass judgment on it; all you can do is seek and fellowship. No person shall transgress God's original place. You can do nothing more than serve the God of today from the position of man. You cannot teach the God of today from the position of man—to do so is misguided. No one may stand in the place of the man testified to by God; in your words, actions, and inmost thoughts, you stand in the position of man. This is to be abided by, it is the responsibility of man, it is alterable by no one, and doing so would violate the administrative decrees. It should be remembered by all.

The long time that God has spent speaking and uttering has caused man to consider reading and memorizing the words of God to be his primary task. No one pays attention to practice, and even that which you ought to abide by you do not, so this has brought many difficulties and problems to your service. If, prior to practicing the words of God, you have not adhered to that which you should adhere to, then you are one of those who are detested and rejected by God. In adhering to these practices, you should be earnest and sincere. You should not treat them like shackles, but adhere to them as commandments. Today, you ought not to concern yourself with what effects are to be achieved; in short, this is how the Holy Spirit works, and whoever commits offense must die. The Holy Spirit is without emotion, and heedless of your present understanding. If you offend Him today, then He will punish you. If you offend Him within the scope of His jurisdiction, then He will not spare you. He does not care how serious you are in your adherence to the words of Jesus. Today, if you do wrong you will be treated with the death penalty. How could it be acceptable for you to not adhere? You must adhere—even if it means suffering a little pain! No matter what denomination, sector, nation, or sect it is, in the future they must all adhere to these practices. None are exempt, and none will be spared! For they are what the Holy Spirit will do today, and they are unoffendable to all. Although they are no great thing, they must be done by every person, and are the commandments set for man by Jesus, who was resurrected and ascended to heaven. Does “The Path ...

(7)” not say that Jesus’ definition of whether you are righteous or sinful is according to your attitude toward God today? No one must overlook this point. In the Old Testament, generation after generation of the Pharisees believed in God, but with the arrival of the Age of Grace they did not know Jesus, and opposed Him. So it was that all they did came to nothing, and was in vain, and God did not accept it. If you can see through to this, then you will not easily sin. Many people, perhaps, have measured themselves against God. How does it taste to oppose God, is it bitter or sweet? You should understand this—do not pretend that you don’t know. In their hearts, perhaps, some people remain unconvinced. Yet I advise you to try it and see—see what it tastes like. This will prevent many people from being suspicious about it. Many people read the words of God yet secretly oppose Him in their hearts. After opposing Him like this, do you not feel like a knife has been twisted in your heart? If it is not family disharmony, it is physical discomfort, or the afflictions of sons and daughters. Although your flesh is spared death, the hand of God will never leave you. Do you think it could be that simple? In particular, it is even more necessary for the many who are near to God to focus on this. As time goes on, you will forget it, and, without realizing it, you will be plunged into temptation, you will become heedless of everything, and this will be the start of your sinning. Does this seem trivial to you? If you can do this well, then you have the chance to be made perfect—to receive the guidance from God’s own mouth before God. If you don’t consider this important, then you will be in trouble—you will be defiant of God, your words and actions will be dissolute, and sooner or later you will be carried away by great gales and mighty waves. These things should be noted by every one of you. The man who is testified to by God may not condemn you, but the Spirit of God is not finished with you, He will not spare you. Do you think you have what it takes to commit offense? Thus, no matter what God says, you must put His words into practice, and must adhere to them by any means you can. This is no simple matter!

THE MILLENNIAL KINGDOM HAS ARRIVED

Have you seen what work God will accomplish in this group of people? God said, even in the Millennial Kingdom people must still follow His utterances onward, and in the future God's utterances will yet directly guide man's life in the good land of Canaan. When Moses was in the wild, God instructed and spoke to him directly. From heaven God sent food, water, and manna for the people to enjoy, and today it is still thus: God has personally sent down things to eat and drink for people to enjoy, and He has personally sent curses to chastise people. And so every step of His work is personally carried out by God. Today, people long for the occurrence of facts, they try to see signs and wonders, and it is possible that all such people will be abandoned, for the work of God is becoming increasingly real. No one knows that God has descended from heaven, they are still unaware that God has sent down food and tonics from heaven—yet God actually exists, and the warm scenes of the Millennial Kingdom that people imagine are also the personal utterances of God. This is fact, and only this is ruling with God on earth. Ruling with God on earth refers to the flesh. That which is not of the flesh is not on earth, and thus all those who focus on going to the third heaven do so in vain. One day, when the entire universe returns to God, the center of His work throughout the cosmos will follow the voice of God; elsewhere, some people will phone, some will take a plane, some will take a boat across the sea, and some will use lasers to receive the utterances of God. Everyone will be adoring, and yearning, they will all come close to God, and congregate toward God, and will all worship God—and all of this will be the deeds of God. Remember this! God will never start again elsewhere. God will accomplish this fact: He will make all people throughout the universe come before Him, and worship the God on earth, and His work in other places will cease, and people will be forced to seek the true way. It will be like Joseph: Everyone came to him for food, and bowed down to him, for he had things to eat. In order to avoid famine people will be forced to seek the true way. The entire religious community is suffering severe famine, and only the God of today is the wellspring of living water, possessed of the ever-flowing wellspring provided for the enjoyment of man, and people will come and depend on Him. That will be the time when the deeds of God are revealed, and God is glorified; all

people throughout the universe will worship this unremarkable “man.” Will this not be the day of God’s glory? One day, old pastors will send telegrams seeking the water from the wellspring of living water. They’ll be elderly, yet still they will come to worship this man, whom they despised. In their mouths they will acknowledge and in their hearts they will be trusting—and is this not a sign and wonder? When the whole kingdom rejoices is the day of God’s glory, and whoever comes to you and receives God’s good news will be blessed by God, and these countries and these people will be blessed and cared for by God. The future direction will be thus: Those who gain the utterances from God’s mouth will have a path to walk on earth, and be they businessmen or scientists, or educators or industrialists, those who are without God’s words will have a hard time taking even a single step, and will be forced to seek the true way. This is what is meant by, “With the truth you’ll walk the entire world; without the truth, you’ll get nowhere.” The facts are thus: God will use the Way (which means all of His words) to command the whole universe and govern and conquer mankind. People are always hoping for a great turn in the means by which God works. To speak plainly, it is through words that God controls people, and you must do what He says^[a] whether you wish to or not; this is an objective fact, and must be obeyed by all, and so, too, is it inexorable, and known to all.

The Holy Spirit gives people a feeling. After reading the words of God, in their hearts they are steadfast, and at peace, while those who do not obtain God’s words feel empty. Such is the power of God’s words—people have to read them, after reading them they are nourished, and they can’t do without them. It’s like when people take opium: It gives them strength, and without it they feel desperate, and have no strength. Such is the tendency among people today. Reading God’s words gives people strength. If they don’t read them, they feel listless, but after reading them, they immediately rise from their sickbed. This is the meaning of the reign of God (the Word) on earth. Some people want to leave, or have grown weary of God’s work. Regardless, they can’t depart from God’s words; no matter how weak they are, still they must depend on God’s words to live, and no matter how rebellious they are, still they do not dare to leave God’s words.

Footnotes:

a. The original text omits “what He says.”

When God's words truly show their might is when God rules and wields power, and this is how God works. This, after all, is the means by which God works, and none may leave it. God's words will spread among countless homes, they will become known to all, and only in this way will His work spread throughout the universe. Which is to say, if God's work is to spread throughout the entire universe, then His words must be spread. On the day of God's glory, God's words will show their power and authority. Every one of His words from time immemorial until today will be accomplished and come true. In this way, glory will be to God on earth—which is to say, His words will reign on earth. All who are wicked will be chastised by the words in God's mouth, all who are righteous will be blessed by the words in His mouth, and all will be established and made complete by the words in His mouth. Nor will He show any signs or wonders; all will be accomplished by His words, and His words will produce facts. Everyone on earth will celebrate God's words, whether they be adults or children, male, female, old, or young, all people will submit beneath the words of God. God's words will appear in the flesh, and will appear vivid and lifelike to people on earth. This is what it means for the Word to become flesh. God has come to earth primarily to accomplish the fact of "the Word become flesh," which is to say, He has come so that His words may be issued from the flesh (not like the time of Moses in the Old Testament, when God spoke directly from the sky). After that, each of His words will be fulfilled during the Age of Millennial Kingdom, they will become facts visible before people's eyes, and people will behold them using their own eyes without the slightest disparity. This is the supreme meaning of God's incarnation. Which is to say, the work of the Spirit is accomplished through the flesh, and through words. This is the true meaning of "the Word become flesh" and "the Word's appearance in the flesh." Only God can speak the will of the Spirit, and only God in the flesh can speak on behalf of the Spirit; the words of God are made plain in God incarnate, and everyone else is guided by them. No one is exempt, they all exist within this scope. Only from these utterances can people come to know; those who do not gain in this way are daydreaming if they think they can gain the utterances from heaven. Such is the authority demonstrated in God's incarnate flesh: making all believe. Even the most venerable experts and religious pastors cannot speak these words. They must all submit beneath them, and none will be able to make another start. God will use words to conquer the universe. He will do

this not by His incarnate flesh, but through using the utterances from the mouth of God become flesh to conquer all people in the entire universe; only this is the Word become flesh, and only this is the appearance of the Word in the flesh. Perhaps, to people, it appears as if God hasn't done much work—but God has but to utter His words for people to be thoroughly convinced, and for them to be overawed. Without facts, people shout and scream; with the words of God, they fall silent. God will surely accomplish this fact, for this is God's long-established plan: accomplishing the fact of the Word's arrival on earth. Actually, there is no need for Me to explain—the arrival of the Millennial Kingdom on earth is the arrival of God's words on earth. New Jerusalem's descent from heaven is the arrival of God's words to live among man, to accompany man's every action, and all his inmost thoughts. This is also the fact that God will accomplish, and the wonderful scene of the Millennial Kingdom. This is the plan set by God: His words will appear on earth for a thousand years, and they will manifest all of His deeds, and complete all of His work on earth, after which this stage of mankind shall come to an end.

HOW IS YOUR RELATIONSHIP WITH GOD

In believing in God, you must at least resolve the issue of having a normal relationship with God. Without a normal relationship with God, then the significance in believing in God is lost. Establishing a normal relationship with God is entirely attained through quieting your heart in God's presence. A normal relationship with God means being able to not doubt or deny any of God's work and submit to it, and furthermore it means having the right intentions in the presence of God, not thinking of yourself, always having the interests of God's family as the most important thing no matter what you are doing, accepting God's observation, and submitting to God's arrangements. You are able to quiet your heart in God's presence whenever you do anything; even if you do not understand God's will, you must still fulfill your duties and responsibilities to the best of your ability. It is not too late to wait for God's will to be revealed to you and then put this into practice. When your relationship with God has become normal, then you will also have a normal relationship with people. Everything is

established on the foundation of God's words. Through eating and drinking the words of God, practice in accordance with God's requirements, put your viewpoints right, and do not do things that resist God or disturb the church. Do not do things that do not benefit the lives of the brothers and sisters, do not say things that do not contribute to other people, do not do shameful things. Be just and honorable when doing all things and make them presentable before God. Even though the flesh is weak sometimes, you are able to attach the highest importance to benefiting God's family, not covet your own benefits, and carry out righteousness. If you can practice in this way, your relationship with God will be normal.

Whenever you do anything, you must examine whether your motivations are right. If you are able to act according to the requirements of God, then your relationship with God is normal. This is the minimum criterion. If, when you examine your motivations, there emerge those that are incorrect, and if you are able to turn your back on them and act according to the words of God, then you will become someone who is right before God, which will show that your relationship with God is normal, and that all that you do is for the sake of God, and not for yourself. Whenever you do or say anything, you must put your heart right, be righteous, and not be led by your emotions, or act according to your own will. These are the principles by which believers in God conduct themselves. A person's motivations and stature can be revealed in a small thing, and thus, for people to enter onto the path of being made perfect by God, they must first resolve their own motivations and their relationship with God. Only when your relationship with God is normal will you be able to be made perfect by God, and only then will God's dealing, pruning, discipline, and refinement in you be able to achieve their desired effect. That is to say, people are able to have God in their hearts, not seek personal benefits, not think about their personal future (referring to thinking of the flesh), but rather they bear the burden of entering life, do their best to seek truth, and submit to God's work. This way, the objectives you seek are correct, and your relationship with God is normal. It can be said that fixing one's relationship with God is the first step on entry into one's spiritual journey. Although man's destiny is in God's hands, and has been predestined by God, and cannot be changed by themselves, whether or not you can be made perfect or gained by God depends on whether or not your relationship with God is normal. Perhaps there are

parts of you that are weak or disobedient—but as long as your outlook is right and your motivations are correct, and as long as you have put right your relationship with God and made it normal, then you will be qualified to be made perfect by God. If you do not have the right relationship with God, and act for the sake of the flesh, or your family, then regardless of how hard you work it will all be for nothing. If your relationship with God is normal, then everything else will fall into place. God looks at nothing else, but He looks only at whether your views on the belief in God are right: who you believe in, for whose sake you believe, and why you believe. If you are able to see these things clearly, and are able to put right your views and practice, then your life will make progress, and you are sure to be able to enter onto the right track. If your relationship with God is not normal, and your views on the belief in God are deviant, then these will preclude all else. No matter how you believe in God, you will gain nothing. Only if your relationship with God is normal will you be approved by God when you turn your back on the flesh, pray, suffer, endure, obey, help your brothers and sisters, devote more effort to God, and so on. Whether or not something you do has value and significance depends on whether your intentions are right and whether your viewpoints are correct. Nowadays, many people's belief in God is like looking at a clock with their head turned to one side—their viewpoints are deviant. Everything will be good if a breakthrough can be made here, everything will be fine if this is resolved, while everything shall come to nothing if this is not resolved. Some people behave well in My presence, but behind My back all that they do is resist. These are crooked and deceitful manifestations and this type of person is a servant of Satan, they are the typical embodiment of Satan to test God. You are only a right person if you are able to submit to My work and My words. As long as you are able to eat and drink the words of God, as long as everything you do is presentable before God, everything you do is just and honorable, as long as you do not do shameful things, do not do things that would harm the lives of people, as long as you live in the light, and are not exploited by Satan, then your relationship with God will be put right.

In believing in God, your intentions and viewpoints must be put right; you must have a correct understanding and correct treatment of the words of God, God's work, the environments arranged by God, the man testified by God, and of the practical God. You must not practice according to your personal thoughts, or make your own little plans. You

must be able to seek truth in everything and stand in your place as a creation of God and submit to all of God's work. If you want to pursue being perfected by God and enter into the right track of life, then your heart must always live in God's presence, not be dissolute, not follow Satan, not leave Satan any opportunities to do its work, and not let Satan use you. You must completely give yourself to God and let God rule over you.

Are you willing to be Satan's servant? Are you willing to be exploited by Satan? Do you believe in God and pursue God so that you can be perfected by Him, or is it so you become a foil in God's work? Are you willing to be obtained by God and live a meaningful life, or are you willing to live a worthless and empty life? Are you willing to be used by God, or exploited by Satan? Are you willing to let God's words and truth fill you, or let sin and Satan fill you? Consider and weigh this out. In your daily life, you must grasp those words you say and those things you do that will cause your relationship with God to be abnormal, then rectify yourself and enter into the correct manner. Examine your words, your actions, your each and every move, and your thoughts and ideas at all times. Grasp your true state and enter into the way of the work of the Holy Spirit. Only in this way can you have a normal relationship with God. By weighing out whether your relationship with God is normal, you will be able to rectify your intentions, understand the essence of man, and understand yourself; through this, you will be able to enter into real experiences, truly forsake yourself, and achieve deliberate submission. In such matters as when you are experiencing whether your relationship with God is normal, you will be able to find opportunities to be perfected by God, you will be able to understand many situations under which the Holy Spirit is working, and you will be able to see through many of Satan's tricks and conspiracies. Only through this way can you be perfected by God. You put right your relationship with God so that you will submit yourself to all the arrangements of God. It is so you will more deeply enter into real experiences, and obtain more work of the Holy Spirit. When you are practicing having a normal relationship with God, most of the time, you will attain this through forsaking the flesh and through your real cooperation with God. You should understand that "without a cooperative heart, it is difficult to receive the work of God; if the flesh does not suffer hardships, there are no blessings from God; if the spirit does not struggle, Satan will not be ashamed." If you practice and

clearly understand these principles, your viewpoints on the faith in God will be put right. In your current practices, you must discard the viewpoint of “seeking bread to satisfy hunger,” you must discard the viewpoint of “everything is done by the Holy Spirit and people are unable to intervene.” People who speak this way all think, “People can do whatever they are willing to do, and when the time comes the Holy Spirit will work and people will have no need to overcome the flesh, they will have no need to cooperate, and only need the Holy Spirit to move them.” These viewpoints are all absurd. Under these circumstances, the Holy Spirit is unable to work. It is this kind of viewpoint that becomes a great obstruction to the work of the Holy Spirit. Often times, the work of the Holy Spirit is attained through people’s cooperation. Without cooperation and resolution, then wanting to change one’s disposition, obtain the work of the Holy Spirit, and obtain enlightenment and illumination from God are all extravagant thoughts; this is called “indulging one’s self and pardoning Satan.” People like this do not have a normal relationship with God. You have found many manifestations of Satan in yourself, and in your past actions, there are many things that have run counter to God’s current requirements. Are you able to forsake them now? Attain a normal relationship with God, do according to God’s intentions, become a new person and have a new life, don’t look back at past transgressions, don’t be overly remorseful, be able to stand up and cooperate with God, and fulfill the duties that you should perform. This way, your relationship with God will be normal.

If you merely accept these words verbally after reading them but are not moved in your heart, and are not serious about having a normal relationship with God, then it proves that you do not attach importance to your relationship with God, your viewpoints have not yet been put right, your intentions are still not directed at allowing God to obtain you, and allowing God the glory, but rather are directed at allowing Satan’s conspiracies to prevail and for obtaining your personal purposes. This kind of people all have incorrect intentions and viewpoints. Regardless of what God has said or how it is said, they are indifferent and no transformation can be seen. Their hearts don’t feel any fear and they are unashamed. This kind of person is a confused person without a spirit. For every utterance of God, after you have read it and you have gained an understanding, you shall put it into practice. Regardless of how you used to practice before—perhaps in the past

your flesh was weak, you were rebellious, and you resisted—this is not a big deal, and it can't obstruct your life from growing today. As long as you are able to have a normal relationship with God today, then there is hope. If for every time that you read God's words, you have changes and allow other people to see that your life has transformed for the better, it shows that you have a normal relationship with God and that it is put right. God does not treat people based on their transgressions. As long as you are able to not rebel again and not resist again after you have understood and are aware, then God will still have mercy on you. When you have this understanding and the will to pursue being perfected by God, then your condition in God's presence will be normal. No matter what you do, consider: What will God think if I do this? How will it affect the brothers and sisters? Examine your intentions in your prayer, fellowship, speech, work, and contact with people, and examine whether your relationship with God is normal or not. If you are unable to distinguish your intentions and thoughts, then you have no discrimination, which proves that you understand too little about truth. Have a clear understanding of everything that God does, see things according to God's word and see things by standing on the side of God. This way your viewpoints will be correct. Therefore, to build a good relationship with God is a top priority for anyone believing in God; everyone should treat it as the most important task and as their major life event. Everything you do should be weighed against whether or not you have a normal relationship with God. If your relationship with God is normal and your intentions are correct, then do it. In order to maintain a normal relationship with God, you can't be afraid of losing out on personal interests, you can't allow Satan to prevail, you can't allow Satan to have a handle on you, and you can't allow Satan to make you into a laughing stock. Such an intention is a manifestation that your relationship with God is normal. It is not for the flesh, but rather it is for peace of spirit, it is for obtaining the work of the Holy Spirit and for satisfying the will of God. If you are to enter into a correct state, you must build a good relationship with God, you must set right your viewpoint of belief in God. It is to allow God to obtain you, to allow God to reveal the fruits of His words in you, and to enlighten and illuminate you even more. This way you will enter into the correct manner. Continuously eat and drink God's current words, enter into the current way of the Holy Spirit's work, do according to God's current requirements, not follow old-fashioned practices, not cling to old ways

of doing things, and quickly enter into the manner of today's work. This way your relationship with God will be completely normal and you will enter into the right track of believing in God.

FOCUS MORE ON REALITY

Every person has the possibility of being perfected by God, so everyone should understand what service to God most suits God's intentions. Most people don't know what it means to believe in God and have no idea why they should believe in God. That is to say, most people have no understanding of God's work or the purpose of God's management plan. Down to the present, most people still think believing in God is about going to heaven and having their souls saved. They still have no idea of the particular significance of believing in God, and moreover they don't have any understanding whatsoever of God's most important work in His management plan. For all sorts of their own reasons, people just don't take any interest in God's work and give no thought to God's intentions or God's management plan. As an individual in this stream, each person should know what the purpose of God's entire management plan is, the facts that God has already fulfilled, why God has chosen this group of people, what its goals and significance are, and what God wants to achieve in this group. In the land of the great red dragon, God has been able to raise such a group of inconspicuous people, and He has continued to work until now, trying and perfecting in all sorts of ways, speaking countless words, performing much work and sending so many serving objects. From God accomplishing such enormous work, it can be seen that the significance of God's work is so great. You cannot yet see into it entirely. Therefore, do not treat the work that God has done on you as a simple matter; this is not a small thing. Just what God has shown you today is enough for you to ponder and understand. Only if you thoroughly understand can you experience more deeply and make progress in your life. What people understand and are doing right now is really too little and cannot fully satisfy God's intentions. This is the insufficiency of man and the failure to fulfill their duty. This is why the results that should have been achieved have not been. The Holy Spirit has no way to work on many people because they have such a shallow understanding of

God's work and are unwilling to treat the work of the house of God as something valuable. They always go through the motions just to get by, or copy what most people are doing, or just show people that they are "working." Today, each person in this stream shall recall whether what you have done is all that you could have, and whether you have put in all your effort. People have not fulfilled their duties at all. It is not that the Holy Spirit does not do His work but that people do not do theirs, making it impossible for the Holy Spirit to do His work. God has finished expressing His words, but they have not kept up at all and have fallen far behind, unable to stay close with every step, unable to follow the Lamb's footsteps closely. What they should abide by they have not abided by; what they should have practiced they have not put into practice; what they should have prayed they have not prayed; what they should have discarded they have not discarded. They have not done any of these things. Therefore, this talk of going to the banquet is empty and has no real meaning at all. It is in people's own imagination. It can be said that as of the present people have not fulfilled their duty at all. Everything is dependent on God doing and saying things Himself, while people's function has really been all too small. They are all useless trash who don't know how to coordinate with God. God has spoken hundreds of thousands of words, but people have not put them into practice at all, from forsaking the flesh, discarding notions, practicing obedience in all things, developing discernment and gaining insight at the same time, to letting go of people's status in their hearts, eliminating the idols who occupy their hearts, rebelling against individual intentions that are not right, not acting based on their emotions, doing things fairly without bias, thinking more about God's interests and their influence on others when they speak, doing more things that benefit God's work, keeping in mind benefitting God's house in all that they do, not letting their emotions determine their behavior, discarding what pleases their own flesh, eliminating selfish old conceptions, and so on. People actually understand some things in all these words of what God requires of them, but they are just not willing to put them into practice. How else can God work and move them? How can rebels in the eyes of God still have the nerve to pick up God's words to admire them? How do they have the nerve to eat God's food? Where is man's conscience? They have not fulfilled the very least of the duties they should have, so talking about doing all they can is pointless. Are they not dreamers? There can be no talk of reality without practice. That is plain fact!

You ought to be studying more realistic lessons now. There's no need for that high-sounding, empty talk that people admire. When it comes to talking about knowledge, each person's is higher than the previous one, but they still don't have the path to practice. How many have put anything into practice? How many have learned actual lessons? Who can fellowship about reality? Being able to speak of knowledge of God's words doesn't amount to your genuine stature. It only goes to show you were born smart and gifted. It's still futile if you cannot point out the way, and you are just useless trash! Are you not pretending if you can't say anything about an actual path to practice? Aren't you faking it if you cannot offer your own actual experiences to others, thereby giving them lessons they can learn from or a path to practice? Aren't you just a counterfeit? What value do you have? Such a person could only play the part of "inventor of the theory of socialism," not "contributor to bringing about socialism." To be without reality is to have no truth. To be without reality is to be good for nothing. To be without reality is to be the walking dead. To be without reality is to be a "Marxist-Leninist thinker," without value as a reference. I urge each person to shut up about theory and talk of something real, something genuine and substantial, study some "modern art," speak of something realistic, contribute some reality, and have some spirit of dedication. Face reality when speaking and don't indulge in unrealistic and exaggerated talk to make people happy or so they can think of you in a different way. What is the value of that? What point is there in stirring up people's enthusiasm for you? Be "artistic" in your speech, be fair in your conduct, be reasonable in your work, be realistic in addressing people, keep in mind benefitting God's house in every act, let your conscience guide your emotions, do not repay kindness with hate, or be ungrateful to kindness, and do not be a hypocrite, lest you be a bad influence. When you eat and drink God's words, link them more to reality, and when you communicate, speak more about realistic things and do not be condescending—God objects to that. Be more patient and tolerant, practice conceding more, be generous and open with people, and learn from the "spirit of the prime minister."^[a] When you have thoughts that are not good, practice

Footnotes:

a. The spirit of the prime minister: A classic Chinese saying used to describe a person who is broad-minded and generous.

forsaking the flesh more. When you are working, speak more of realistic paths and don't get too lofty or it will be beyond people's reach. Less enjoyment, more contribution—show your selfless spirit of dedication. Be more considerate toward God's intentions, listen more to your conscience, and keep in mind more and do not forget how God admonishes you daily out of concern for you. Read the "old almanac" more often. Pray more and fellowship more often. Do not go on being so muddled, but show more sense and gain some insight. When your hand of sin reaches out, pull it back and don't let it extend so far. It's useless! What you get from God is nothing but curses; be careful. Let your heart take pity on others and don't always strike out with weapons in hand. Offer more and talk more about life, keeping a spirit of helping others. Do more and say less. Put more into practice and less into research and analysis. Be moved more by the Holy Spirit, and give God more opportunities to perfect you. Eliminate more human elements—there are still too many human ways of doing things. Superficial conduct and behavior are still loathsome. Eliminate more of them. Your mental states are still too detestable. Correct them more. The status people occupy in your hearts is still too much. Give more status to God and don't be so unreasonable. The "temple" is God's in the first place and should not be occupied by people. In sum, focus more on righteousness and less on emotions, and it is best to eliminate the flesh; talk more about reality and less about knowledge, and it is best to be silent; speak more of the path of practice and have less worthless inflated talk, and it is best to begin practice starting now.

God's requirements of people are not lofty. If people put in a bit of effort they will be able to receive a "passing grade." Actually, understanding, knowing, and accepting the truth is more complicated than practicing the truth; knowing and accepting the truth comes after first practicing the truth. This is the step and way of the work of the Holy Spirit. How can you not obey it? Will you be able to have the work of the Holy Spirit by doing things your way? Does God work based on your will, or after you have compared against God's words? It's pointless if you cannot see this clearly. Why is it that most people have spent much effort reading God's words but only have knowledge and cannot say anything about a real path afterward? Do you think that having knowledge amounts to having the truth? Isn't that a confused point of view? You are able to speak as much knowledge as there is sand on a beach, yet none of it contains any real path. In this, are you

not fooling people? Are you not all hat and no cattle? Acting in this way is harmful to people! The higher the theory, the more it is devoid of reality, and the more it is incapable of taking people into reality; the higher the theory, the more it makes you defy and oppose God. Do not treat the most lofty theories like precious treasure; they are pernicious, and serve no use! Maybe some people are able to talk of the most lofty theories—but such theories contain nothing of reality, for these people have not personally experienced them, and thus they have no path to practice. Such people are incapable of taking man onto the right track, and will only lead people astray. Is this not harmful to people? At the very least, you must be able to solve the present troubles and allow people to achieve entry; only this counts as devotion, and only then will you be qualified to work for God. Do not always speak grandiose, fanciful words, and do not bind people and make them obey you with your many unsuitable practices. Doing so will have no effect, and can only increase people's confusion. Leading people this way will produce many pieces of regulation, which will make people loathe you. This is man's shortcoming, and it is really insufferable. Therefore, talk more about problems that exist now. Don't treat other people's experiences as private property and bring it out for others to appreciate. You must individually search for a way out. This is what each person should put into practice.

If what you say can give people a path to walk, then that amounts to you having reality. No matter what you say, you must bring people into practice and give them all a path they can follow. It is not about only making it so that people have knowledge, but more importantly, it is about having the path to walk. For people to believe in God, they must walk the path along which God's work leads them. That is, the process of believing in God is the process of walking the path on which the Holy Spirit leads you. Accordingly, you must have a path you can walk on no matter what, and you must walk onto the path of being perfected by God. Don't stretch it out too long, and don't get involved in too much. Only if you walk the path on which God leads without causing interruptions can you receive the work of the Holy Spirit and have the path of entry. Only this counts as fitting God's intentions and fulfilling man's duty. As an individual in this stream, each person should fulfill their duty properly, do more of what people should be doing, and don't act willfully. People carrying out work must make their words clear, people who follow must focus more on enduring hardship

and obeying, and each person must keep to their place and not step out of line. It should be clear in the heart of each person how they should practice and what function they should fulfill. Take the path on which the Holy Spirit leads; do not go astray or take to falsehood. You must see today's work clearly. Entering into today's work method is what you should practice. It is the first thing you must enter. Don't waste any more words on other things. Doing the work of God's house today is your responsibility, entering today's work method is your duty, and practicing today's truth is your burden.

KEEPING THE COMMANDMENTS AND PRACTICING THE TRUTH

In practice, the commandments should be connected with the practice of the truth. While keeping the commandments, one ought to practice the truth. When practicing the truth, one should not violate the principles of the commandments or go against the commandments. Do that which God requires you to do. Keeping the commandments and practicing the truth are interconnected, not contradictory. The more you practice the truth, the more you keep the essence of the commandments. The more you practice the truth, the more you will understand God's word as expressed in the commandments. Practicing the truth and keeping the commandments are not contradictory actions, but are rather interconnected. In the beginning, only after man keeps the commandments can he practice the truth and attain enlightenment from the Holy Spirit. But this is not the original intention of God. God requires you to worship God with heart, not to just practice good behavior. But you must keep the commandments at least superficially. Gradually, through experience, man gains a clearer understanding of God. He stops rebelling against and resisting God, and he stops calling God's work into question. In this way man may abide by the essence of the commandments. Therefore, merely keeping the commandments without practicing the truth is ineffective and does not constitute real worship of God because you have not yet attained real stature. If you keep the commandments without the truth, this amounts to just keeping rigidly to the rules. In so doing, the commandments become your law, which will not help you grow in life.

On the contrary, they will become your burden, and will bind you firmly like the law of the Old Testament, causing you to lose the presence of the Holy Spirit. Therefore, only by practicing the truth can you effectively keep the commandments. One keeps the commandments in order to practice the truth. You practice even more truths through keeping the commandments. You gain even more understanding of the practical meaning of the commandments through practicing the truth. The purpose and meaning of God's imperative that man ought to keep the commandments is not to follow ordinances as man may imagine, but rather has to do with man's entry into life. The more you grow in life, the greater the degree to which you will be able to keep the commandments. Although the commandments are for man to keep, the essence of the commandments only becomes apparent through man's life experience. Most people think keeping the commandments well means "everything is ready, all that remains is to be caught up." This is an extravagant imagining and is not God's will. Those who say such things do not wish to make progress and are greedy for the flesh. This is nonsense! This is not in keeping with reality! Only practicing the truth without keeping the commandments practically is not God's will. This kind of person is disabled and proceeds as if hobbling on one leg. However, only keeping the commandments and sticking rigidly to the commandments without having truth is, likewise, not fulfilling God's will—like a man who sees from one eye only, this is also a form of disability. It can be said that if you keep the commandments well and gain a clear understanding of the practical God, then you will have truth. From a relative perspective, you will have gained real stature. You practice the truth and keep the commandments at the same time without mutual conflict. Practicing the truth and keeping the commandments are two systems, both of which are integral parts of one's life experience. One's experience should comprise an integration of the keeping of the commandments with the practice of the truth, not a division. However, there are both differences and connections between these two things.

The promulgation of the commandments in the new age is a testimony to the fact that all men in this stream and all those who hear God's voice today have entered a new age. This is a new beginning for God's work and is the start of the last part of the work in God's management plan over six thousand years. The commandments of the new age symbolize that God and man have entered into the realm of a

new heaven and new earth, and that God, just as Jehovah worked among Israelites and Jesus worked among Jews, will do more practical work and do more and greater work on earth. They also symbolize that this group of men will receive more and greater commission from God, and will receive practical supply, feeding, support, care and protection from God. Further they will be put through more practical exercise, as well as being dealt with, broken and refined by God's word. The meaning of the commandments of the new age is quite profound. They suggest that God will really appear on earth and God will conquer the entire universe upon earth, revealing all of His glory in the flesh. They also suggest that the practical God is going to do more practical work on earth to perfect all that He has chosen. Further, God will accomplish everything with words on earth and make manifest the decree that "the incarnate God rises to the highest and is magnified, and all peoples and all nations kneel down to worship God—who is great." Although the commandments of the new age are for man to keep, which is man's duty and the aim of his accomplishments, the meaning they represent is rather too deep to be fully expressed in one or two words. The commandments of the new age replace the Old Testament laws and New Testament ordinances as promulgated by Jehovah and Jesus. This is a deeper lesson, not as simple a matter as man may imagine. The commandments of the new age have an aspect of practical meaning: They serve as an interface between the Age of Grace and the Age of Kingdom. The commandments of the new age end all the practices and ordinances of the old age and also end all the practices of the age of Jesus and those before the new age.^[a] They bring man to the presence of the more practical God and let man start to receive God's personal perfection, which is the beginning of the path of being perfected. Therefore, you shall possess a correct attitude toward the commandments of the new age and shall not follow them carelessly or despise them. The commandments of the new age stress one point: that man shall worship the practical God Himself of today, which is to submit to the essence of the Spirit more practically. They also stress the principle by which God will judge man to be guilty or righteous after He appears as the Sun of righteousness. The commandments are easier understood

Footnotes:

a. The original text reads "before this."

than practiced. Thus, if God wishes to perfect man, He must do so through His own words and guidance, man cannot achieve perfection through his own innate intelligence alone. Whether man can keep the commandments of the new age or not is related to man's knowledge of the practical God. Hence, whether you can keep the commandments or not is not a question that will be resolved in a matter of days. This is a deep lesson.

Practicing the truth is a path by which man's life may grow. If you don't practice the truth, you'll be left with only theory and you will have no real life. Truth is the symbol of man's stature. Whether or not you practice the truth is related to the attainment of real stature. If you do not practice the truth, do not act righteously, or are swayed by emotions and care for the flesh, then you are far away from keeping the commandments. This is the deepest lesson. There are many truths for man to enter and for man to understand in each age. But there are different commandments accompanying the truths in each age. The truth man practices relates to the age and the commandments kept by man also relate to the age. Each age has its own truths to be practiced and commandments to be kept. However, based on the different commandments promulgated by God, that is, based on the different ages, the goal and effect of man's practice of the truth differ commensurately. It can be said that the commandments serve the truth and the truth exists to maintain the commandments. If there is only truth, there will be no changes in God's work to speak of. However, by referring to the commandments, man can identify the dynamic extent of the work done by the Holy Spirit and man can know the age in which God works. In religion, there are many people who can practice the truths practiced by man of the Age of Law. However, they do not have the commandments of the new age and cannot keep the commandments of the new age. They keep the old way and remain as primordial humans. They are not accompanied by the new manner of work and cannot see the commandments of the new age. As such, God's work is absent. They are like a man holding an empty egg shell: There is no spirit if there is no chick inside. More precisely speaking, there is no life. Such men have not entered the new age and have lagged behind many steps. Therefore, it is useless if people have the truth of old ages but do not have the commandments of the new age. Many of you practice the truth of this time but do not keep the commandments of this time. You will get nothing, the truth you

practice will be worthless and meaningless and God will not praise it. Practicing the truth must be done in a manner by which the Holy Spirit works today; it must be done following the voice of the practical God today. Without this, everything is null—like drawing water with a bamboo basket. This is the practical meaning of the promulgation of the commandments of the new age. If you have a thorough understanding of the work of the Holy Spirit in the current time and enter the manner of work of today, you will naturally see through to the essence of keeping the commandments. If the day comes when you see through to the essence of the commandments of the new age and you can keep the commandments, then at that time you will have been perfected. This is the real meaning of practicing the truth and keeping the commandments. Whether you can practice the truth or not depends on how you perceive the essence of the commandments of the new age. The work of the Holy Spirit will continuously appear to man and God will require more and more of man. Therefore, the truths which man actually practices will be more and greater and the effects of keeping the commandments will be more profound. Therefore, you shall practice the truth and keep the commandments at the same time. Nobody shall neglect this matter. Let new truth and new commandments start at the same time in this new age.

YOU SHOULD KNOW THAT THE PRACTICAL GOD IS GOD HIMSELF

What should you know about the practical God? The Spirit, the Person, and the Word make up the practical God Himself, and this is the true meaning of the practical God Himself. If you only know the Person—if you know His habits and personality—but do not know the work of the Spirit, or what the Spirit does in the flesh, and only pay attention to the Spirit, and the Word, and only pray before the Spirit, unknowing of the work of God's Spirit in the practical God, then this yet proves that you do not know the practical God. Knowledge of the practical God includes knowing and experiencing His words, and grasping the rules and principles of the work of the Holy Spirit, and how the Spirit of God works in the flesh. So, too, does it include knowing that every action of God in the flesh is governed by the Spirit,

and that the words He speaks are the direct expression of the Spirit. Thus, if you wish to know the practical God, you must primarily know how God works in humanity and in divinity; this, in turn, concerns the expressions of the Spirit, which all people engage with.

What is covered in the expressions of the Spirit? Sometimes the practical God works in humanity, and sometimes in divinity—but overall, in both cases the Spirit is in command. Whatever the spirit within people, thus is their external expression. The Spirit works normally, but there are two parts to His direction by the Spirit: One part is His work in humanity, and the other is His work through divinity. You should know this clearly. The Spirit's work varies according to the circumstances: When His human work is required, the Spirit directs this human work, and when His divine work is required, the divinity appears directly to carry it out. Because God works in the flesh and appears in the flesh, He both works in humanity and in divinity. His work in humanity is directed by the Spirit, and in order to satisfy people's fleshly needs, to facilitate their engagement with Him, to allow them to behold the reality and normality of God, and to allow them to see that the Spirit of God has come in the flesh, and is among man, lives together with man, and engages with man. His work in divinity is in order to provide the life of people, and guide people in everything from the positive side, changing people's dispositions and allowing them to truly behold the Spirit's appearance in the flesh. In the main, the growth in man's life is directly achieved through God's work and words in divinity. Only if people accept God's work in divinity can they achieve changes in their disposition, only then can they be sated in their spirit; only if there is added to this the work in humanity—God's shepherding, support, and provision in humanity—can people satisfy God's will. If they are to abide by the commandments, at the very least people should know the practical God who appears in the flesh, without confusion. In other words, people should grasp the principles of abiding by the commandments. Abiding by the commandments does not mean following them haphazardly or arbitrarily, but abiding by them with a basis, with an objective, and with principles. The first thing to be achieved is for your visions to be clear. The practical God Himself that is spoken of today works both in humanity and in divinity. Through the appearance of the practical God, His normal human work and life and His completely divine work are achieved. His

humanity and divinity are combined in one, and the work of both is^[a] accomplished through words; whether in humanity or divinity, He utters words. When God works in humanity, He speaks the language of humanity, so that people may engage and understand. His words are spoken plainly, and are easy to understand, such that they can be provided to all people; regardless of whether these people are possessed of knowledge, or poorly educated, they can all receive God's words. God's work in divinity is also carried out through words, but it is full of provision, it is full of life, it is untainted by human ideas, it does not involve human preferences, and it is without human limits, it is outside the bounds of any normal humanity; it, too, is carried out in the flesh, but it is the direct expression of the Spirit. If people only accept God's work in humanity, then they will confine themselves to a certain scope, and so will require perennial dealing, pruning, and discipline in order for there to be a slight change in them. Without the work or presence of the Holy Spirit, though, they will always resort to their old ways; it is only through the work of divinity that these maladies and deficiencies can be rectified, only then can people be made complete. Instead of sustained dealing and pruning, what is required is positive provision, using words to make up for all shortcomings, using words to reveal people's every state, using words to direct their lives, their every utterance, their every action, to lay bare their intentions and motivations; this is the real work of the practical God. And thus, in your attitude to the practical God you should both submit before His humanity, recognizing and acknowledging Him, and, furthermore, you should also accept and obey the divine work and words. God's appearance in the flesh means that all of the work and words of the Spirit of God are done through His normal humanity, and through His incarnate flesh. In other words, God's Spirit both directs His human work and carries out the work of divinity in the flesh, and in God incarnate you can see both God's work in humanity and completely divine work; this is the real significance of the practical God's appearance in the flesh. If you can see this clearly, you will be able to connect all of the different parts of God, and will cease to place too much of a premium on His work in divinity, and to be too dismissive of His work in humanity, and you

Footnotes:

a. The original text reads "and both are."

will not go to extremes, nor take any detours. Overall, the meaning of the practical God is that the work of His humanity and of His divinity, as directed by the Spirit, is expressed through His flesh, so that people can see that He is vivid and lifelike, and real and actual.

The Spirit of God's work in humanity has transitional phases. By making humanity perfect, He enables His humanity to receive the direction of the Spirit, after which His humanity is able to provide and shepherd the churches. This is one expression of God's normal work. Thus, if you can see clearly the principles of God's work in humanity, then you will be unlikely to have conceptions about God's work in humanity. Regardless of anything else, the Spirit of God cannot be wrong. He is right, and without error; He would not do anything incorrectly. Divine work is the direct expression of the will of God, without the interference of humanity. It does not undergo perfection, but comes directly from the Spirit. And yet, that He can work in divinity is because of His normal humanity; it is not in the least bit supernatural, and appears to be carried out by a normal person; God came from heaven to earth primarily in order to express the words of God through the flesh, to complete the work of the Spirit of God using the flesh.

Today, people's knowledge of the practical God remains too one-sided, and their understanding of the significance of the incarnation is still too paltry. When it comes to God's flesh, through His work and words people see that God's Spirit includes so much, that He is so rich. But, regardless, God's testimony ultimately comes from the Spirit of God: what God does in the flesh, which principles He works by, what He does in humanity, and what He does in divinity. Today you are able to worship this person, but in actuality you are worshiping the Spirit. This is the very least that should be achieved in people's knowledge of God incarnate: knowing the substance of the Spirit through the flesh, knowing the Spirit's divine work in the flesh and human work in the flesh, accepting all of the Spirit's words and utterances in the flesh, and seeing how the Spirit of God directs the flesh and demonstrates His power in the flesh. Which is to say, man comes to know the Spirit in heaven through the flesh; the appearance of the practical God Himself among man has dispelled the vague God himself in people's conceptions; people's worship of the practical God Himself has increased their obedience to God; and through the Spirit of God's divine work in the flesh, and human work in the flesh, man receives revelation and shepherding, and changes are achieved in his

life disposition. Only this is the actual meaning of the Spirit's arrival in the flesh, and it is primarily so that people may engage with God, rely on God, and attain the knowledge of God.

In the main, what attitude should people have toward the practical God? What do you know of the incarnation, of the Word's appearance in the flesh, of God's appearance in the flesh, of the deeds of the practical God? And what is mainly spoken of today? The incarnation, the Word's arrival in the flesh, and God's appearance in the flesh—these must all be understood. Based on your stature, and the era, you must gradually come to understand these issues; during your life experiences, you must gradually come to understand these issues, and must have a clear knowledge. The process by which people experience God's words is the same as the process by which they know the appearance of God's words in the flesh. The more people experience God's words, the more they know the Spirit of God; through experiencing God's words, people grasp the principles of the Spirit's work and come to know the practical God Himself. In fact, when God makes people perfect and gains them, He is making them know the deeds of the practical God; He is using the work of the practical God to show people the actual significance of the incarnation, and to show them that the Spirit of God has actually appeared before man. When people are gained by God and made perfect by God, the expressions of the practical God have conquered them, the words of the practical God have changed them, and given His life to them inside, filling them with what He is (whether it be what He humanly is, or what He divinely is), filling them with the substance of His words, and making people live out His words. When God gains people, He does so primarily by using the words and utterances of the practical God in order to deal with people's deficiencies, and to judge and reveal their rebellious disposition, causing them to gain what they need, and showing them that God has come among man. Most important, the work done by the practical God is saving every person from the influence of Satan, taking them away from the land of filth, and dispelling their corrupt disposition. The most profound significance of being gained by the practical God is being able to take the practical God as an exemplar, as a model, and living out normal humanity, being able to practice according to the words and requirements of the practical God, without the slightest deviation or departure, practicing however He says, and being able to achieve whatever He asks. In this way, you will have been

gained by God. When you are gained by God you don't just possess the work of the Holy Spirit; principally, you are able to live out the requirements of the practical God. Merely having the work of the Spirit does not mean you have life. What's key is whether you are able to act according to the practical God's requirements of you, which relates to whether you are able to be gained by God. These things are the greatest meaning of the practical God's work in the flesh. Which is to say, God gains a group of people by really and actually appearing in the flesh and being vivid and lifelike, being seen by people, actually doing the work of the Spirit in the flesh, and by acting as an exemplar for people in the flesh. God's arrival in the flesh is primarily to enable people to see the real deeds of God, to materialize the formless Spirit in the flesh, and allow people to see and touch Him. In this way, those who are made complete by Him will live Him out, they will be gained by Him, and after His heart. If God only spoke in heaven, and did not actually come on earth, then people would still be incapable of knowing God, they would only be able to preach God's deeds using empty theory, and would not have God's words as reality. God has come on earth primarily to act as an exemplar and a model for those who are to be gained by God; only in this way can people actually know God, and touch God, and see Him, and only then can they truly be gained by God.

ONLY PUTTING THE TRUTH INTO PRACTICE IS HAVING REALITY

Being able to blatantly explain God's words does not mean that you are in possession of reality—things are not as simple as you may have imagined. Whether you are in possession of reality or not is not based on what you say, rather, it is based on what you live out. When God's words become your life and your natural expression, only this counts as reality, and only this counts as you possessing understanding and real stature. You must be able to withstand examination for a long period of time, and you must be able to live out the likeness that is required of you by God; it must not be mere posturing, but it must flow naturally out of you. Only then will you truly have reality, and only then will you have gained life. Let Me use the example of the service-doers that everyone is familiar with. Anyone can talk about the loftiest

theories regarding the service-doers; you all have a decent level of understanding regarding this matter, and each of you is more proficient at talking about this subject matter than the previous one, as if this were a competition. However, if man has not undergone a major trial, it is hard to say he has a good testimony. In short, man's living out is still very lacking, and this is out of tune with his understanding. Therefore, it has yet to become man's actual stature, and it is not yet man's life. Because man's understanding has not been brought into reality, his stature is still like a castle built on sand, teetering and on the verge of collapse. Man has too little of reality—it is almost impossible to find any reality in man. There is too little reality naturally flowing from man and all the reality in his life has been forced, which is why I say that man possesses no reality. Don't put too much stock in men saying that their love of God never changes—this is only what they say before they have been faced with trials. Once they are suddenly faced with trials, the things that they speak of will once again become incompatible with reality, and it will once again prove that men possess no reality. It can be said that whenever you encounter things that do not fit with your notions and require that you put yourself aside, these are your trials. Prior to God's will being revealed, there is a rigorous test for every man, an immense trial for everyone—can you see clearly through this matter? When God wants to try men, He always lets them make their choices before the truth of the facts has been revealed. This is to say that when God is trying you, He will never tell you the truth, and that is how men may be exposed. This is one way that God carries out His work, to see whether you understand the God of today, and to see whether you possess any reality. Are you truly free of doubts regarding God's work? Will you be able to stand firm when a major trial comes upon you? Who dares to say words such as "I guarantee there will be no problems"? Who dares to say words such as "Others might have doubts, but I shall never doubt"? Just as the times Peter was put under trials—always talking big before the truths had been revealed. This is not a personal flaw unique to Peter; this is the greatest difficulty facing every man now. If I were to visit several places, or if I were to visit several brothers and sisters, to look at your understanding of God's work of today, you would certainly be able to talk about many of your understandings, and it would appear that you do not have any doubts. If I were to ask you: "Can you really determine that the work of today is performed by

God Himself? Without any doubt?" you would certainly answer: "Without any doubt, it is the work performed by the Spirit of God." Once you have answered in such a way, you surely would not have a shred of doubt and you might even feel great enjoyment—you might feel that you have gained a bit of reality. Those who tend to understand things in this manner are those who are in possession of less reality; the more one thinks that he's gained it, the more one won't be able to stand firm in trials. Woe to those who are arrogant and haughty, and woe to those who have no knowledge of themselves. Such men are the best at talking yet fare the worst in their actions. When there is the smallest sign of trouble, these men will start to have doubts and the thought of quitting enters their mind. They have no possession of any reality; all that they have are theories loftier than those of religion, without any of the realities that God now demands. I am most disgusted by those who only speak of theories and have no reality. They make the loudest cries when carrying out their work, yet they fall apart as soon as they are faced with reality. Doesn't it show that these people have no reality? No matter how ferocious the wind and waves, if you can remain standing without a shred of doubt entering your mind, and you can stand firm and not be in a state of denial even when there is no one else left, then this counts as you having true understanding and you truly being in possession of reality. If you follow whichever way the wind blows, if you follow the majority and learn to say what others are saying, no matter how well you say such things, it is no proof that you are in possession of reality. Therefore, I suggest that you not be premature in shouting out empty words. Do you know the work that God will perform? Do not behave like another Peter lest you bring shame to yourself and you can no longer hold your head high—this doesn't do anyone any good. Most men have no real stature. God has performed a great deal of work but He has not made reality come upon people; to be more exact, God has never personally chastised anyone. So, some of them have been exposed by such trials, with their tentacles of sin crawling further and further out, thinking that they can treat God in an offhanded manner, and doing whatever they want. Since they are not even able to withstand this kind of trial, the more challenging trials are out of the question, and reality is also out of the question. Is this not trying to fool God? To have reality is not something that can be faked, and neither is it something that you can attain from your knowledge of it. It is based on your true stature, and it

is based on whether you are able to withstand all trials. Do you understand now?

God's requirement of men is not simply to be able to talk about reality. Wouldn't that be too easy? Why does God then talk about entry into life? Why does He talk about transformation? If one is merely capable of empty talk of reality, could a transformation in disposition be achieved? Training a group of good soldiers of the kingdom is not the same as training men who can only talk about reality or men who only boast, but it is training men who can live out God's words at all times, who are unyielding regardless of the setbacks that they face, and who live in accordance with God's words at all times, and do not go back to the world. This is the reality that God talks about, and this is God's requirement of men. Therefore, do not see the reality spoken of by God as too simple. Mere enlightenment by the Holy Spirit does not equal the possession of reality: This is not the stature of men, but the grace of God, and it does not involve any achievements of men. Each man must endure Peter's sufferings, and even more possess Peter's glory, which is what men live out after they have gained the work of God. Only this can be called reality. Do not think that you will possess reality because you can talk about reality. This is a fallacy, this does not fit with God's will, and it has no actual significance. Do not say such things in the future—extinguish such sayings! All those with a false understanding of God's words are unbelievers. They do not have any real knowledge, much less any real stature; they are ignorant people without reality. That is, all those who live outside of the substance of God's words are unbelievers. Those deemed unbelievers by men are beasts in the eyes of God, and those deemed unbelievers by God are those who do not have God's words as their life. Therefore, those who do not possess the reality of God's words and who fail to live out God's words are unbelievers. God's intention is to make it so that everyone lives out the reality of God's words. It is not simply that everyone is able to talk about reality, but more importantly, that everyone is able to live out the reality of God's words. The reality that man perceives is too superficial, it has no value, it cannot fulfill God's will, it is too lowly, is not even worthy of mention, is lacking too much, and is too far off from the standard of God's requirements. Each of you will be subject to a major inspection to see which of you only knows to talk about your understanding but is unable to point out the path, and to see which of you is useless trash. Remember this in the future! Do not talk about

empty understandings—only talk about the path of practice, and about reality. Transition from real knowledge to actual practice, and then transition from practicing to living out reality. Do not lecture others, and do not talk about real knowledge. If your understanding is a path, then you can release it; if it is not a path, then please shut up, and stop talking. What you say is useless—it is just some words of understanding to fool God and to have others envy you. Is that not your ambition? Is this not deliberately toying with others? Is there any value in this? Only talk about understanding after you have experienced it, and then you will no longer be boasting. Otherwise you are only someone who says arrogant words. You cannot even overcome many things or rebel against your own flesh in your actual experience, always doing whatever you are driven to do by your desires, not satisfying God's will, yet you still have the gall to talk of theoretical understandings—you are shameless! You still have the gall to talk about your understanding of God's words—how impudent of you! Orating and boasting has become your nature, and you have become accustomed to doing this. It is at your fingertips whenever you want to talk, you do it smoothly and offhandedly, and you indulge in ornamentations when it comes to practicing. Is this not fooling others? You may be able to fool men, but God cannot be fooled. Men do not know and have no discernment, but God is serious about such matters, and He will not spare you. Your brothers and sisters might advocate for you, praising your understanding, admiring you, but if you have no reality, the Holy Spirit will not spare you. Perhaps the practical God will not pick on your flaws, but God's Spirit will not pay any attention to you, and that will be enough for you to bear. Do you believe this? Talk more about the reality of practice; have you forgotten already? Talk more about the practical paths; have you forgotten already? "Speak less of the lofty theories or worthless inflated talk, and it is best to begin practice starting now." Have you forgotten these words? Do you not understand any of this? Do you have no understanding of God's will?

KNOWING GOD'S WORK TODAY

To know God's work in these times is, for the most part, to know God incarnate of the last days, what His principal ministry is, and what He has come to do on earth. I have previously mentioned in My words that God has come to earth (during the last days) to set an exemplar before departing. How does God set this exemplar? By speaking words, by working and speaking throughout the land. This is God's work during the last days; He only speaks, so that the earth becomes a world of words, so that every person is provided for and enlightened by His words, and so that man's spirit is awakened and he is clear about the visions. During the last days, God incarnate has come to earth chiefly in order to speak words. When Jesus came, He spread the gospel of the kingdom of heaven, and accomplished the work of redemption of the crucifixion. He brought an end to the Age of Law, and abolished all the old things. The arrival of Jesus ended the Age of Law and ushered in the Age of Grace. The arrival of God incarnate of the last days has brought an end to the Age of Grace. He has come chiefly to speak His words, to use words to make man perfect, to illuminate and enlighten man, and to remove the place of the vague God within man's heart. This is not the stage of work that Jesus did when He came. When Jesus came, He performed many miracles, He healed and cast out demons, and He did the work of redemption of the crucifixion. As a consequence, in his conceptions, man believes that this is how God should be. For when Jesus came, He did not do the work of removing the image of the vague God from man's heart; when He came, He was crucified, He healed and cast out demons, and He spread the gospel of the kingdom of heaven. In one regard, the incarnation of God during the last days removes the place held by the vague God in the conceptions of man, so that there is no longer the image of the vague God in man's heart. Using His actual words and actual work, He moves across all lands, and the work He does among man is exceptionally real and normal, such that man comes to know the reality of God, and the vague God loses his place in man's heart. In another regard, God uses the words spoken by His flesh to make man complete, and accomplish all things. This is the work that God will accomplish during the last days.

What you must know:

1. The work of God is not supernatural, and you should not harbor

conceptions about it.

2. You must understand the principal work that God incarnate has come to do this time.

He has not come to heal, or to cast out demons, or to perform miracles, and He has not come to spread the gospel of repentance, or to grant man redemption. That is because Jesus has already done this work, and God does not repeat the same work. Today, God has come to bring an end to the Age of Grace and cast out all the practices of the Age of Grace. The practical God has come chiefly to show that He is real. When Jesus came, He spoke few words; He primarily displayed miracles, performed signs and wonders, and healed and cast out demons, or else He spoke prophecies in order to convince man, and to make man see that He really was God, and was a dispassionate God. Ultimately, He completed the work of crucifixion. The God of today does not display signs and wonders, nor does He heal and cast out demons. When Jesus came, the work He did represented one part of God, but this time God has come to do the stage of work that is due, for God does not repeat the same work; He is the God that is always new and never old, and so all that you see today is the words and work of the practical God.

God incarnate of the last days has come chiefly in order to speak His words, to explain all that is necessary to the life of man, to point out that which man should enter into, to show man the deeds of God, and to show man the wisdom, omnipotence, and wondrousness of God. Through the many ways in which God speaks, man beholds the supremacy of God, the magnitude of God, and, moreover, the humility and hiddenness of God. Man sees that God is supreme, but that He is humble and hidden, and can become the least of all. Some of His words are spoken directly from the perspective of the Spirit, some of His words are spoken directly from the perspective of man, and some of His words are spoken from the perspective of the third person. In this can be seen that the manner of God's work varies greatly and it is through words that He allows man to see it. God's work during the last days is both normal and real, and thus the group of people of the last days are subjected to the greatest of all trials. Because of the normality and reality of God, all people have entered amid such trials; that man has descended into the trials of God is because of the normality and reality of God. During the age of Jesus, there were no conceptions or trials. Because most of the work done by Jesus was in accordance with man's

conceptions, people followed Him, and had no conceptions about Him. The trials of today are the greatest ever faced by man, and when it is said that these people have come out of the great tribulation, this is the tribulation that is referred to.

Today, God speaks to create faith, love, sufferance and obedience in these people. The words spoken by God incarnate of the last days are according to the substance of man's nature, according to the behavior of man, and according to that which man should enter into today. His method of speaking^[a] is both real and normal: He does not speak of tomorrow, nor does He look back on yesterday; He speaks only of that which should be entered into, put into practice, and understood today. If, during the present day, there is to emerge a person who is able to display signs and wonders, and can cast out demons, and heal, and perform many miracles, and if this person claims that they are the coming of Jesus, then this would be the counterfeit of evil spirits, and their imitation of Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The work of God is irreconcilable with the conceptions of man; for example, the Old Testament foretold the coming of a Messiah, but it turned out that Jesus came, so it would be wrong for another Messiah to come again. Jesus has already come once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name is characterized by the age. In the conceptions of man, God must always display signs and wonders, must always heal and cast out demons, and must always be just like Jesus, yet this time God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed—if He did exactly the same as Jesus—then God would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after Satan begins to follow on the heels of God, God changes to a different method; once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about these things. Why is the work of God today different to the work of Jesus? Why does God today not display signs and wonders, not cast out

Footnotes:

a. The original text reads "It."

demons, and not heal? If Jesus' work were the same as the work done during the Age of Law, could He have represented the God of the Age of Grace? Could Jesus have completed the work of crucifixion? If, as in the Age of Law, Jesus had entered into the temple and kept the Sabbath, then He would have been persecuted by none and embraced by all. If that were so, could He have been crucified? Could He have completed the work of redemption? What would be the point if God incarnate of the last days displayed signs and wonders, like Jesus? Only if God does another part of His work during the last days, one that represents part of His management plan, can man gain a deeper knowledge of God, and only then can God's management plan be completed.

During the last days God has come chiefly in order to speak His words. He speaks from the perspective of the Spirit, from the perspective of man, and from the perspective of the third person; He speaks in different ways, using one way for a period of time, and uses the ways of speaking to change the conceptions of man and remove the image of the vague God from man's heart. This is the main work done by God. Because man believes that God has come to heal, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work—the work of chastisement and judgment—in order to remove such things from the conceptions of man, so that man may know the reality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God. As soon as the image of God within man becomes old, then it becomes an idol. When Jesus came and carried out that stage of work, He did not represent the entirety of God. He performed some signs and wonders, spoke some words, and was ultimately crucified, and He represented one part of God. He could not represent all that is of God, but represented God in doing one part of God's work. That is because God is so great, and so wondrous, and is unfathomable, and because God only does one part of His work in every age. The work done by God during this age is chiefly the provision of the words for the life of man, the disclosure of the substance of the nature of man and the corrupt disposition of man, the elimination of religious conceptions, feudal thinking, outdated thinking, as well as the knowledge and culture of man. This must all be laid bare and cleansed away through the words of God. In the last days, God uses words, and not signs and wonders, to make man perfect. He uses His words to expose man, to judge man, to chastise man, and to make man perfect, so that in the

words of God, man comes to see the wisdom and loveliness of God, and comes to understand the disposition of God, so that through the words of God, man beholds the deeds of God. During the Age of Law, Jehovah led Moses out of Egypt with His words, and spoke some words to the Israelites; at that time, part of the deeds of God were made plain, but because the caliber of man was limited and nothing could make his knowledge complete, God continued to speak and work. In the Age of Grace, man once more saw part of the deeds of God. Jesus was able to show signs and wonders, to heal and cast out demons, and be crucified, three days after which He was resurrected and appeared in the flesh before man. Of God, man knew no more than this. Man knows as much as is shown to him by God, and if God were to show nothing more to man, then such would be the extent of man's delimitation of God. Thus, God continues to work, so that man's knowledge of Him may become deeper, and so that he may gradually come to know the substance of God. God uses His words to make man perfect. Your corrupt disposition is disclosed by the words of God, and your religious conceptions are replaced by the reality of God. God incarnate of the last days has chiefly come to fulfill the words that "the Word becomes flesh, the Word comes into the flesh, and the Word appears in the flesh," and if you do not have a thorough knowledge of this, then you will still be unable to stand fast; during the last days, God primarily intends to accomplish a stage of work in which the Word appears in the flesh, and this is one part of God's management plan. Thus, your knowledge must be clear; regardless of how God works, God does not allow man to delimit Him. If God did not do this work during the last days, then man's knowledge of Him could go no further. You would only know that God can be crucified and can destroy Sodom, and that Jesus can be raised from the dead and appear to Peter.... But you would never say that God's words can accomplish all, and can conquer man. Only through experiencing God's words can you speak of such knowledge, and the more of God's work that you experience, the more thorough your knowledge of Him will become. Only then will you cease to delimit God within your own conceptions. Man comes to know God by experiencing His work, and there is no other correct way to know God. Today, there are many people who do nothing but wait to see signs and wonders and the time of the catastrophe. Do you believe in God, or do you believe in the catastrophe? If you wait until the catastrophe it will be too late, and if God does not send down the catastrophe, is He then

not God? Do you believe in signs and wonders, or do you believe in God Himself? Jesus did not display signs and wonders when He was derided by others; was He not God? Do you believe in signs and wonders, or do you believe in the substance of God? Man's views about belief in God are wrong! Jehovah spoke many words during the Age of Law, but even today some of them have yet to be fulfilled. Can you say that Jehovah was not God?

Today, it should be clear to all of you that, in the last days, it is principally the fact of "the Word becomes flesh" that is accomplished by God. Through His actual work on earth, He causes man to know Him, and to engage with Him, and to see His actual deeds. He causes man to clearly see that He is able to display signs and wonders and there are also times when He is unable to do so, and this is dependent on the age. From this you can see that God is not incapable of displaying signs and wonders, but instead changes His working according to His work, and according to the age. In the current stage of work, He does not show signs and wonders; that He showed some signs and wonders in the age of Jesus was because His work in that age was different. God does not do that work today, and some people believe Him incapable of displaying signs and wonders, or else they think that if He does not display signs and wonders, then He is not God. Is that not a fallacy? God is able to display signs and wonders, but He is working in a different age, and so He does not do such work. Because this is a different age, and because this is a different stage of God's work, the deeds made plain by God are also different. Man's belief in God is not the belief in signs and wonders, nor the belief in miracles, but the belief in His real work during the new age. Man comes to know God through the manner in which God works, and this knowledge produces in man the belief in God, which is to say, the belief in the work and deeds of God. In this stage of work, God mainly speaks. Do not wait to see signs and wonders; you won't see them! For you were not born during the Age of Grace. If you had been, you could have seen signs and wonders, but you were born during the last days, and so you can see only the reality and normality of God. Do not expect to see the supernatural Jesus during the last days. You are only able to see the practical God incarnate, who is no different from any normal man. In each age, God makes plain different deeds. In each age He makes plain part of the deeds of God, and the work of each age represents one part of the disposition of God, and represents one part

of the deeds of God. The deeds that He makes plain vary with the age in which He works, but they all give man a knowledge of God that is deeper, a belief in God that is more down-to-earth, and more true. Man believes in God because of all of the deeds of God, and because God is so wondrous, so great, because He is almighty, and is unfathomable. If you believe in God because He is able to perform signs and wonders and can heal and cast out demons, then your view is wrong, and some people will say to you, “Are not evil spirits also able to do such things?” Is this not to confuse the image of God with the image of Satan? Today, man’s belief in God is because of His many deeds and the many ways in which He works and speaks. God uses His utterances to conquer man and make him perfect. Man believes in God because of His many deeds, not because He is able to show signs and wonders, and man only understands Him because they see His deeds. Only by knowing the actual deeds of God, how He works, what wise methods He uses, how He speaks, and how He makes man perfect—only by knowing these aspects—can you comprehend the reality of God and understand His disposition. What He likes, what He loathes, how He works upon man—by understanding the likes and dislikes of God, you can differentiate between that which is positive and negative, and through your knowledge of God there is progress in your life. In short, you must gain a knowledge of God’s work, and must put straight your views about the belief in God.

IS THE WORK OF GOD SO SIMPLE AS MAN IMAGINES?

As one who believes in God, you should understand that, today, in receiving the work of God in the last days and all the work of God’s plan in you, you have really received great exaltation and salvation from God. All of God’s work in the entire universe has focused on this group of people. He has devoted all His efforts to you and sacrificed all for you; He has reclaimed and given to you all the work of the Spirit throughout the universe. That is why I say, you are the fortunate. Moreover, He has shifted His glory from Israel, His chosen people, to you, in order to make the purpose of His plan fully manifest through you group of people. Therefore, you are those who will receive the

inheritance of God, and even more the heirs of God's glory. Perhaps you all remember these words: "For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory." In the past, you have all heard this saying, yet none understood the true meaning of the words. Today, you know well the real significance they hold. These words are what God will accomplish in the last days. And they will be accomplished upon those cruelly afflicted by the great red dragon in the land where it lies. The great red dragon persecutes God and is the enemy of God, so in this land, those who believe in God are subjected to humiliation and persecution. That is why these words will become reality in you group of people. As the work is carried out in a land that opposes God, all of His work is met with inordinate hindrance, and many of His words cannot be accomplished in good time; hence, people are refined because of the words of God. This too is an element of suffering. It is greatly arduous for God to carry out His work in the land of the great red dragon, but it is through such difficulty that God does a stage of His work to make manifest His wisdom and wondrous deeds. God takes this opportunity to make this group of people complete. Because of people's suffering, their caliber, and all the satanic disposition of people in this unclean land, God does His work of purification and conquest so that, from this, He may gain glory and gain those who stand witness to His deeds. This is the full significance of all the sacrifices that God has made for this group of people. That is to say, God does the work of conquest just through those who oppose Him. Therefore, only doing so can manifest the great power of God. In other words, only those in the unclean land are worthy to inherit the glory of God, and only this can give prominence to the great power of God. That is why I say the glory of God is gained in the unclean land and from those who live within. This is the will of God. This is just as in the stage of Jesus' work; He could only be glorified among those Pharisees who persecuted Him. If not for such persecution and the betrayal of Judas, Jesus would not have been ridiculed or slandered, much less crucified, and thus could never have gained glory. Wherever God works in each age and wherever He does His work in the flesh, He gains glory there and there gains those He intends to gain. This is the plan of God's work, and this is His management.

In God's plan of several thousand years, the work done in the flesh is in two parts: First is the work of the crucifixion, for which He is

glorified; the other is the work of conquest and perfection in the last days, through which He will gain glory. This is the management of God. Thus, do not regard as too simple the work of God or God's commission to you. You are all heirs of the far more exceeding and eternal weight of glory of God, and this was specially ordained by God. Of the two parts of His glory, one is revealed in you; the entirety of one part of God's glory is bestowed upon you so that it may be your inheritance. This is the exaltation from God and His plan predetermined long ago. Given the greatness of the work God has done in the land in which the great red dragon dwells, such work, if moved elsewhere, would have long ago borne great fruit and been easily accepted by man. And such work would be far too easy to accept for those clergymen of the West who believe in God, for the stage of work by Jesus serves as a precedent. This is why He is unable to achieve this stage of work of glorification elsewhere; that is, as there is support from all men and acknowledgment from all nations, there is no place for the glory of God to rest on. And this is precisely the extraordinary significance that this stage of work holds in this land. Among you, there is not one man who receives the protection of the law; rather, you are penalized by the law, and the greater difficulty is that no man understands you, be it your relatives, your parents, your friends, or your colleagues. None understand you. When God rejects you, there is no way for you to continue living on earth. However, even so, people cannot bear to leave God; this is the significance of God's conquest of people, and this is God's glory. What you have inherited this day surpasses that of all former apostles and prophets and is greater even than that of Moses and Peter. Blessings cannot be received in a day or two; they must be earned through much sacrifice. That is, you must have refined love, great faith, and the many truths that God asks you to attain; in addition, you must be able to set your face toward justice and never be cowed or submit, and you must have a constant and unabating love for God. Resolution is demanded of you, as is change in your life disposition; your corruption must be remedied, and you must accept all the orchestration of God without complaint, and even be obedient until death. This is what you ought to achieve. This is the final aim of God, and the demands God asks of this group of people. As He bestows upon you, so too must He ask of you in return and make of you fitting demands. Therefore, all the work of God is not without reason, and from this can be seen why God time and again does the

work of high standards and strict requirements. This is why you ought to be filled with faith in God. In short, all the work of God is done for your sake, so that you will be worthy to receive His inheritance. This is not so much for the sake of God's own glory but for the sake of your salvation and for perfecting this group of people deeply afflicted in the unclean land. You must understand the will of God. And so I exhort the many ignorant people without any insight or sense: Do not test God and resist no more. God has already endured all suffering that man has never endured, and long ago suffered more humiliation in man's stead. What else can you not let go of? What could be more important than the will of God? What could be above God's love? It is already a task doubly arduous for God to carry out His work in this unclean land. If man knowingly and willfully transgresses, the work of God will have to be prolonged. In any event, this is not in the interests of any, and is of benefit to none. God is not bound by time; His work and His glory come first. Therefore, however long it takes, He will not spare any sacrifice if it is His work. This is the disposition of God: He will not rest until His work is achieved. Only when the time comes that He obtains the second part of His glory can His work be drawn to a close. Should God be unable to finish throughout the universe the work of the second part of His glorification, His day will never come, His hand will never stray from His chosen, His glory will never come upon Israel, and His plan will never be concluded. You should see that the will and the work of God are not as simple as the creation of the heavens and earth and all things. For the work of today is to transform those who have been corrupted, who have grown extremely numb, and to purify those who were created then worked on by Satan, not to create Adam or Eve, much less to make the light or create all manner of plants and animals. His work now is to make pure all that has been corrupted by Satan so that they may be regained and become His possession and become His glory. Such work is not as simple as man imagines the creation of the heavens and earth and all things to be, and it is not akin to the work of cursing Satan to the bottomless pit as man imagines. Rather, it is to transform man, to turn that which is negative into the positive and to take into His possession that which does not belong to Him. This is the inside story of this stage of God's work. You must realize it, and should not oversimplify matters. The work of God is unlike any ordinary work. Its marvel cannot be conceived by the mind of man, and its wisdom cannot be attained by

such. God is not creating all things, and He is not destroying them. Rather, He is changing all of His creation and purifying all things that have been defiled by Satan. Therefore, God shall commence work of great magnitude, and this is the total significance of the work of God. From these words, do you believe that the work of God is so simple?

YOU OUGHT TO LIVE FOR THE TRUTH SINCE YOU BELIEVE IN GOD

The common problem that exists in all men is that they understand the truth but cannot put it into practice. One factor is that man is unwilling to pay the price, and the other is that man's discernment is too inadequate; he is unable to see past many of the difficulties that exist in real life and knows not how to appropriately practice. As man has too little experience, poor caliber, and limited understanding of the truth, he is unable to resolve the difficulties he encounters in life. He can only pay lip service to his faith in God, yet is unable to bring God into his everyday life. In other words, God is God, and life is life, as if man has no relationship with God in his life. That is what all men believe. Such manner of faith in God will not allow man to be gained and perfected by Him in reality. In truth, it is not that the word of God is incomplete, but rather that the ability of man to receive His word is simply inadequate. It can be said that almost no man acts as originally required by God. Rather, their faith in God is in accordance with their own intentions, established religious notions, and customs. Few are those who undergo a transformation following the acceptance of God's word and begin to act in accordance with His will. Rather, they persist in their mistaken beliefs. When man begins to believe in God, he does so based on the conventional rules of religion, and lives and interacts with others entirely on the basis of his own philosophy of life. Such is the case for nine out of every ten people. Very few are those who formulate another plan and turn over a new leaf after beginning to believe in God. None regard or put into practice the word of God as the truth.

Take faith in Jesus, for instance. Whether a man was a novice in the faith or had been of the faith for a very long time, all simply put to use whatever talents they had and demonstrated whatever skills they

possessed. Men simply added “faith in God,” these three words, into their usual lives, yet made no changes to their disposition, and their faith in God grew not in the slightest. The pursuit of man was neither hot nor cold. He said not that he did not believe, yet neither did he give fully to God. He had never truly loved God or obeyed God. His faith in God was both genuine and feigned, and he turned a blind eye and was not earnest in practice of his faith. He continued in such a state of befuddlement from the very beginning until his time of death. What is the meaning in this? Today, you must set on the right track since you believe in the practical God. Having faith in God, you should not solely seek blessings, but seek to love God and know God. Through His enlightenment and your own pursuit, you can eat and drink His word, develop a true understanding of God, and have a true love of God that comes from your heart. In other words, your love for God is most genuine, such that none can destroy or stand in the way of your love for Him. Then you are on the right track of faith in God. It proves that you belong to God, for your heart has been taken possession of by God and you can then be possessed by nothing else. Owing to your experience, the price you paid, and the work of God, you are able to develop an unbidden love for God. Then you are freed from the influence of Satan and live in the light of God’s word. Only when you have broken free from the influence of darkness can you be deemed to have gained God. In your belief of God, you must seek this goal. This is the duty of each of you. None should be complacent with things as they are. You cannot be of two minds toward the work of God or regard it lightly. You should think of God in all respects and at all times, and do all things for His sake. And when you speak or do things, you should place the interests of the house of God first. Only this conforms to God’s will.

The greatest fault of man having faith in God is that his faith is in words only, and God exists not at all in his practical life. All men, indeed, believe in the existence of God, yet God is not a part of their everyday lives. Many prayers to God come from the mouth of man, but God has little place in his heart, and so God tries man again and again. As man is impure, God has no alternative but to try man, so that he may feel ashamed and come to know himself in the trials. Otherwise, man shall all become the children of the archangel, and become increasingly corrupt. During man’s belief in God, many personal motives and objectives are cast off as he is unceasingly cleansed by God. Otherwise, no man can be used by God, and God has no way of

doing in man the work that He ought. God first cleanses man. In this process, man may come to know himself and God may change man. Only after this can God work His life into man, and only in this way can the heart of man be fully turned to God. So, believing in God is not so simple as man may say. As God sees it, if you only have knowledge but do not have His word as life; if you are limited only to your own knowledge but cannot practice the truth or live out the word of God, then this is proof still that you have no heart of love for God, and shows that your heart belongs not to God. Coming to know God by believing in Him; this is the final goal and that which man shall seek. You must devote effort to living out the words of God so that they may be realized in your practice. If you have only doctrinal knowledge, then your faith in God will come to naught. Only if you then also practice and live out His word can your faith be considered complete and in accord with God's will. On this road, many men can speak of much knowledge, but at their time of death, their eyes brim with tears, and they hate themselves for having wasted a lifetime and lived for naught to old age. They had only understanding but never the opportunity to glorify God. They spent their entire lives fighting and journeying to and fro, yet upon their hour of death, there is regret in their hearts. Only in their dying hour do many come to their senses and realize the meaning of life. Is this then not too late? Why do you not seize the day and seek the truth that you love? Why wait until tomorrow? If in life you do not suffer for the truth or seek to gain it, could it be that you wish to feel regret in your dying hour? If so, then why believe in God? In truth, there are many matters in which man, if he devotes just the slightest effort, can put the truth into practice and thereby satisfy God. The heart of man is constantly possessed by demons and so he cannot act for the sake of God. Rather, he constantly journeys to and fro for the flesh, and profits nothing in the end. It is for these reasons that man has constant troubles and afflictions. Are these not the torments of Satan? Is this not corruption of the flesh? You should not fool God by only paying lip service. Rather, you must take tangible action. Do not fool yourself; what is the meaning in that? What can you gain by living for the sake of your flesh and toiling for fame and fortune?

**THE SEVEN THUNDERS PEAL—
PROPHESYING THAT
THE GOSPEL OF THE KINGDOM SHALL
SPREAD THROUGHOUT THE UNIVERSE**

I am spreading My work among the Gentile nations. My glory flashes throughout the universe; My will is embodied within a scattering of men, all steered by My hand and setting about the tasks I have assigned. From this point on, I have entered into a new age, bringing all men into another world. When I returned to My “homeland,” I commenced yet another part of the work in My original plan, so that man would come to know Me more deeply. I regard the universe in its entirety and see that^[a] it is an opportune time for My work, so I hurry back and forth, doing My new work upon man. This is a new age, after all, and I have brought new work to take more new people into the new age and to cast aside more of those that I shall eliminate. In the nation of the great red dragon, I have carried out a stage of work unfathomable to human beings, causing them to sway in the wind, after which many quietly drift away with the blowing of the wind. Truly, this is the “threshing floor” I am about to clear; it is what I yearn for and it is also My plan. For many wicked ones have crept in while I am at work, but I am in no hurry to drive them away. Rather, I shall disperse them when the time is right. Only after that shall I be the fountain of life, allowing those who truly love Me to receive from Me the fruit of the fig tree and the fragrance of the lily. In the land where Satan sojourns, the land of dust, there remains no pure gold, only sand, and so, meeting with these circumstances, I do such a stage of work. You should know that what I gain is pure, refined gold, not sand. How can the wicked remain in My house? How can I allow foxes to be parasites in My paradise? I employ every conceivable method to drive these things away. Before My will is revealed, no one is aware of what I am about to do. Taking this opportunity, I drive away those wicked ones, and they are forced to leave My presence. This is what I do to the wicked, but there will still be a day for them to do service for Me. The

Footnotes:

a. The original text omits “see that.”

desire of men for blessings is much too strong; therefore I turn My body around and show My glorious countenance to the Gentile nations, so that men may all live in a world of their own and judge themselves, while I go on saying the words that I should say, and supplying men with what they need. When men come to their senses, I will have long since spread My work. I shall then express My will to men, and begin the second part of My work upon men, letting all men follow Me closely so as to coordinate with My work, and letting men do everything in their ability to carry out with Me the work that I must do.

None have faith that they will see My glory, and I do not compel them, but rather remove My glory from mankind's midst and take it to another world. When men once again repent, then I shall take My glory and show it to even more of those of faith. This is the principle by which I work. For there is a time when My glory leaves Canaan, and there is also a time when My glory leaves the chosen. Furthermore, there is a time when My glory leaves the whole earth, causing it to grow dim and plunging it into darkness. Even the land of Canaan shall not see the sunlight; all men will lose their faith, but none can bear to leave the fragrance of the land of Canaan. Only when I pass into the new heaven and earth shall I reveal the other part of My glory first in the land of Canaan, causing a glimmer of light to shine forth in the whole earth, sunk in pitch-dark night, so that the whole earth will come to the light. Let men all over the earth come to draw strength from the power of the light, allowing My glory to increase and appear anew to every nation. Let all humanity realize that I have long ago come to the human world and long ago brought My glory from Israel to the East; for My glory shines from the East, where it was brought over from the Age of Grace to this day. But it was from Israel that I departed and from there that I arrived in the East. Only when the light of the East gradually turns white will the darkness across the earth begin to turn to light, and only then will man discover that I have long ago gone from Israel and am rising anew in the East. Having once descended into Israel and later departed from it, I cannot again be born into Israel, because My work leads all of the universe and, what is more, the lightning flashes straight from East to West. For this reason I have descended in the East and brought Canaan to the people of the East. I wish to bring people from all over the earth to the land of Canaan, and so I continue to issue forth utterances in the land of Canaan to control the entire universe. At this time, there is no light in all the earth apart from Canaan, and all men

are imperiled by hunger and cold. I gave My glory to Israel and then took it away, and afterward I brought the Israelites to the East, and all of humanity to the East. I have brought them all to the light so that they may be reunited with it, and be in association with it, and no longer have to search for it. I shall let all who are searching see the light again and see the glory I had in Israel; I shall let them see that I have long ago come down upon a white cloud into the midst of mankind, let them see the countless clouds of white and fruits in their abundant clusters, and, what is more, let them see Jehovah God of Israel. I shall let them look upon the Master of the Jews, the longed-for Messiah, and the full appearance of Me who have been persecuted by kings throughout the ages. I shall work upon the entire universe and I shall perform great work, revealing all My glory and all My deeds to man in the last days. I shall show My glorious countenance in its fullness to those who have waited many years for Me, to those who have longed for Me to come upon a white cloud, to Israel that has longed for Me to appear once again, and to all mankind who persecute Me, so that all will know that I have long ago taken away My glory and brought it to the East, so that it is no longer in Judea. For the last days have already come!

Throughout the universe I am doing My work, and in the East, thunderous crashes issue forth endlessly, shaking all denominations and sects. It is My voice that has led all men into the present. I shall cause all men to be conquered by My voice, to fall into this stream, and submit before Me, for I have long since reclaimed My glory from all the earth and issued it forth anew in the East. Who does not long to see My glory? Who does not anxiously await My return? Who does not thirst for My reappearance? Who does not pine for My loveliness? Who would not come to the light? Who would not look upon the richness of Canaan? Who does not long for the return of the Redeemer? Who does not adore the Great Almighty? My voice shall spread throughout the earth; I wish, facing My chosen people, to speak more words to them. Like the mighty thunders that shake the mountains and rivers, I speak My words to the whole universe and to mankind. Hence the words in My mouth have become man's treasure, and all men cherish My words. The lightning flashes from the East all the way to the West. My words are such that man is loath to give them up and at the same time finds them unfathomable, but rejoices in them all the more. Like a newborn infant, all men are glad and joyful, celebrating My coming. By means of My voice, I shall bring all men before Me. Thenceforth, I shall formally

enter into the race of men so that they will come to worship Me. With the glory that I radiate and the words in My mouth, I shall make it such that all men come before Me and see that the lightning flashes from the East and that I have also descended unto the “Mount of Olives” of the East. They will see that I have already long been on earth, no longer as the Son of the Jews but as the Lightning of the East. For I have long since been resurrected, and have departed from mankind’s midst, and then reappeared with glory among men. I am He who was worshiped countless ages before now, and I am also the infant forsaken by the Israelites countless ages before now. Moreover, I am the all-glorious Almighty God of the present age! Let all come before My throne and see My glorious countenance, hear My voice, and look upon My deeds. This is the entirety of My will; it is the end and the climax of My plan, as well as the purpose of My management. Let every nation worship Me, every tongue acknowledge Me, every man repose his faith in Me, and every people be subject unto Me!

THE ESSENTIAL DIFFERENCE BETWEEN THE INCARNATE GOD AND PEOPLE USED BY GOD

For so many years God’s Spirit has been searchingly working on earth. Over the ages God has used so many people to do His work. Yet God’s Spirit still has no suitable resting place. So God moves through different people doing His work and largely He uses people to do it. That is, in all these many years, God’s work has never stopped. It keeps being carried forward in man, continuously to this day. Though God has said so much and done so much, man still does not know God, all because God has never appeared to man and He is formless. So God has to accomplish this work—having all men know the practical significance of the practical God. For this purpose, God must show His Spirit tangibly to people and work in their midst. Only when God’s Spirit assumes physical form, takes on flesh and bones, and visibly walks among people, accompanying them in their lives, sometimes showing and sometimes hiding Himself, are people able to more deeply understand Him. If God always remained in the flesh, He would not be able to fully complete His work. After working in the flesh for a period

of time, doing the ministry that needs to be done in the flesh, God must depart the flesh and work in the spiritual realm in the image of the flesh just as Jesus did so after working for a period of time in normal humanity and completing all the work that He needed to complete. You may remember this from “The Path ... (5)”: “I remember My Father saying to Me, ‘On earth, only carry out My will and complete My commission. Nothing else is of Your concern.’” What do you see in this passage? When God comes to the earth, He only does the work of divinity. This is the heavenly Spirit’s commission to the incarnate God. He comes only to go everywhere and speak, to utter His voice in different methods and from different perspectives. He primarily holds supplying man and teaching man as His goals and working principle. He does not concern Himself with such things as interpersonal relationships or the details of people’s lives. His main ministry is to speak for the Spirit. When God’s Spirit appears in the flesh tangibly, He only provides for man’s life and releases the truth. He does not get involved in man’s work, that is, He does not participate in the work of humanity. Humans cannot do divine work, and God does not participate in human work. In all the years of God working on this earth, He has always used people to do His work. But these people cannot be considered God incarnate; they can only be considered people used by God. But the God of today can speak directly from the perspective of divinity, send forth the Spirit’s voice, and work on behalf of the Spirit. All those people whom God has used over the ages similarly have God’s Spirit working through their bodies, so why can’t they be called God? Today’s God is God’s Spirit working directly in the flesh, and Jesus was also God’s Spirit working in the flesh. These latter two are called God. So what’s the difference? Throughout time, the people whom God has used all have normal thought and reason. They all know how to conduct themselves and handle life’s affairs. They hold normal human ideology and have all the things normal people should have. Most of them have exceptional talent and innate intelligence. In working through these people, God’s Spirit harnesses their talents, which are their God-given gifts. It is God’s Spirit that brings their talents into play, using their strengths to serve God. However, God’s essence is ideology-free and thought-free. It does not incorporate human ideas and even lacks what humans normally have. That is, God does not even comprehend the principles of human conduct. This is how it is when today’s God comes to the earth. He works and speaks

without incorporating human ideas or human thought, but directly reveals the original intentions of the Spirit and directly works on behalf of God. This means the Spirit comes forth to work, which brings in not even a bit of man's ideas. That is, the incarnate God embodies divinity directly, is without human thought or ideology, and has no understanding of the principles of human conduct. If there were only divine work (meaning if it were only God Himself doing the work), God's work could not be carried out on earth. So when God comes to earth, He has to have a few people He uses to work in humanity in conjunction with His work in divinity. In other words, He uses human work to support His divine work. Otherwise, man would be unable to come into direct contact with the divine work. This is how it was with Jesus and His disciples. During His life Jesus abolished the old laws and established new commandments. He also spoke a lot. All this was done in divinity. His disciples, such as Peter, Paul, and John, all rested their subsequent work on Jesus' words as its foundation. That is, God was doing launch work at that age, ushering in the Age of Grace. He brought in a new era, abolishing the old, and made the words "God is the Beginning and the End" come true. In other words, man must do human work on the foundation of divine work. After Jesus said everything He needed to say and finished His work on earth, He departed man. And people after Him worked according to the principles in His words and practiced according to the truths He spoke. These were all people working for Jesus. If it were Jesus alone doing the work, no matter how much He talked, people still would not be able to come into contact with His word, because He worked in divinity and could only speak divine speech. It was impossible for Him to explain things to the point where normal people could understand His word. So He had to have the apostles and prophets who came after Him supplement His work. This is the principle of how God incarnate works—using the incarnate flesh to speak and act so as to complete the work of divinity, and then using a few or more people after God's own heart to supplement God's work. That is, God uses people after His heart to shepherd and water in humanity so that every person can receive the truth.

If God only comes into the flesh and does the work of divinity without additionally having a few people after God's heart cooperating with Him, then man would be unable to understand God's will and unable to be in contact with God. God has to use normal people after

His heart to complete this work, to look after and shepherd churches, so that man's thinking and man's brain are able to imagine God's work. In other words, God uses a few people after His heart to "translate" His work in divinity, to reveal it, that is, to transform divine language into human language, so that people can all comprehend it, all understand it. If God did not do so, no one would understand God's divine language, because the number of such people after God's heart is, after all, small, and man's ability to comprehend is weak. That is why God chooses this method when working through the incarnation. If there were only divine work, man would be unable to know or be in contact with God because man does not understand God's language. Man is able to understand this language only through the use of people after God's heart to clarify His words. However, if there were only such people working in humanity, it would only be able to maintain man's normal life; it would not be able to transform man's disposition. God's work would not be able to have a new start; there would only be the same old songs, the same old platitudes. It is only via the incarnate God saying all that needs to be said and doing all that needs to be done at the flesh level, and people after Him working and experiencing according to His words, that their life disposition is able to change and they are able to flow with the times. He who works in divinity represents God, while those who work in humanity are people used by God. That is, the incarnate God is substantively different from the people used by God. The incarnate God can do the work of divinity, but the people used by God cannot. At the beginning of each age, God's Spirit speaks personally to launch the new era and bring man to a new beginning. When He finishes His speaking, it signifies that God's work in divinity is done. Thereafter, people all follow the lead of those used by God to enter life experience. Similarly, in this stage God brings man into the new age and gives everyone a new start. With this, God's work in the flesh concludes.

God comes to the earth not to perfect His normal humanity. He comes not to do the work of normal humanity, but only to do the work of divinity within normal humanity. What God considers normal humanity is not what man imagines. Man defines "normal humanity" as having a wife, or a husband, sons and daughters. To man,^[a] these

Footnotes:

a. The original text omits "To man."

things mean one is a normal person. But God does not see it this way. He sees normal humanity as having the normal human thoughts and lives and being born of normal people. But His normalcy does not include having a wife, or a husband, and children the way man understands normalcy. That is, to man, the normal humanity that God speaks of is what man would consider the absence of humanity, almost lacking in feeling and seemingly devoid of fleshly needs, just like Jesus, who had only the exterior of a normal person and took on the appearance of a normal person, but in essence did not completely possess what a normal person possesses. From this it can be seen that the incarnate God's substance does not encompass the entirety of normal humanity, but only a portion of the things that people should have, to sustain the rules of normal human living and normal human intellect. But these things have nothing to do with what man considers normal humanity. They are what God incarnate should have. Some people say, however, that God incarnate can be said to possess normal humanity only if He has a wife, sons and daughters, a family. Without these things, they say, He is not a normal person. I ask you then, does God have a wife? Is it possible for God to have a husband? Can God have children? Are these not fallacies? However, the incarnate God cannot spring from cracks between rocks or fall down from the sky. He can only be born to a normal human family. That is why He has parents and sisters. These are the things that the normal humanity of the incarnate God must have. This was the case with Jesus. Jesus had a father and mother, sisters and brothers. This was all normal. But if He had a wife and sons and daughters, then His would not have been the normal humanity that God wanted in the God incarnate. If so, He would not have been able to represent divinity in His work. It was because He did not have a wife or children but was born of normal people into a normal family that He was able to do the work of divinity. To clarify, what God considers a normal person is a person born into a normal family. Only such a person is qualified to do divine work. If, on the other hand, the person had a wife, children, or a husband, that person would not be able to do divine work because he would possess only the normal humanity that humans require but not the normal humanity that God requires. God's thoughts and people's understandings are often hugely different and leagues apart. Much of this stage of God's work fights against and vastly differs from people's notions. One can say that this stage of God's work is all done by

divinity hands-on, with humanity playing a supporting role. Because God comes to the earth to perform His work Himself rather than letting man do it, He incarnates Himself in the flesh (in the body of an incomplete, normal person) to do His work. He uses this incarnation to present mankind with a new age, to tell mankind of the next step in His work, so they can practice according to the path described by His word. With that, God concludes His work in the flesh. He needs to depart mankind, no longer residing in the flesh of normal humanity, but rather moving away from man to do another part of His work. He then uses men after His own heart to continue His work on earth among this group of people, but in humanity.

The incarnate God cannot stay with man forever because God has a lot more other work to do. He cannot be bound to flesh; He has to shed the flesh to do the work He needs to do, though He does that work in the image of the flesh. When God comes to the earth, He does not wait until He has reached the form that a normal person reaches over a lifetime before dying and leaving. No matter how old His flesh is, when His work is finished, He goes and leaves man. He has no age, He does not count His days according to the age of man. Instead He ends His life in the flesh according to the step of His work. Some people may feel that God, who comes into the flesh, must develop to a certain stage, become an adult, reach old age, and leave only when that body fails. This is man's imagination; God does not work like that. He comes into the flesh only to do the work He is supposed to do, not to live man's life of being born to parents, growing up, forming a family and starting a career, having children, or experiencing life's ups and downs—all the activities of normal life. God coming to earth is God's Spirit being brought to the flesh, coming into the flesh, but God does not live a normal human life. He only comes to accomplish one part in His management plan. After that He will leave mankind. When He comes into the flesh, God's Spirit does not perfect the normal humanity of the flesh. Rather, at a God-predetermined time, the divinity does direct work. Then, after doing all that He needs to do and fully completing His ministry, the work of God's Spirit in this stage is done, at which time the incarnate God's life ends, regardless of whether His flesh has reached death age. That is, what stage of life the flesh reaches, how long it lives on earth, all depend on the work of the Spirit. It has nothing to do with what man considers to be normal humanity. Take Jesus as an example. He lived in the flesh for thirty-three and a half years. In terms

of the life span of a human body, He should not have died at that age and should not have left. But God's Spirit did not care about all that. When His work was finished, the body was taken away, disappearing with the Spirit. This is the principle how God works in the flesh. So, strictly speaking, God incarnate is without normal humanity. Again, He comes to the earth not to live a normal human life. He does not first establish a normal human life and then begin working. Rather, as long as He is born into a normal human family, He is able to do divine work. He does not pull in even a bit of man's ideas; He is not fleshly, and He certainly does not adopt the ways of society or get involved in man's thoughts or notions, much less connect with man's philosophies of human conduct. This is the work that God incarnate wants to do and the practical significance of His incarnation. God comes into the flesh primarily to do a stage of the work that needs to be done in the flesh. He undertakes no other trivial processes, and He does not experience normal man's experiences. The work that God's incarnate flesh needs to do does not include normal human experiences. So, God comes into the flesh just to accomplish the work He needs to accomplish in the flesh. The rest has nothing to do with Him. He does not go through those trivial processes. Once His work is done, the significance of His incarnation ends. Finishing this stage means the work that He needs to do in the flesh has concluded, the ministry of His flesh has completed. But He cannot keep working in the flesh indefinitely. He has to go to another place to work, a place outside of the flesh. Only in this way can He fully accomplish and better expand His work. God works according to His original plan. He knows what He needs to do and what He has concluded like the palm of His hand. God leads every individual on a path that He has already predetermined. No one can escape this. Only those who follow the guidance of God's Spirit will be able to enter into rest. It may be that in later work, it is not God leading man by speaking in the flesh, but a tangible Spirit leading man's life. Only then would man be able to concretely touch God, see God, and more fully enter into the reality God requires, so as to be perfected by the practical God. This is the work that God wants to accomplish, what He has long planned. From this, you should all see the path you should take!

ESCAPE FROM THE INFLUENCE OF DARKNESS AND YOU WILL BE GAINED BY GOD

What is the influence of darkness?

What is referred to as the influence of darkness is the bondage of Satan, the influence of Satan, and it is an influence that has an aura of death.

After you have sincerely prayed to God, you turn your heart to Him completely. At this point, your heart is moved by God's Spirit, you are willing to give yourself completely, and in this moment, you have escaped from the influence of darkness. If all that man does is pleasing to God and fits with His requirements, then he is someone who lives inside God's words, and he is someone who lives under the care and protection of God. If men are unable to practice God's words, always fooling Him, acting in a perfunctory manner with Him, and not believing in His existence, such men are all living under the influence of darkness. Men who have not received the salvation of God are all living under the domain of Satan, that is, they all live under the influence of darkness. Those who do not believe in God are living under the domain of Satan. Even those who believe in the existence of God may not necessarily be living in the light of God, because those who believe in Him may not necessarily be living inside God's words, and they may not necessarily be men who are able to obey God. Man only believes in God, and due to his failure to know God, he is still living within the old rules, living within dead words, living in a life that is dark and uncertain, not fully purified by God or completely gained by God. Therefore, while it goes without saying that those who do not believe in God are living under the influence of darkness, even those who believe in God may still be living under its influence, for the Holy Spirit has not performed work on them. Those who have not received the grace of God or the mercy of God, and those who cannot see the work of the Holy Spirit, are all living under the influence of darkness; those who only enjoy the grace of God yet do not know Him are also living under the influence of darkness most of the time. If a man believes in God yet spends most of his life living under the influence of darkness, then this man's existence has lost its meaning, not to mention those who do not believe in the existence of God.

All those who cannot accept God's work and therefore are unable

to meet His demands are living under the influence of darkness; only those who seek the truth and are able to meet God's demands will receive blessings from Him, and only they will escape from the influence of darkness.

Men who have not been released, who are always controlled by certain things and unable to give their hearts to God, are men who are under the bondage of Satan, and who are living under an aura of death.

Those unfaithful to their own duties, unfaithful to God's commission, and those not performing their function at the church are living under the influence of darkness.

Those who deliberately disturb the church life, who deliberately destroy relationships between the brothers and sisters, or assemble their own gangs are living even deeper under the influence of darkness; they are living within the bondage of Satan.

Those who have an improper relationship with God, who always have extravagant desires, who always want to gain an advantage, and who never seek transformation in their disposition are men living under the influence of darkness.

Those who are always sloppy, are not serious in their practice of the truth, and who do not seek to meet the desires of God but only satisfy their own flesh are also men who are living under the influence of darkness and shrouded in death.

Those who engage in crookedness and deception when performing work for God, who deal with God in a perfunctory manner, cheat God, and who always think for themselves are men living under the influence of darkness.

All those who cannot sincerely love God, who do not seek the truth, and who do not focus on transforming their disposition are living under the influence of darkness.

If you want to be praised by God, you must first escape from Satan's influence of darkness, open your heart to God, and turn it to God completely. Are the things that you are now doing praised by God? Have you turned your heart to God? Have the things that you have done been what God has required of you? Do they fit with the truth? You must examine yourself at all times, concentrate on eating and drinking God's words, lay out your heart before Him, love Him with sincerity, and devotedly expend yourself for God. Such men will surely receive God's praise.

Those who do not live their life with honesty, who behave one way

in front of others but another way behind their backs, who give an appearance of humility, patience, and love while in essence they are insidious, cunning, and have no loyalty to God—these people are the typical representatives of those living under the influence of darkness. They are the ilk of the serpent.

Those whose belief in God is always for their own gains, who are self-righteous and haughty, who show themselves off, and protect their own status are those who love Satan and oppose the truth. They resist God and belong completely to Satan.

Those who are not attentive to God's burdens, who do not wholeheartedly serve God, who are always concerned with their own interests and the interests of their family, who are unable to abandon everything to expend themselves for God, and never live by His words are living outside of God's words. Such men cannot receive God's praise.

When God created men, it was to have them enjoy His richness and genuinely love Him; in this way, men would live in His light. Today, all those who are unable to love God, are not attentive to His burdens, are unable to fully give their hearts to God, are unable to take God's heart as their own, are unable to shoulder God's burdens as their own—God's light is not shining upon any such men, therefore they are all living under the influence of darkness. They are on a path that goes against God's will, all that they do has not a shred of truth, and they are in collusion with Satan. Such people are living under the influence of darkness. If you can always eat and drink God's words as well as be attentive to His will and practice His words, then you belong to God, and you are someone living inside God's words. Are you willing to escape from Satan's domain and live in the light of God? If you live inside God's words, then the Holy Spirit will have an opportunity to perform His work; if you live under Satan's influence, then the Holy Spirit will have no opportunity to perform any work. The work that the Holy Spirit performs on men, the light that He shines on men, and the confidence that He gives to men last for only a moment; if they are not careful and do not pay attention, the work performed by the Holy Spirit will pass them by. If men live inside God's words, then the Holy Spirit will be with them and perform work on them; if men are not living inside God's words, then they are living within the bondage of Satan. Men living in a corrupt disposition do not have the presence or the work of the Holy Spirit. If you are living within the sphere of God's words, if you are living within the state required by God, then you

belong to Him and His work will be performed on you; if you are not living within the sphere of God's requirements but instead are living under Satan's domain, then you are certainly living under Satan's corruption. Only by living within God's words and giving your heart to Him, can you meet His requirements; you must do as God says, you must make God's words the foundation of your existence and the reality of your life, and only then will you belong to God. If you sincerely practice in accordance with God's will, He will perform work on you and then you will live under God's blessings, live in the light of God's countenance, grasp the work that the Holy Spirit performs, as well as feel the joy of God's presence.

To escape from the influence of darkness, you must first be loyal to God and have the eagerness to seek the truth—only then will you have a correct state. Living in the correct state is the precondition for escaping from the influence of darkness. Not having the correct state means that you are not loyal to God and that you do not have the eagerness to seek the truth. Then, escaping from the influence of darkness is out of the question. Man's escape from the influence of darkness is based on My words, and if man cannot practice in accordance with My words, they will not escape from the bondage of the influence of darkness. To live in the correct state is to live under the guidance of God's words, to live in the state of being loyal to God, to live in the state of seeking the truth, to live in the reality of sincerely expending for God, to live in the state of genuinely loving God. Those who live in these states and within this reality will gradually transform as they enter more deeply into the truth, and they will transform with the deepening of the work, until eventually they will certainly be gained by God, and they will come to genuinely love God. Those who have escaped from the influence of darkness will be able to gradually grasp God's will, gradually understand the heart of God, and eventually become intimate with God. Not only will they have no notions of God and no rebellion against Him, but they will come to detest even more the notions and rebellion that they had before, engendering genuine love for God in their hearts. Those who are unable to escape from the influence of darkness are occupied with their flesh, and they are full of rebellion; their hearts are filled with human notions and philosophies of life as well as their own intentions and deliberations. God requires the singular love of man, and He requires man to be occupied by His words and man's love for Him. To live within God's words, to discover that which man should seek from within His

words, to love God as a result of His words, to run around for the sake of God's words, to live for God's words—these are all things that man should achieve. Everything must be built on God's words, and only then will man be able to meet God's requirements. If man is not equipped with God's words, he is nothing but a maggot who is possessed by Satan. Weigh it in your own heart—how many words of God have taken root inside of you? In which things are you living in accordance with God's words? In which things have you not been living in accordance with God's words? If they have not fully taken hold of you, then to what extent have they taken hold of you? In your everyday life, are you being controlled by Satan, or are you being guided by God's words? Are your prayers initiated from His words? Have you come out of your negative state through the enlightenment of God's words? To take God's words as the foundation of your existence, this is what everyone should enter into. If God's words are not present in your life, then you are living under the influence of darkness, you are rebellious against God, you are resisting God, and you are dishonoring His name—such men's belief in God is purely mischief and disturbance. How much of your life has been lived in accordance with His words? How much of your life has not been lived in accordance with His words? How much of what God's words have required of you has been fulfilled in you? How much has been lost in you? Have you closely examined such things?

To escape from the influence of darkness, one aspect is that it requires the work of the Holy Spirit, and another aspect is that it requires dedicated cooperation from man. Why do I say that man is not on the right track? In the first place, if a man is on the right track, he will be able to give his heart to God, which is a task that requires a long period of time to enter into because humankind has always been living under the influence of darkness and has been under Satan's bondage for thousands of years. Therefore, this entry cannot be achieved in a day or two. I brought up this issue today so that men can have a grasp of their own state; regarding what is the influence of darkness and what it is to live within the light, entry becomes possible when man is able to discern these things. This is because you must know what Satan's influence is before you can escape from it, and only then will you have the path for gradually ridding yourself of it. As to what to do thereafter, that is a matter for humans themselves. You must always enter in from a positive aspect and you must never wait passively. It is only this way that you can be gained by God.

BELIEVING IN GOD SHOULD FOCUS ON REALITY, NOT RELIGIOUS RITUALS

How many religious customs do you observe? How many times have you rebelled against the word of God and gone your own way? How many times have you put into practice the word of God because you are truly considerate of His burdens and seek to fulfill His desire? Understand the word of God and put it into action. Be principled in your actions and deeds; this is not abiding by rules or to do so grudgingly just for show. Rather, this is the practice of truth and living by the word of God. Only practice such as this satisfies God. Any custom that pleases God is not a rule but the practice of truth.

Some men have a penchant for drawing attention to themselves. In the presence of his brothers and sisters, he says he is indebted to God, but behind their backs, he does not practice the truth and does entirely otherwise. Is this not as those religious Pharisees? A man who truly loves God and has the truth is one who is loyal to God, but does not outwardly reveal so. He is willing to practice the truth when matters arise and does not speak or act in a manner going against his conscience. He demonstrates wisdom when matters arise and is principled in his deeds, no matter the circumstances. A man such as this is one who truly serves. There are some who often pay lip service to their indebtedness to God. They spend their days with brows locked in worry, put on an affected air, and feign a wretched countenance. How despicable! And if you were to ask him, "In what ways are you indebted to God? Please tell me!" he would be rendered speechless. If you are loyal to God, then speak not of it in public, but use your actual practice to show your love for God, and pray to Him with a true heart. Those who use only words to deal with God are all hypocrites! Some speak of indebtedness to God with each prayer, and begin to weep whenever they pray, even without the moving of the Holy Spirit. Men such as this are possessed by religious rituals and notions; they live by such rituals and notions, always believing that such actions please God, and that superficial godliness or sorrowful tears are that which God favors. What good can come of such absurd ones? In order to demonstrate their humility, some feign graciousness when speaking in the presence of others. Some are deliberately servile in the presence of others, like a lamb without any strength at all. Is this the manner of people of the

kingdom? A person of the kingdom should be lively and free, innocent and open, honest and lovely; one who lives in a state of freedom. He has character and dignity, and can stand witness wherever he goes; he is one beloved by both God and man. Those who are novice in the faith have too many outward practices; they must first undergo a period of dealing and breaking. Those who have faith in God in their hearts are not outwardly distinguishable to others, but their actions and deeds are commendable to others. Only such men can be deemed to be living out the word of God. If you preach the gospel every day to this person and that, bringing them to salvation, yet in the end, you are still living in rules and doctrines, then you cannot bring glory to God. Such manner of men are religious people, and hypocrites too.

Whenever such religious people congregate, they ask, "Sister, how have you been these days?" She replies, "I feel indebted to God and that I am unable to fulfill His heart's desire." Another says, "I, too, am indebted to God and unable to satisfy Him." These few sentences and words alone express the vile things deep within their hearts. Such words are the most loathsome and exceedingly repugnant. The nature of such men opposes God. Those who focus on reality communicate whatever is in their hearts and open their hearts in communication. There is not a single false exercise, no civilities or empty pleasantries. They are always straightforward and observe no earthly rules. There are those who have a penchant for outward display, even without any sense. When another sings, he begins to dance, not even realizing that the rice in his pot has already burned. Such manner of men are not godly or honorable, and are far too frivolous. These are all manifestations of the lack of reality! Some gather to commune about the matters of life in the spirit, and though they speak not of indebtedness to God, they retain a true love for Him within their hearts. Your indebtedness to God has nothing to do with others; you are indebted to God, not man. So what use is it for you to constantly speak of this to others? You must place importance on entering into reality, not outward zeal or display.

What do the superficial good deeds of man represent? They represent the flesh, and even the best of outward practices do not represent life, only your own individual temperament. The outward practices of man cannot fulfill the desire of God. You constantly speak of your indebtedness to God, yet you cannot supply the life of others or provoke others to love God. Do you believe that such actions will

satisfy God? You believe that this is God's heart's desire, that this is of the spirit, but in truth this is absurd! You believe that what pleases you and what you wish is that which God delights in. Can what pleases you represent that of God? Can the character of man represent God? What pleases you is precisely that which God abhors, and your habits are that which God loathes and rejects. If you feel indebted, then go and pray before God. There is no need to speak of it to others. If you do not pray before God and instead constantly draw attention to yourself in the presence of others, can this fulfill the desire of God's heart? If your actions are always in appearance only, this means that you are the most vain of men. What manner of man is he who only has superficial good deeds but is devoid of reality? Such men are hypocritical Pharisees and religious people! If you do not put off your outward practices and cannot make changes, then the elements of hypocrisy in you will grow even more. The greater the elements of hypocrisy, the more resistance there is to God, and in the end, such manner of men will surely be cast away!

ONLY THOSE WHO KNOW THE WORK OF GOD TODAY CAN SERVE GOD

To bear testimony to God and shame the great red dragon you must have a principle, and a condition: In your heart you must love God, and enter into the words of God. If you do not enter into the words of God, then you will have no way of shaming Satan. Through the growth of your life, you renounce the great red dragon and bring utter humiliation upon it, and only then is the great red dragon truly shamed. The more you are willing to put the words of God into practice, the greater the proof of your love of God and loathing of the great red dragon; the more you obey the words of God, the greater the proof of your longing for the truth. People who do not long for the words of God are people who are without life. Such people are those who are outside the words of God, and who belong to religion. People who truly believe in God have a more profound knowledge of God's words through eating and drinking the words of God. If you do not long for the words of God, then you cannot truly eat and drink the words of God, and if you have no knowledge of the words of God, then you have no means of testifying

to God or satisfying God.

In your belief in God, how should you know God? You should come to know God based on the words and work of God today, without deviation or fallacy, and before all else you should know the work of God. This is the foundation of knowing God. All those various fallacies that lack a pure acceptance of the words of God are religious conceptions, they are an acceptance that is deviant and erroneous. The greatest skill of religious figures is taking the words of God that were accepted in the past and checking them off against the words of God today. If, when serving the God of today, you cling to the things enlightened by the Holy Spirit in the past, then your service will cause an interruption, and your practice will be outdated and nothing more than religious ceremony. If you believe that those who serve God must be outwardly humble and patient..., and if you put this kind of knowledge into practice today, then such knowledge is religious conception, and such practice has become a hypocritical performance. “Religious conceptions” refers to things that are outmoded and obsolete (including the acceptance of words previously spoken by God and light directly revealed by the Holy Spirit), and if they are put into practice today, then they are the interruption of God’s work, and of no benefit to man. If man is unable to purge those things within him that belong to religious conceptions, then they will become a great hindrance to man’s service to God. People with religious conceptions have no way of keeping up with the steps of the Holy Spirit’s work, they fall one step behind, then two—for these religious conceptions cause man to become extraordinarily self-right and arrogant. God feels no nostalgia for what He spoke and did in the past; if it is obsolete, then He eliminates it. Surely you are able to let go of your conceptions? If you cling to the words that God spoke in the past, does this prove that you know the work of God? If you are unable to accept the light of the Holy Spirit today, and instead cling to the light of the past, can this prove that you follow the footsteps of God? Are you still unable to let go of religious conceptions? If that is the case, then you will become someone who opposes God.

If man can let go of religious conceptions, then he will not use his mind to measure the words and work of God today, and instead obeys directly. Even though God’s work today is manifestly unlike that of the past, you are able to let go of the views of the past and directly obey the work of God today. If you are capable of such knowledge that you give

pride of place to the work of God today no matter how He worked in the past, then you are someone who has let go of their conceptions, who obeys God, and who is able to obey the work and words of God and follow the footsteps of God. In this, you will be someone who truly obeys God. You do not analyze or study the work of God; it is as if God has forgotten His previous work, and you, too, have forgotten it. The present is the present, and the past is the past, and since today God has put aside that which He did in the past, you should not dwell on it. Only then will you be someone who completely obeys God and has completely let go of their religious conceptions.

Because there are always new developments in God's work, thus there is new work, and thus there is also work that is obsolete and old. This old and new work is not contradictory, but complementary; each step follows on from the last. Because there is new work, the old things must, of course, be eliminated. For example, some of the long-established practices and habitual sayings of man have, coupled with man's many years of experience and teachings, formed all manner of conceptions in the mind of man. Yet more propitious to the formation of such conceptions by man is that God has yet to fully reveal His true face and inherent disposition to man, combined with the spread, over many years, of traditional theories from ancient times. It is fair to say that, during the course of man's belief in God, the influence of various conceptions has led to the continual formation and evolution of a knowledge in man in which he has all kinds of conceptions about God—with the result that many religious people who serve God have become His enemies. And so, the stronger people's religious conceptions, the more they oppose God, and the more they are the enemies of God. The work of God is always new and never old, and it never forms doctrine and is, instead, continually changing and renewing to a greater or lesser extent. This work is the expression of the inherent disposition of God Himself. It is also the inherent principle of God's work, and one of the means by which God accomplishes His management. If God did not work in this way, man would not change or be able to know God, and Satan would not be defeated. Thus, in His work there continually occur changes that appear erratic, but which are actually periodic. The way in which man believes in God, however, is quite different: He clings to old, familiar doctrines and systems, and the older they are the more palatable they are to him. How could the foolish mind of man, a mind that is as intransigent as stone, accept so

much unfathomable new work and words of God? Man abhors the God who is always new and never old; he only likes the antiquated old God who is white-haired and immobile. Thus, because God and man each have their own likes, man has become the enemy of God. Many of these contradictions still exist even today, at a time when God has been doing new work for almost six thousand years. They are, then, beyond remedy. Maybe it is because of the stubbornness of man, or the inviolability of God's administrative decrees by any man—but those clergymen and women still cling to moldy old books and papers, while God carries on with His uncompleted work of management as if He had no one by His side. Though these contradictions make enemies of God and man, and are even irreconcilable, God pays them no heed, as if they were there and yet not there. Man, however, still sticks by his beliefs and conceptions, and never lets go of them. Yet one thing is self-evident: Even though man does not deviate from his stance, God's feet are always moving and He is always changing His stance according to the environment, and in the end, it is man who will be defeated without a fight. God, meanwhile, is the greatest enemy of all of His foes who have been defeated, and is also the champion of those among mankind who have been defeated and those who have yet to be defeated. Who can compete with God and be victorious? Man's conceptions seem to come from God because many of them were born in the wake of God's work. Yet God does not forgive man because of this, nor, moreover, does He pour praise on man for producing batch after batch of products "for God" that are outside the work of God. Instead, He is extremely disgusted by man's conceptions and old, pious beliefs, and even ignores the date on which these conceptions first emerged. He does not accept at all that these conceptions are caused by His work, for the conceptions of man are spread by man; their source is the thoughts and mind of man, and is not God, but Satan. God's intention has always been for His work to be new and alive, not old and dead, and that which He makes man hold firm to is divided into ages and periods, not everlasting and immutable. That is because He is a God who causes man to live and be new, rather than a devil who causes man to die and be old. Do you still not understand this? You have conceptions about God and are incapable of letting go of them because you are closed-minded. It is not because there is too little sense to God's work, or because the work of God is inhumane—nor, moreover, is it because God is always negligent in His duties. That you cannot let go of your

conceptions is because you are too lacking in obedience, and because you have not the slightest likeness of a creature of God, and not because God is making things difficult for you. All of this has been caused by you, and bears no relation to God; all suffering and misfortune is caused by man. God's intentions are always good: He does not wish to cause you to produce conceptions, but wishes for you to change and be renewed as the ages pass. Yet you can't tell chalk from cheese, and are always either studying or analyzing. It is not that God is making things difficult for you, but that you have no reverence for God, and your disobedience is too great. A tiny creature dares to take some trivial part of that which was previously given by God, and turns it around in order to attack God—is this not the disobedience of man? Man, it is fair to say, is utterly unqualified to express his views before God, much less is he qualified to come up with whatever worthless, stinking, rotten maxims he feels like—to say nothing of those moldy conceptions. Are they not even more worthless?

Someone who truly serves God is someone who is after God's heart and fit for use by God, and who is able to let go of their religious conceptions. If you wish eating and drinking the words of God to be fruitful, then you must let go of your religious conceptions. If you wish to serve God, then it is even more necessary to first let go of religious conceptions and obey the words of God in all that you do. This is what should be possessed by someone who serves God. If you lack this knowledge, as soon as you serve, you will cause interruptions and disturbances, and if you keep holding on to your conceptions, then you will inevitably be struck down by God, never to get up again. Take the present, for example. A lot of the utterances and work of today are incompatible with the Bible, and incompatible with the work previously done by God, and if you have no desire to obey, then you may fall at any time. If you wish to serve in accordance with the will of God, then you must first let go of religious conceptions and rectify your own views. Much of what is said in the future will be incompatible with what was said in the past, and if now you lack the will to obey, you will be unable to walk the path that lies ahead. If one of God's methods of working has taken root inside you and you never let it go, then this method will become your religious conception. If what God is has taken root within you, then you have gained the truth, and if the words and truth of God are capable of becoming your life, you will no longer have conceptions about God. Those who possess a true knowledge of God will have no

conceptions, and will not abide by doctrine.

Wake yourself up by asking the following questions:

1. Does the knowledge within you interfere with your service to God?
2. How many religious practices are there in your daily life? If you are only able to give the appearance of piety, does this mean that your life has grown up and matured?
3. When you eat and drink the words of God, are you able to let go of your religious conceptions?
4. When you pray, are you able to do away with religious ceremony?
5. Are you someone who is fit for use by God?
6. How much of your knowledge of God contains religious conceptions?

GENUINE LOVE FOR GOD IS SPONTANEOUS

All people have been subject to refinement because of God's words. If it hadn't been for God incarnate mankind absolutely would not be blessed to suffer that way. It can also be put this way—those who are able to accept the trials of God's words are blessed people. Based on people's original caliber, their behavior, and their attitudes toward God, they are not worthy of receiving this kind of refinement. It is because they have been uplifted by God that they have enjoyed this blessing. People used to say that they were not worthy of seeing the face of God or hearing His words. Today it is entirely because of God's uplifting and His mercy that people have received the refinement of His words. This is the blessing of every single person who is living in the last days—have you personally experienced this? In which aspects people should suffer and have setbacks is destined by God, and is not based on people's own requirements. This is absolutely true. Every believer should possess the ability to undergo the trials of God's words and suffer within His words. Is this something that you can see clearly? So the suffering you have undergone has been traded for today's blessings; if you do not suffer for God, you cannot gain His praise. Maybe you have complained in the past, but no matter how much you have complained God does not remember that about you. Today has come and there is no reason to look into yesterday's matters.

Some people say that they try to love God but cannot, and when they hear that God is about to depart they then have love for Him. Some people generally don't put the truth into practice, and when they hear that God is about to depart in anger they come in front of Him and pray: "Oh God! Please do not go. Give me a chance! God! I have not satisfied You in the past; I have been indebted to You and resisted You. Today I am willing to fully offer up my body and heart so that I may finally satisfy You and love You. I will not have that opportunity again." Have you made that kind of prayer? When someone prays this way it is because their conscience has been roused by God's words. Humans are all numb and dull-witted. They are subject to chastisement and refinement yet they do not know what God is accomplishing. If God didn't work this way, people would still be befuddled; no one could inspire the spiritual feelings in people's hearts. It is only God's words of judging and exposing people that can bear that fruit. So, all things are achieved and fulfilled because of God's words, and it is only because of His words that mankind's love for God has been roused. If people only loved God based on their own consciences they would not see any results. Didn't people base their love for God on their consciences in the past? Was there a single person who took the initiative to love God? It was only through the encouragement of God's words that they loved God. Some people say: "I've followed God for so many years and enjoyed so much of His grace, so many blessings. I've been subject to refinement and judgment from His words. So I've come to understand much, and I've seen God's love. I must thank Him, I must repay His grace. I will satisfy God with death, and I will base my love for Him on my conscience." If people only rely on the feelings of their consciences, they cannot feel God's loveliness; if they just rely on their consciences, their love for God will be feeble. If you only speak of repaying God's grace and love, you will not have any drive in your love for Him; loving Him based upon the feelings of your conscience is a passive approach. Why do I say that it's a passive approach? This is a practical issue. What kind of love is this? Isn't it trying to fool God and just going through the motions for Him? Most people believe that there is no reward for loving God, and one will be chastised all the same for not loving Him, so overall just not sinning is good enough. So loving God and repaying His love based on the feelings of one's conscience is a passive approach, and it is not love for God that comes spontaneously from one's heart. Love for God should be a genuine feeling from deep in

a person's heart. Some people say: "I myself am willing to pursue God and to follow Him. Now God wants to abandon me but I still want to follow Him. Whether He wants me or not, I will still love Him, and in the end I must gain Him. I offer up my heart to God, and no matter what He does, I will follow Him for my entire life. No matter what, I must love God and I must gain Him; I will not rest until I have gained Him." Do you have this kind of will?

The path of believing in God is the path of loving Him. If you believe in Him you must love Him; however, loving Him doesn't only refer to repaying His love or loving Him based on the feelings of the conscience—it is a pure love for God. There are times when people just rely on their consciences and they are not able to feel God's love. Why did I always say: "May God's Spirit move our spirits"? Why didn't I speak of moving people's consciences to love God? It is because people's consciences cannot feel God's loveliness. So if you are not convinced by those words, you may use your conscience to feel His love, and you will have some drive at that moment but then it will disappear. If you only use your conscience to feel God's loveliness, you have the drive when you pray, but after that it just goes away, it disappears. What is that about? If you only use your conscience you will be unable to rouse your love for God; when you really feel His loveliness in your heart your spirit will be moved by Him, and it is only at that time that your conscience will be able to play its original role. That is to say that when people have been moved by God in their spirits and when their hearts have gained knowledge and encouragement, that is, after they have gained experience, only then will they be able to effectively love God with their consciences. Loving God with your conscience is not wrong—this is the lowest level of loving God. Mankind's way of love of just barely doing justice to God's grace absolutely cannot impel their proactive entering in. When people obtain some of the work of the Holy Spirit, that is, when they see and taste God's love in their practical experience, when they have some knowledge of God and truly see that God is so worthy of mankind's love and how lovely He is, only then are people able to genuinely love God.

When people contact God with their hearts, when their hearts are able to entirely return to Him, this is the first step of human love for God. If you want to love God, you must first be able to return your heart to Him. What is returning your heart to God? It's when everything that you pursue in your heart is for the sake of loving and gaining God, and

this shows that you have completely returned your heart to God. Aside from God and His words, there is almost nothing else in your heart (family, wealth, husband, wife, children or other things). Even if there is, they cannot occupy your heart, and you do not think of your future prospects but you only pursue loving God. At that time you will have completely returned your heart to God. If you are still making plans for yourself in your heart then you are always pursuing your own personal benefit: “When can I make a small request of God? When will my family become wealthy? How can I get some nice clothing? ...” If you’re living in that state it shows that your heart has not fully returned to God. If you only have God’s words in your heart and you are able to pray to God and become close to Him at all times, as if He were very close to you, as if God were within you and you were within Him, if you are within that kind of state, it means that your heart has been in the presence of God. If you pray to God and eat and drink of His words every day, are always thinking of the work of the church, if you show consideration for God’s will, use your heart to genuinely love Him and satisfy His heart, then your heart will belong to God. If your heart is occupied by a number of other things, then it is still occupied by Satan and it has not truly turned to God. When someone’s heart has truly turned toward God, they will have genuine, spontaneous love for Him and will be able to consider God’s work. Although they will still have foolish and senseless states, they will be able to have consideration for the interests of the house of God, for His work, and for a change in their disposition. Their heart will be entirely correct. Some people are always waving the flag of the church no matter what they do; the truth is that this is for their own benefit. That kind of person does not have the right kind of motive. He is crooked and deceitful and most of the things that he does are to seek his own personal benefit. That kind of person does not pursue loving God; his heart still belongs to Satan and cannot turn toward God. God has no way to obtain that kind of person.

The first step of truly loving God and being gained by Him is to completely turn your heart toward God. In every single thing that you do, search yourself and ask: “Am I doing this based on a heart of love for God? Is there any personal intention in it? What is my actual goal in doing this?” If you want to hand your heart over to God you must first subdue your own heart, give up on all of your own intentions, and achieve the point of being completely for God. This is the path to practice giving your heart to God. What does subduing one’s own heart

refer to? It is letting go of the extravagant desires of one's flesh, not coveting the blessings of status or coveting comfort, doing everything to satisfy God, and that one's heart can fully be for Him, not for one's own sake.

Genuine love for God comes from deep within the heart; it is a love that only exists on the basis of mankind's knowledge of God. When someone's heart completely turns toward God then they have love for God, but that love is not necessarily pure and it's not necessarily complete. This is because there is a certain distance between a person's heart completely turning toward God and that person having a genuine understanding of God and a genuine adoration for Him. The way for someone to achieve true love of God and to know God's disposition is to turn their heart toward God. After they give their true heart over to God, they will begin to enter into the experience of life, and this way their disposition will start to change, their love for God will gradually grow, and their knowledge of God will also gradually increase. So turning one's heart to God is the precondition for getting on the right track of life experience. When people place their hearts in front of God, they only have a heart of longing for Him but not of love for Him, because they do not have an understanding of Him. Even though in this circumstance they do have some love for Him, it is not spontaneous and it is not genuine. This is because anything that comes from man's flesh is an emotional effect and does not come from genuine understanding. It's just a momentary impulse and it cannot be long-lasting adoration. When people don't have an understanding of God they can only love Him based on their own preferences and their individual notions; that type of love cannot be called spontaneous love, nor can it be called genuine love. When someone's heart genuinely turns toward God, they are able to think of God's interests in everything, but if they do not have that understanding they are not capable of having genuinely spontaneous love. All they are able to do is fulfill some functions for the church and perform a bit of their duty, but it's without root or basis. That kind of person has a disposition that is difficult to change; they are all people who either do not pursue the truth, or do not understand it. Even if a person entirely turns their heart toward God it doesn't mean that their heart of love for God is completely pure, because those who have God in their hearts don't necessarily have love in their hearts for God. This concerns the distinction between someone who does or does not pursue

understanding of God. Once a person has an understanding of Him, it shows that their heart has fully turned toward God, it shows that their genuine love for God in their heart is spontaneous. Only that kind of person is one who has God in their heart. Turning one's heart toward God is a precondition for them getting onto the right track, for understanding God, and for achieving love of God. It is not a marker of completing their duty to love God, nor is it a marker of having genuine love for Him. The only way for someone to achieve genuine love of God is to turn their heart toward Him, which is also the first thing one of His creations ought to do. Those who love God are all people who seek life, that is, people who seek the truth and people who truly want God; they all have the enlightenment of the Holy Spirit and have been moved by Him. They are all able to be guided by God.

When someone is able to feel that they are indebted to God it is because they have been moved by the Spirit; if they feel that then they will tend to have a heart of longing and will be able to pursue entry into life. But if you stop at a certain step, you will be unable to go deeper; there is still the peril of being stuck in Satan's net, and once it reaches a certain point you will be taken captive by Satan. God's illumination allows people to know themselves, and after that allows them to feel their indebtedness to God, and feel willing to cooperate with Him and to cast off the things that do not please Him. This is the principle of God's work. You are all willing to pursue growing up in your lives and loving God, so have you ridden yourself of your superficial ways? If you only rid yourself of those ways and you do not cause any disruptions or show off yourself, is that really pursuing growing up in your life? If you don't have any kind of superficial behaviors at all but you do not enter into God's words, it means that you are a person who doesn't have any proactive progress. What's the root of adopting superficial behaviors? Are your actions for the sake of growing up in your life? Are you pursuing being qualified to be one of God's people? Whatever it is that you focus on is what you live out; if you focus on superficial ways then your heart is focused externally, and you will have no way to pursue growing up in your life. God requires a change in disposition, but you are always pursuing outward things; this type of person will have no way to change their disposition! Everyone has a certain way before they have become mature in their life, which is that they must accept the judgment, the chastisement, and the perfecting of God's words. If you do not have God's words but you only rely on your own confidence and

will, everything you do is just based on zeal. That is, if you want growth in your life you must eat and drink, and understand God's words more. All those who are perfected by His words are able to live them out; those who do not undergo the refinement of His words, who do not undergo the judgment of His words cannot be fit for His use. So to what degree do you live out His words? Only if you eat and drink God's words and are able to compare them to your own state of life, and find a path of practice in light of the issues I bring up will your practice be correct. It will also be after God's heart. Only someone who has this kind of practice is one who has the will to love God.

CONCERNING THE PRACTICE OF PRAYER

You pay no attention to prayer in your daily life. People have always overlooked prayer. In their prayers before they were simply going through the motions and playing around, and no one has ever fully given their heart before God and truly prayed to God. People only pray to God when something happens to them. Throughout all this time, have you ever truly prayed to God? Have you ever wept tears of pain before God? Have you ever come to know yourself before God? Have you ever had a heart-to-heart prayer with God? Praying is practiced gradually: If you don't ordinarily pray at home, then you will have no way of praying in church, and if you don't normally pray during small assemblies, then you will be incapable of praying during large assemblies. If you do not ordinarily draw near to God or reflect upon the words of God, then you will have nothing to say when it is time to pray—and even if you do pray, your lips will just be moving, you won't be truly praying.

What does it mean to truly pray? It means speaking the words within your heart to God, and communing with God having grasped His will and based upon His words; it means feeling particularly close to God, feeling that He is in front of you, and that you have something to say to Him; and it means being especially radiant within your heart, and feeling that God is especially lovely. You will feel especially inspired, and after hearing your words your brothers and sisters will feel gratified, they will feel that the words you speak are the words within their hearts, the words they wish to say, and that what you say

represents what they want to say. This is what it means to truly pray. After you have truly prayed, in your heart you will feel at peace, and gratified; the strength to love God will rise up, and you will feel that nothing in your entire life is more worthy or significant than loving God—and all this will prove that your prayers have been effective. Have you ever prayed in such a way?

And what about the content of prayers? You should pray, step-by-step, in accordance with your true state and that which is to be done by the Holy Spirit, and you should commune with God in keeping with God's will and His requirements of man. When you begin practicing your prayers, first give your heart to God. Do not attempt to grasp God's will; only try to speak the words within your heart to God. When you come before God, speak thus: "O God! Only today do I realize that I used to disobey You. I am truly corrupt and despicable. Before, I was wasting my time; starting from today I will live for You, I will live out a life of meaning, and satisfy Your will. I would that Your Spirit always works within me, and always illuminates and enlightens me, so that I can bear strong and resounding testimony before You, allowing Satan to see Your glory, Your testimony, and the proof of Your triumph within us." When you pray in this way, your heart will be completely set free, having prayed in this way, your heart will be closer to God, and by often praying in this way, the Holy Spirit will inevitably work within you. If you always call out to God in this way and make your resolution before God, the day will come when your resolution can be accepted before God, when your heart and entire being will be received by God, and you will ultimately be made perfect by God. Prayer is of the utmost importance for you. When you pray, you receive the work of the Holy Spirit, your heart is thus touched by God, and the strength of the love for God within you comes forth. If you do not pray with your heart, if you do not open your heart to commune with God, then God will have no way of working within you. If, having prayed, you have spoken all the words within your heart and the Spirit of God has not stirred, if you do not feel inspired inside, then this shows that your heart is not earnest, that your words are not true, and still impure. If, having prayed, you are gratified, then your prayers have been accepted by God and the Spirit of God has worked within you. As someone who serves before God, you cannot be without prayers. If you truly see fellowship with God as something that is meaningful and valuable, could you forsake prayer? No one can be without communion with God. Without

prayer, you live in the flesh, you live in the bondage of Satan; without true prayer, you live under the influence of darkness. I hope that the brothers and sisters are able to truly pray each and every day. This is not adherence to doctrine, however, but an effect that must be achieved. Are you willing to forgo a little sleep and gratification, saying morning prayers at dawn and then enjoying the words of God? If you pray and eat and drink the words of God, in this way, with a pure heart, then you will be more accepted by God. If you do every day, practicing giving your heart to God each day and communing with God, then your knowledge of God is sure to increase, and you will be better able to grasp God's will. You should say: "O God! I wish to fulfill my duty. In order that You may be glorified in us, and may enjoy the testimony in us, this group of people, I can but devote my entire being to You. I beg You to work within us, so that I can truly love and satisfy You, and make You the objective that I pursue." When you are possessed of this burden, God will surely make you perfect; you should not only pray for the sake of yourself, but also for the sake of carrying out the will of God, and for the sake of loving Him. Such is the truest kind of prayer. Do you pray in order to carry out the will of God?

Before, you did not know how to pray, and overlooked prayer; today, you must do your best to train yourselves to pray. If you are unable to summon the strength within you to love God, then how can you pray? You should say: "O God! My heart is incapable of truly loving You, I wish to love You but I lack the strength. What should I do? I wish for You to open the eyes of my spirit, I wish for Your Spirit to touch my heart, so that before You I am divested of all passive states, and unconstrained by any person, matter, or thing; my heart I completely lay bare before You, such that my entire being is devoted before You, and You may test me however You wish. Now, I give no thought to my prospects, nor am I bound by death. Using my heart that loves You, I wish to seek the way of life. All things and events are in Your hands, my fate is in Your hands, and, moreover, my life is controlled by Your hands. Now, I pursue the love of You, and regardless of whether You let me love You, regardless of how Satan interferes, I am determined to love You." When you encounter such things, you pray in this way. If you do so every day, the strength to love God will gradually rise up.

How does one enter into true prayer?

Whilst praying, your heart must be at peace before God, and it must be sincere. You are truly communing and praying with God; you

must not deceive God using nice-sounding words. Prayer is centered around that which God wishes to complete today. Ask God to bring you greater enlightenment and illumination, and bring your actual state and troubles before God to pray, and make resolution before God. Prayer is not the following of procedure, but the seeking of God using your true heart. Ask that God protect your heart, making it able to often be at peace before God, making you able to know yourself, and despise yourself, and forsake yourself in the environment that God has set for you, thus allowing you to have a normal relationship with God and making you someone who truly loves God.

What is the significance of prayer?

Prayer is one of the ways in which man cooperates with God, it is a means by which man calls upon God, and it is the process by which man is touched by God's Spirit. It can be said that those who are without prayer are dead ones without spirit, proof that they lack the faculties to be touched by God. Without prayer, they are unable to attain a normal spiritual life, much less are they able to follow the work of the Holy Spirit; without prayer, they sever their relationship with God, and are incapable of receiving God's approval. Being someone who believes in God, the more you pray, the more you are touched by God. Such people have greater resolution and are more able to receive the latest enlightenment from God; as a result, only people like this can be made perfect as soon as possible by the Holy Spirit.

What is the effect to be achieved by prayer?

People are able to carry out the practice of prayer and understand the significance of prayer, but the effect to be achieved by prayer is no simple matter. Prayer is not a case of going through the formalities, or following procedure, or reciting the words of God, which is to say, prayer does not mean parroting words and copying others. In prayer, you must give your heart to God, sharing the words in your heart with God so that you may be touched by God. If your prayers are to be effective, then they must be based on your reading of God's words. Only by praying amid God's words will you be able to receive more enlightenment and illumination. A true prayer is shown by having a heart that yearns for the requirements made by God, and being willing to fulfill these requirements; you will be able to hate all that God hates, upon the basis of which you will have knowledge, and will know and be clear about the truths explained by God. Having the resolution, and faith, and knowledge, and a path by which to practice after

praying—only this is truly praying, and only prayer such as this can be effective. Yet prayer must be built upon the foundation of enjoying God's words and communing with God in His words, your heart being able to seek God and being at peace before God. Such prayer has already reached the point of true communion with God.

Basic knowledge about praying:

1. Do not blindly say whatever comes to mind. There must be a burden within your heart, which is to say, you must have an objective when you pray.

2. Your prayers must contain the words of God; they must be based upon the words of God.

3. When praying, you cannot go over old ground; you must not bring up things that are outdated. You should specially train yourself to speak the actual words of the Holy Spirit; only then will you be able to make a connection with God.

4. Group prayer must be centered around a core, which must be the work of the Holy Spirit today.

5. All people must learn how to pray for others. They must find the part in God's words that they wish to pray for, based upon which they must have a burden, and for which they must often pray. This is one manifestation of care for God's will.

Personal prayer life is based upon understanding the significance of prayer and the basic knowledge of prayer. Man must often pray for his shortcomings in his daily life, and must pray upon the foundation of the knowledge of God's words in order to achieve changes in his life disposition. Everyone should establish their own prayer life, they should pray for the knowledge based upon God's words, should pray in order to seek the knowledge of God's work. Lay your actual circumstances before God, and be pragmatic, and don't pay attention to method; the key is to attain a true knowledge, and to actually experience God's words. Anyone who pursues entry into the spiritual life must be able to pray in multiple ways. Silent prayer, pondering the words of God, coming to know the work of God, and so on—this targeted work of communion, is in order to achieve entry into normal spiritual life, making your own situation before God better and better, and causing ever greater progress in your life. In short, all that you do—whether it be eating and drinking the words of God, or praying silently or declaring loudly—is in order to clearly see God's words, and His work, and that which He wishes to achieve in you. More

importantly, it is in order to reach the standards that God requires and take your life to the next level. The lowest standard that God requires of people is that they be able to open their hearts to Him. If man gives his true heart to God and says what is really within his heart to God, then God is willing to work in man; God does not want the twisted heart of man, but his pure and honest heart. If man does not truly speak his heart to God, then God does not touch man's heart, or work within him. Thus, the most crucial thing about praying is to speak the words of your true heart to God, telling God of your flaws or rebellious disposition and completely opening yourself up to God. Only then will God be interested in your prayers; if not, then God will hide His face from you. The minimum criterion for prayer is that you must be able to keep your heart at peace before God, and it must not depart from God. Perhaps, during this period, you have not gained a newer or higher view, but you must use prayer to keep things as they are—you cannot regress. This is the very least that you must achieve. If you cannot accomplish even this, then it proves that your spiritual life has not entered onto the right track; as a result, you are unable to hold on to your original vision, and bereft of faith in God, and your resolution subsequently disappears. Your entry into the spiritual life is marked by whether or not your prayers have entered onto the right track. All people must enter into this reality, they must all do the work of consciously training themselves in prayer, not passively waiting, but consciously seeking to be touched by the Holy Spirit. Only then will they be people who truly seek God.

When you begin to pray, be realistic, and mustn't overreach yourself; you cannot make extravagant demands, hoping that as soon as you open your mouth you will be touched by the Holy Spirit, enlightened and illuminated, and bestowed with much grace. That is impossible—God does not do things that are supernatural. God accomplishes people's prayers in His own time and sometimes He tests your faith to see whether you are loyal before Him. When you pray you must have faith, perseverance, and resolution. When they begin training themselves to pray, most people don't feel that they have been touched by the Holy Spirit and so lose heart. This won't do! You must have persistence, you must focus on feeling the touch of the Holy Spirit, and on seeking and exploring. Sometimes, the path that you act upon is the wrong one; sometimes, your motivations and conceptions are unable to stand firm before God, and so God's Spirit doesn't move you;

so too are there times when God looks at whether or not you are loyal. In short, you must devote more effort to training yourself. If you discover that the path you act upon is deviant, you can change the way you pray. As long as you truly seek, and long to receive, then the Holy Spirit will surely take you into this reality. Sometimes you pray with a true heart but don't feel as if you have been particularly touched. At times like these you must rely on your faith, and trust that God looks upon your prayers; you must have perseverance in your prayers.

You must be honest, and must pray in order to rid yourself of the craftiness in your heart. As you use prayer to purify yourself whenever needed, and use it to be touched by the Spirit of God, your disposition will gradually change. The true spiritual life is a life of prayer, and it is a life that is touched by the Holy Spirit. The process of being touched by the Holy Spirit is the process of changing man's disposition. A life that has not been touched by the Holy Spirit is not a spiritual life, it is still religious ritual; only those who are often touched by the Holy Spirit, and have been enlightened and illuminated by the Holy Spirit, are people who have entered into the spiritual life. Man's disposition constantly changes as he prays, and the more that he is moved by the Spirit of God, the more proactive and obedient he is. So, too, will his heart gradually be purified, after which his disposition will gradually change. Such is the effect of true prayer.

KNOW THE NEWEST WORK OF GOD AND FOLLOW THE FOOTSTEPS OF GOD

Now, you are to pursue becoming the people of God, and shall begin the entire entry onto the right track. To be the people of God means entry into the Age of Kingdom. Today, you officially begin to enter into the training of the kingdom, and your future lives shall cease to be as slack and sloppy as they were before; such lives are incapable of attaining the standards required by God. If you do not feel any urgency, then this shows that you have no desire to improve yourself, that your pursuit is muddled and confused, and you are incapable of fulfilling God's will. Entry into the training of the kingdom means beginning the life of the people of God—are you willing to accept such training? Are you willing to feel a sense of urgency? Are you willing to

live under God's discipline? Are you willing to live under God's chastisement? When God's words come upon you and test you, how will you act? And what will you do when faced with all manner of facts? In the past, your focus was not on life; today, you must enter into the reality of life, and pursue changes in your life disposition. This is what must be achieved by the people of the kingdom. All those who are the people of God must possess life, they must accept the training of the kingdom, and pursue changes in their life disposition. This is what God requires of the people of the kingdom.

God's requirements for the people of the kingdom are as follows:

1. They must accept God's commissions, which is to say, they must accept all of the words spoken in God's work of the last days.
2. They must enter into the training of the kingdom.
3. They must pursue having their hearts touched by God. When your heart has completely turned to God, and you have a normal spiritual life, you will live in the realm of freedom, which means you will live under the care and protection of God's love. Only when you live under the care and protection of God will you belong to God.
4. They must be gained by God.
5. They must become a manifestation of God's glory on earth.

These five points are My commissions for you. My words are spoken unto the people of God, and if you are unwilling to accept these commissions, I will not force you—but if you truly accept them, then you will be able to carry out the will of God. Today, you begin to accept God's commissions, and pursue becoming the people of the kingdom and attaining the standards required to be the people of the kingdom. This is the first step of entry. If you wish to fully carry out God's will, then you must accept these five commissions, and if you are able to achieve them, you will be after God's heart and surely made great use of by God. What is crucial today is entry into the training of the kingdom. Entry into the training of the kingdom involves the spiritual life. Previously, there was no talk of the spiritual life, but today, as you begin entry into the training of the kingdom, you officially enter into the spiritual life.

What kind of life is the spiritual life?

The spiritual life is one in which your heart has completely turned to God, and is able to be mindful of God's love. It is one in which you live in God's words, and nothing else occupies your heart, and you are able to grasp the will of God today, and are guided by the light of the

Holy Spirit today in order to fulfill your duty. Such a life between man and God is the spiritual life.

If you are unable to follow the light of today, then a distance has opened up in your relationship with God—it may even have been severed—and you are without a normal spiritual life. A normal relationship with God is built upon the foundation of accepting the actual words of God. Do you have a normal spiritual life? Do you have a normal relationship with God? Are you someone who follows the work of the Holy Spirit? If you are able to follow the light of the Holy Spirit today, and can grasp God's will within His words, and enter into these words, then you are someone who follows the stream of the Holy Spirit. If you do not follow the stream of the Holy Spirit, then you are undoubtedly someone who does not pursue the truth. The Holy Spirit has no chance of working within those who have no desire to improve themselves, and as a result, such people are never able to summon their strength, and are always passive. Today, do you follow the stream of the Holy Spirit? Are you in the stream of the Holy Spirit? Have you emerged from a passive state? All those who believe in the words of God, who take the work of God as the foundation, and follow the light of the Holy Spirit today—they are all in the stream of the Holy Spirit. If you believe that God's words are unequivocally true and correct, and if you believe the words of God no matter what He says, then you are someone who pursues entry into the work of God, and in this way you fulfill God's will.

To enter into the stream of the Holy Spirit you must have a normal relationship with God, and you must first rid yourself of your passive state. Some people always follow the majority, and their hearts have strayed too far from God; such people have no desire to improve themselves, and the standards they pursue are too low. Only the pursuit of loving God and being gained by God is God's will. There are people who only use their conscience to repay God's love, but this is insufficient for God's will; the higher the standards you pursue, the more suited you are to God's will. As someone who is normal, and who pursues the love of God, entry into the kingdom to become one of the people of God is your true future, and a life that is of the utmost value and significance. No one is more blessed than you—and why do I say this? Because those who do not believe in God live for the flesh, and they live for Satan, but today you live for God, and live to carry out the will of God. That is why I say your lives are of the utmost significance.

Only this group of people, who have been selected by God, are able to live out a life of the utmost significance: No one else on earth is able to live out a life of such value and meaning. Because you have been selected by God, and are raised up by God, and, moreover, because of God's love for you, you have grasped the true life, and know how to live a life that is of the utmost value. This is not because your pursuit is good, but because of the grace of God; it was God who opened the eyes of your spirit, and it was the Spirit of God that touched your heart, giving you the good fortune to come before Him. If the Spirit of God had not enlightened you, then you would be incapable of seeing what is lovely about God, nor would it be possible for you to love God. It is wholly because the Spirit of God has touched your heart that it has turned to God. Sometimes, when you are enjoying the words of God, your spirit is touched, and you feel that you can't help but love God, that there is great strength within you, and that there is nothing that you can't put aside. If you feel like this, then you have been touched by the Spirit of God, and your heart has wholly turned to God, and you will pray to God and say: "O God! We truly have been predestined and chosen by You. Your glory gives me pride, and it feels glorious for me to be one of Your people. I will expend anything and give anything to carry out Your will, and will devote all my years, and an entire lifetime of efforts, to You." When you pray like this, there will be unending love and true obedience toward God in your heart. Have you ever had such an experience as this? If people are often touched by the Spirit of God, then they are especially willing to devote themselves to God in their prayers: "O God! I wish to behold Your day of glory, and I wish to live for You—nothing is more worthy or meaningful than to live for You, and I have not the slightest desire to live for Satan and the flesh. You raise me up by enabling me to live for You today." When you have prayed in this way, you will feel that you can't help but give your heart to God, that you must gain God, and that you would hate to die without having gained God while you are alive. Having spoken such a prayer, there will be an inexhaustible strength within you, and you will not know from where it comes; inside you there will be limitless power, and you will have a great sense that God is lovely, and that He is worth loving. This is when you will have been touched by God. All those who have had such an experience have been touched by God. For those who are often touched by God, changes occur in their lives, they are able to make their resolution and are willing to completely gain God, the love

for God in their hearts is stronger, their hearts have completely turned to God, they hold no regard for family, the world, entanglements, or their future, and they are willing to devote a lifetime of efforts to God. All those who have been touched by the Spirit of God are people who seek after the truth, and who have hope of being made perfect by God.

Have you turned your heart to God? Has your heart been touched by the Spirit of God? If you have never had such an experience, and if you have never prayed in such a way, then this shows that God has no place in your heart. All those who are guided by the Spirit of God and who have been touched by the Spirit of God are possessed of the work of God, which shows that God's words and God's love have taken root within them. Some people say: "I am not as earnest as you in my prayers, nor am I so touched by God; sometimes—when I meditate and pray—I feel that God is lovely, and my heart is touched by God." Nothing is more important than man's heart. When your heart has turned to God, your entire being will have turned to God, and at that time your heart will have been touched by the Spirit of God. Most among you have had such an experience—it's just that the depths of your experiences are not the same. Some people say: "I don't say many words of prayer, I just listen to the communion of others and the strength rises up within me." This shows that you have been touched by God inside. People who have been touched by God inside are inspired when they hear the communion of others; if a person's heart remains totally unmoved when they hear inspiring words, then this proves that the work of the Holy Spirit is not within them. There is no yearning inside them, which proves that they have no resolve, and thus they are without the work of the Holy Spirit. If a person has been touched by God, he will have a reaction when he hears the words of God; if he has not been touched by God, then he has not engaged with the words of God, they bear no relation to him, and he is incapable of being enlightened. Those who have heard the words of God and had no reaction are people who have not been touched by God—they are people who are without the work of the Holy Spirit. All those who are able to accept the new light are touched, and possessed of the work of the Holy Spirit.

Measure yourself:

1. Are you in the midst of the present work of the Holy Spirit?
2. Has your heart turned to God? Have you been touched by God?
3. Have God's words taken root inside you?

4. Is your practice built upon the foundation of God's requirements?

5. Do you live under the guidance of the present light of the Holy Spirit?

6. Is your heart ruled by old conceptions, or is it ruled by the actual words of God?

Hearing these words, what is the reaction within you? Having believed for all these years, do you have God's words as your life? Has there been a change in your corrupt disposition of before? Do you, in accordance with the actual words of God, know what it is to have life, and what it is to be without life? Is this clear to you? Of principal importance in following God is that everything should be according to the actual words of God: Whether you are pursuing entry into life or the fulfillment of God's will, everything should be centered around the actual words of God. If what you commune and pursue are not centered around the actual words of God, then you are a stranger to the words of God, and totally bereft of the work of the Holy Spirit. What God wants are people who follow His footsteps. No matter how wonderful and pure what you understood before is, God does not want it, and if you are unable to put aside such things, then they will be a tremendous obstacle to your entry in the future. All those who are able to follow the present light of the Holy Spirit are blessed. The people of ages past also followed the footsteps of God, yet they could not follow until today; this is the blessing of the people of the last days. Those who can follow the present work of the Holy Spirit, and who are able to follow the footsteps of God, such that they follow God wherever He leads them—these are people who are blessed by God. Those who do not follow the present work of the Holy Spirit have not entered into the work of God's words, and no matter how much they work, or how great their suffering, or how much they run about, none of it means anything to God, and He will not commend them. Today, all those who follow the actual words of God are in the stream of the Holy Spirit; those who are strangers to the actual words of God are outside of the stream of the Holy Spirit, and such people are not commended by God. Service that is divorced from the actual utterances of the Holy Spirit is service that is of the flesh, and of conceptions, and it is incapable of being in accordance with God's will. If people live among religious conceptions, then they are unable to do anything that is fit for God's will, and even though they serve God, they serve in the midst of their imagination and conceptions, and are

totally incapable of serving in accordance with the will of God. Those who are unable to follow the work of the Holy Spirit do not understand the will of God, and those who do not understand the will of God cannot serve God. God wants service that is after His own heart; He does not want service that is of conceptions and the flesh. If people are incapable of following the steps of the Holy Spirit's work, then they live amid conceptions, and the service of such people interrupts and disturbs. Such service runs contrary to God, and thus those who are unable to follow the footsteps of God are incapable of serving God; those who are unable to follow the footsteps of God most certainly oppose God, and are incapable of being compatible with God. "Following the work of the Holy Spirit" means understanding the will of God today, being able to act in accordance with the present requirements of God, being able to obey and follow the God of today, and entering in accordance with the newest utterances of God. Only this is someone who follows the work of the Holy Spirit and is in the stream of the Holy Spirit. Such people are not only capable of receiving God's praise and seeing God, but can also know God's disposition from the latest work of God, and can know man's conceptions and disobedience, and man's nature and substance, from His latest work; furthermore, they are able to gradually achieve changes in their disposition during their service. Only people such as this are those who are able to gain God, and who have genuinely found the true way. Those who are eliminated by the work of the Holy Spirit are people who are incapable of following the latest work of God, and who rebel against the latest work of God. That such people openly oppose God is because God has done new work, and because the image of God is not the same as that in their conceptions—as a result of which they openly oppose God and pass judgment upon God, leading to their loathing and rejection by God. Possessing the knowledge of the latest work of God is no easy matter, but if people can intentionally obey the work of God and seek the work of God, then they will have the chance to see God, and will have the chance to gain the newest guidance of the Holy Spirit. Those who intentionally oppose the work of God cannot receive the enlightenment of the Holy Spirit or the guidance of God; thus, whether or not people can receive the latest work of God depends on the grace of God, it depends on their pursuit, and it depends on their intentions.

All who are able to obey the actual utterances of the Holy Spirit are blessed. It does not matter how they used to be, or how the Holy Spirit

used to work within them—those who have gained the latest work are the most blessed, and those who are unable to follow the latest work today are eliminated. God wants those who are able to accept the new light, and He wants those who accept and know His latest work. Why is it said that you must be a chaste virgin? A chaste virgin is able to seek the work of the Holy Spirit and understand the new things, and moreover, able to put aside old conceptions, and obey the work of God today. This group of people, who accept the newest work of today, were predestined by God before the ages, and are the most blessed of people. You hear the voice of God directly, and behold the appearance of God, and so, throughout heaven and earth, and throughout the ages, none have been more blessed than you, this group of people. All this is because of God's work, because of God's predestination and selection, and because of God's grace; if God did not speak and utter His words, could your circumstances be as they are today? Thus, may all glory and praise be to God, for all this is because God raises you up. With these things in mind, could you still be passive? Could your strength still be unable to rise up?

That you are able to accept the judgment, chastisement, smiting, and refinement of God's words, and, moreover, are able to accept God's commissions, was predestined by God at the beginning of time, and thus you must not be too distressed when you are chastised. No one can take away the work that has been done in you, and the blessings that have been bestowed within you, and no one can take away all that has been given to you. People of religion brook no comparison with you. You are not possessed of great expertise in the Bible, and are not equipped with religious theory, but because God has worked within you, you have gained more than anyone throughout the ages—and so this is your greatest blessing. Because of this, you must be even more dedicated to God, and even more loyal to God. Because God raises you up, you must bolster your efforts, and must ready your stature to accept the commissions of God. You must stand firm in the place God has given you, pursue becoming one of the people of God, accept the training of the kingdom, be gained by God and ultimately become a glorious testament to God. How many of these resolves do you possess? If you are possessed of such resolves, then ultimately you are sure to be gained by God, and will become a glorious testament to God. You should understand that the principal commission is being gained by God and becoming a glorious testament to God. This is the will of God.

The actual words of the Holy Spirit are the dynamics of the work of the Holy Spirit, and the Holy Spirit's continual enlightenment of man during this period is the trend of the work of the Holy Spirit. And what is the trend in the work of the Holy Spirit today? It is the leadership of the people into the actual work of God, and into a normal spiritual life. There are several steps to entry into a normal spiritual life:

1. First, you must pour your heart into the words of God. You must not pursue God's words in the past, and must not study them nor compare them with the words of today. Instead, you must completely pour your heart into the actual words of God. If there are people who still wish to read the words of God, spiritual books, or other accounts of preaching from the past, who do not follow the actual words of the Holy Spirit, then they are the most foolish of people; God detests such people. If you are willing to accept the light of the Holy Spirit today, then completely pour your heart into the actual utterances of God. This is the first thing you must achieve.

2. You must pray upon the foundation of the actual words spoken by God, enter into the words of God and commune with God, and make your resolutions before God, establishing what standards you wish to pursue the accomplishment of.

3. You must pursue profound entry into the truth upon the foundation of the work of the Holy Spirit today. Do not hold on to outdated utterances and theories from the past.

4. You must seek to be touched by the Holy Spirit, and enter into the words of God.

5. You must pursue entry into the path walked by the Holy Spirit today.

And how do you seek being touched by the Holy Spirit? What's crucial is to live in God's actual words, and to pray upon the foundation of God's requirements. Having prayed in this way, the Holy Spirit is sure to touch you. If you do not seek based upon the foundation of the actual words spoken by God, then this is fruitless. You should pray, and say: "O God! I oppose You, and I owe You so much; I am so disobedient, and never able to satisfy You. O God, I wish for You to save me, I wish to give service to You to the very end, I wish to die for You. You judge me and chastise me, and I have no complaints; I oppose You and I deserve to die, so that all people may behold Your righteous disposition in my death." When you pray from within your heart in this way, God will hear you, and will guide you; if you do not pray upon the

foundation of the actual words of the Holy Spirit, then there is no possibility of the Holy Spirit touching you. If you pray according to God's will, and according to that which God wishes to do today, you will say: "O God! I wish to accept Your commissions and be faithful to Your commissions, and I am willing to devote my entire life to Your glory, so that all that I do can reach the standards of the people of God. May my heart be touched by You. I wish for Your Spirit to ever enlighten me, to make all I do bring shame upon Satan, that I am ultimately gained by You." If you pray in this way, centered around the will of God, then the Holy Spirit will inevitably work in you. It matters not how many are the words of your prayers—what is key is whether or not you grasp the will of God. You may all have had the following experience: Sometimes, whilst praying in an assembly, the dynamics of the work of the Holy Spirit reach their peak, causing everyone's strength to rise up. Some people cry bitterly and weep tears while praying, overcome with remorse before God, and some people show their resolve, and make vows. Such is the effect to be achieved by the work of the Holy Spirit. Today, it is crucial that all people completely pour their hearts into the words of God. Do not focus on the words that were spoken before; if you still hold on to what came before, then the Holy Spirit will not work within you. Do you see how important this is?

Do you know the path walked by the Holy Spirit today? The several points above are what is to be accomplished by the Holy Spirit today and in the future; they are the path taken by the Holy Spirit, and the entry that ought to be pursued by man. In your entry into life, at the very least you must pour your heart into the words of God, and be able to accept the judgment and chastisement of God's words; your heart must yearn for God, you must pursue profound entry into the truth, and the objectives required by God. When you are possessed of this strength, then it shows that you have been touched by God, and your heart has begun to turn to God.

The first step of entry into life is to completely pour your heart into the words of God, and the second step is to accept being touched by the Holy Spirit. What is the effect to be achieved by accepting being touched by the Holy Spirit? To be able to yearn to seek and explore a more profound truth, and to be capable of cooperating with God in positive manners. Today, you cooperate with God, which is to say there is an objective to your pursuit, to your prayers, and to your communion of God's words, and you perform your duty in accordance with God's

requirements—only this is cooperating with God. If you only speak of letting God act, but do not take any action, neither praying nor seeking, then could this be called cooperation? If you have nothing of cooperation in you, and are bereft of training for entry that has an objective, then you are not cooperating. Some people say: “Everything depends on the predestination of God, it is all done by God Himself; if God did not do it, then how could man?” God’s work is normal, and not the slightest bit supernatural, and it is only through your active seeking that the Holy Spirit works, for God does not force man—you must give God the opportunity to work, and if you do not pursue or enter, and if there is not the slightest yearning in your heart, then God has no chance of working. By what path can you seek being touched by God? Through prayer, and coming closer to God. But most importantly, remember, it must be upon the foundation of the words spoken by God. When you are often touched by God, you are not enslaved by the flesh: Husband, wife, children, and money—they are all incapable of shackling you, and you wish only to pursue the truth and to live before God. At this time, you will be someone who lives in the realm of freedom.

THOSE WHOSE DISPOSITION HAS CHANGED ARE THOSE WHO HAVE ENTERED INTO THE REALITY OF GOD’S WORDS

The path that the Holy Spirit takes in people is to first pull their hearts out of all people, events, and things, and into the words of God so that in their hearts they all believe that God’s words are utterly without doubt and completely true. Since you believe in God you must believe in His words; if you have believed in God for many years but you don’t know the path that the Holy Spirit takes, are you really a believer? To achieve the life of a normal person and a proper life of man with God, you must first believe His words. If you have not completed the first step of work that the Holy Spirit does in people, you have no foundation. You are lacking the most basic principle, so how can you walk the path ahead? Taking the right track of God perfecting man is entering the right track of the Holy Spirit’s actual work; it is also taking the path that the Holy Spirit walks. Right now, the path the Holy Spirit

walks is God's actual words. So, for one to walk it, he must obey, and eat and drink of the actual words of God incarnate. He is doing the work of words, and everything is spoken from His words, and everything is established on His words, His actual words. Whether it's being fully without doubts about God become flesh or knowing Him, one must put much effort into His words. Otherwise, he cannot accomplish anything at all, and he will be left with nothing. Only by coming to know God and satisfy Him on the foundation of eating and drinking His words can one gradually establish a proper relationship with Him. Eating and drinking His words and putting them into practice is the best cooperation with God, and it is the practice that best bears witness as one of His people. When one understands and is able to obey the essence of God's actual words, he is living on the path that is led by the Holy Spirit and he has entered the right track of God perfecting man. It used to be that people sought grace and sought peace and joy, and then were able to obtain God's work. It's different now. If they do not have the words of God become flesh, if they do not have the reality of those words, they cannot gain approval from God and will be eliminated by God. To achieve a proper spiritual life, first eat and drink God's words and put them into practice; and on this foundation establish a proper relationship between man and God. How do you cooperate? How do you stand witness as one of His people? How do you establish a proper relationship with God?

This is how to see if you have a proper relationship with God in your daily life:

1. Do you believe God's own testimony?
2. Do you believe in your heart that God's words are true and infallible?
3. Are you someone who puts His words into practice?
4. Are you devoted to what He entrusts you with? How can you be devoted to it?
5. Is everything you do for the sake of satisfying and being loyal to God?

Through these things, you can take stock of whether you have a proper relationship with God at this current stage.

If you are able to accept what God entrusts to you, accept His promise, and follow the path of the Holy Spirit, this is carrying out God's will. Do you have inner clarity on the path of the Holy Spirit? Are your current actions in accordance with His path? Is your heart

drawing close to God? Are you willing to follow the newest light from the Holy Spirit? Are you willing to be obtained by God? Are you willing to become a manifestation of God's glory on earth? Do you have the will to achieve what God requires? If you have the will to cooperate as soon as God speaks and you have the will to satisfy Him, if this is your internal dynamic, it means that God's words have borne fruit in your heart. If you don't have that kind of will and you do not have a goal in your pursuit, it means that your heart has not yet been moved by God.

As people have officially entered into the training of the kingdom, God's requirements of them have been elevated. How can one see that? It was said before that people do not have life, but now people seek life, seek to be one of God's people, and to be obtained and perfected by God. Isn't this being elevated? In reality, requirements of people are simpler than they used to be. People aren't required to be service-doers or to die—all that is required of them is to be people of God. Isn't that simpler? As long as you offer up your heart to God and obey His guidance, all will come to fruition. Why do you think it's so difficult? What is now spoken of regarding entering into life is clearer than before; people used to be unclear and didn't know what the reality of life is about. Those who have a reaction to hearing God's words, who have the enlightenment and illumination of the Holy Spirit, and who have gained His perfection and a change in disposition before Him—all of these people have life. What God wants is living beings, not lifeless things. If you are lifeless, you do not have life, and God will not speak to you, and He particularly will not raise you up to be one of His people. Since you have been uplifted by God, having received such a great blessing from Him, this means that you are all people who have life, and those who have life come from God.

For one to pursue a change in his life disposition, the path of practice is simple. If you are able to follow the actual words of the Holy Spirit in your practical experiences, you will be able to achieve a change in your disposition. If you follow and seek whatever the Holy Spirit says, you are someone who obeys Him, and this way you will be able to have a change in disposition. Man's disposition changes with the Holy Spirit's actual words; if you always uphold your old past experiences and rules, your disposition will not change. If the Holy Spirit spoke today to tell all people to enter into a life of normal humanity but you continue to focus on the surface and you are confused about reality and do not take it seriously, you will be someone who is not keeping up with

His work and you will not be someone who has entered the path led by the Holy Spirit. Whether or not your disposition can change depends upon whether or not you keep up with the Holy Spirit's actual words and have genuine understanding. This is different from what you understood before. What you understood of a change in disposition before was that you, who are easy to judge, through God's disciplining no longer speak carelessly. But this is just one aspect of the change, and right now the most critical point is following the guidance of the Holy Spirit. You follow whatever God says; you obey whatever He says. People cannot change their disposition themselves; they must undergo the judgment and chastisement and painful refinement of God's words, or being dealt with, disciplined, and pruned by His words. Only after that can they achieve obedience and devotion to God, and not try to fool Him and deal with Him perfunctorily. It is under the refinement of God's words that people have a change in disposition. Only those who undergo the exposure, judgment, disciplining, and dealing with of His words will no longer dare to do things recklessly, and will become calm and collected. The most important point is that they are able to obey God's actual words and obey God's work, and even if it is not in line with human notions, they can put them aside and intentionally obey. When a change in disposition has been spoken of in the past, it has mainly been about forsaking oneself, allowing the flesh to suffer, disciplining one's body, and ridding oneself of fleshly preferences—this is one type of change in disposition. People now know that the real expression of a change in disposition is obeying the actual words of God as well as being able to have a genuine understanding of His new work. This way people will be able to get rid of their previous understanding of God in their notions, and achieve a true understanding of and obedience to Him. Only this is a genuine expression of a change in disposition.

People's pursuit of entry into life is based on God's words; it has been said before that everything is accomplished because of His words, but no one has seen the facts. If in this stage you enter into experience you will be completely clear—this is building a good foundation for future trials, and no matter what God says, you just need to enter into His words. When God says He starts to chastise people, you accept His chastisement. When God asks people to die, you accept that trial. If you are always living within His newest utterances, in the end God's words will perfect you. The more you enter into God's words, the more quickly

you will be perfected. Why do I fellowship again and again and ask you to understand and enter into God's words? It is only by focusing your pursuit toward God's words and experiencing them and entering into the reality of them that the Holy Spirit will have the opportunity to work in you. So you are all contestants in every method of God's work, and no matter whether your suffering has been great or mild in the end, you will all have a souvenir. In order to achieve your final perfection, you must enter into all of God's words. For the Holy Spirit to perfect people, He does not work unilaterally. He requires people's cooperation; He needs everyone to consciously cooperate with Him. No matter what God says, you simply enter into His words—this is more beneficial for your lives. Everything is for the sake of your change in disposition. When you enter into God's words, your heart will be moved by God, and you will be able to understand everything that God wants to achieve in this step of work, and you will have the will to achieve it. In the times of chastisement, some people believed that it was the method of work and did not believe in God's words. As a result, they did not undergo refinement and they came out of the times of chastisement having gained nothing and understood nothing. There were some who truly entered into these words without a shred of doubt; they said that God's words are true and infallible and that people should be chastised. They struggled within this for a period of time and let go of their future and destiny, and once they came out from that their disposition changed significantly, and they had an even deeper understanding of God. Those who came out from the midst of chastisement all felt the loveliness of God, and they knew that that step of God's work was His great love coming upon mankind, that it was the conquest and the salvation of God's love. And they also said that God's thoughts are always good, and everything that God does in man is love, not hate. Those who did not believe God's words or place importance on them did not undergo refinement during the times of chastisement, and the result was that the Holy Spirit did not accompany them, and they gained nothing. For those who entered into the times of chastisement, although they did undergo refinement, the Holy Spirit was working inside of them in a hidden way, and the outcome was that they experienced a change in their life disposition. Some people seemed to be very positive from the outside. They were always happy, but they didn't enter into that state of the refinement of God's words and didn't change at all, which was the consequence of not believing God's words.

If you don't believe His words the Holy Spirit won't work in you. God appears to all those who believe His words; those who believe and understand His words will gain His love!

Enter into the state of God's words, focus on doing it in an active way, and find what should be put into practice; only by doing so can you have a change in your life disposition. It is only through this way that you can be perfected by God, and it is only people who have been perfected by God in that way who can be in line with His will. To receive new light, you must live within His words. If you have only been moved by the Holy Spirit once, that is not adequate at all—you must go deeper. Those who have only been moved once have just had the zeal in them aroused and they become willing to seek, but they cannot maintain that for the long term, and they must always receive being moved by the Holy Spirit. There have been so many times I have brought up that I hope that God's Spirit may move people's spirits, that they may pursue a change in their life disposition, and while they seek to be moved by God they understand their own inadequacies, and that in the process of experiencing His words, they cast off the impure things in themselves (self-rightness, arrogance, and their own notions, and so on). Do not believe that just proactively receiving new light is adequate—you must also cast off things from the negative aspects. You need to not only enter from the positive aspects, but you also need to rid yourselves of all impure things in the negative aspects. You must be constantly examining yourself regarding which impure things still exist within you. People's religious notions, intents, hopes, self-rightness, and arrogance are all unclean things. Compare yourself to all God's words of revelation, and look into yourself for any religious notions you may hold. Only if you truly recognize them can you cast them off. Some people say that now it is enough to just follow the light of the present work of the Holy Spirit and nothing else needs to be heeded. Then how will you get rid of your religious notions when they come up? Do you think it is that simple to follow God's words? In your real life, there are still religious things that can be disruptive, and when these things come up, they can disrupt your ability to accept new things. These are all problems that actually exist. If you only pursue the actual words of the Holy Spirit you cannot satisfy God's will. While you pursue the present light of the Holy Spirit, you should recognize which notions and intentions you still hold, what particularly human self-rightness there is, and which behaviors are disobedient to God. And after you have

recognized all of these things, you must cast them off. Having you forsake your previous actions and behaviors is all for the sake of following the Holy Spirit's current words. For a change in disposition, on the one hand, it is achieved through God's words, and on the other hand, it requires that people cooperate. That is, God's work and people's practice are both indispensable.

In your future path of service, how can you satisfy God's will?

One crucial point is to pursue entering into life, pursue a change in disposition, and pursue entering more deeply into the truth—this is the path to achieving being perfected and being obtained by God. All of you are to receive God's commission, so what is that? This is relevant to the next step of work, which is going to be greater work that is carried out throughout the entire universe. So now you should pursue a change in your life disposition so that in the future you will truly become the proof of God gaining glory through His work, and be made into specimens for His future work. Today's pursuit is all laying a foundation for the future work; it is for you to be used by God and so that you are able to bear witness for Him. If this is the object of your pursuit, you will be able to gain the presence of the Holy Spirit. The higher the object of your pursuit is, the more possible it will be for you to be perfected. The more you pursue the truth, the more the Holy Spirit will work. The greater energy you have for pursuit, the more you will gain. The Holy Spirit perfects people based on their internal state. Some people say that they are not willing to be used by God or to be perfected by Him, that it will be fine if they have peace in the flesh, and do not suffer any catastrophes. Some people are not willing to enter into the kingdom, but are willing to descend into the bottomless pit, and God will also fulfill that for you. Whatever you pursue will be what God fulfills. So what is your current pursuit? Are you pursuing being perfected? Are your current actions and behaviors for the sake of being perfected by God, for being obtained by Him? You must constantly measure yourself this way in your daily life. If you focus your heart on pursuing a single goal, God will definitely perfect you. This is the path of the Holy Spirit. The path led by the Holy Spirit is attained through people's seeking. The more you long to be perfected and obtained by God, the more the Holy Spirit will work within you. The more you do not seek, and the more negative and retreating you are, the more the Holy Spirit lacks opportunities to work. The Holy Spirit will gradually abandon you. Are you willing to be perfected by God? Are you willing to

be obtained by God? Are you willing to be used by God? You should pursue doing everything for the sake of being perfected, obtained, and used by God, allowing everything in the universe to see God's actions revealed in you. Among all things, you are the master of them, and among all that there is, you will allow God to gain His testimony and His glory because of you—this shows that you are the most blessed generation!

ON QUIETING YOUR HEART BEFORE GOD

Quieting your heart before God is one of the most crucial steps for entering into God's words, and is a lesson that all people presently have an urgent need to enter. The entry ways to quieting your heart before God are:

1. Withdraw your heart from external things, be quiet before God, and pray to God with a focused heart.
2. With your heart quiet before God, eat, drink, and enjoy God's words.
3. Make it a usual practice to meditate on and contemplate God's love and ponder God's work with your heart.

First begin with the matter of prayer. Be single-minded, and pray at a fixed time. No matter how pressed for time, or how busy, or what comes upon you, pray every day as normal, and eat and drink God's words as normal. As long as you eat and drink God's words, no matter what your surroundings are, your spirit is especially pleased, nor are you bothered by the people, events, or things around you. When you normally contemplate God in your heart, what goes on outside cannot bother you. This is what it means to have stature. Begin from prayer first: Praying at peace before God is most fruitful. After that, eat and drink the words of God, and ponder God's words and try to obtain the light, find the path to practice, know what the aims of God's utterances are, and understand without deviation. Ordinarily, draw close to God normally in your heart, contemplate God's love, and ponder the words of God, without being disturbed by external things. When your heart is at peace to a degree that you are able to muse, so that, within yourself, you contemplate God's love and truly draw near to God regardless of what environment you are in, and you have ultimately reached the

point where you give praise in your heart, and it is even better than praying, then in this you will be possessed of a certain stature. If you are able to achieve the states described above, then this will prove that your heart is truly at peace before God. This is the first step; it is a basic exercise. Only after they are able to be at peace before God can people be touched by the Holy Spirit, and enlightened and illuminated by the Holy Spirit, only then are they able to truly commune with God, and able to grasp God's will and the guidance of the Holy Spirit—and in this, they will have entered onto the right track in their spiritual lives. Exercising yourself to live before God to reach a certain depth so that you are able to rebel against yourself, to despise yourself, and to live in God's words, this truly is quieting your heart before God. Being able to despise oneself, curse oneself, and rebel against oneself is the result that God's work achieves, and people can't do this. Therefore the practice of quieting one's heart before God is a lesson people should immediately enter. Some people not only cannot usually quiet their hearts before God, but their hearts are not quiet before God even when they pray. This is altogether too far from God's standards! If your heart cannot be quiet before God can you be moved by the Holy Spirit? If you cannot be quiet before God, you can be distracted when someone comes by, you can be distracted when people are talking, and your heart can be drawn away when others are doing things, so you are not someone living before God. If your heart truly is quiet before God you won't be bothered by anything going on in the world outside, and no person, event, or thing will occupy you. If you have entry into this, then those negative states or all negative things, such as human conceptions, philosophy of life, abnormal relationships with people, and thoughts in your heart will naturally disappear. Because you are always pondering God's words, and your heart is always drawing close to God and occupied by the actual words of God, those negative things are unconsciously stripped off. When positive new things occupy you, negative old things will have no place, so don't pay attention to those negative things. You needn't make efforts trying to control them. Pay attention to being quiet before God, eat and drink more of God's words and enjoy them, sing more hymns praising God, and let God have a chance to work on you, because God at present wants to personally perfect people, and He wants to gain your heart; His Spirit moves your heart, and if you live before God following the guidance of the Holy Spirit you will satisfy God. If you pay attention to living in God's words

and fellowship more about the truth to gain the enlightenment and illumination of the Holy Spirit, then those religious conceptions, self-rightness and self-importance will all disappear, and then you will know how to spend for God, know how to love God, and how to satisfy God. Those things outside God are then unconsciously forgotten.

Pondering the words of God and praying over the words of God at the same time as eating and drinking the actual words of God—this is the first step to being at peace before God. If you can be truly at peace before God, then the enlightenment and illumination of the Holy Spirit will be with you.

All spiritual life is achieved by relying on being quiet before God. In praying you must be quiet before God before you can be moved by the Holy Spirit. By being quiet before God when you eat and drink God's words you can be enlightened and illuminated and be able to achieve truly understanding God's words. In your usual meditation and fellowship, and when you are drawing close to God with your heart, only when you are quiet before God can you have genuine closeness to God, genuine understanding of God's love and God's work, and true thoughtfulness toward God's intentions. The more you are usually able to be quiet before God the more you can be illuminated, and the more you are able to understand your own corrupt disposition, what you lack, what you should enter, what function you should serve, and where you have defects. All these are achieved by relying on being quiet before God. If you truly reach some depth in being quiet before God, you can touch some mysteries in the spirit, touch on what God at present wants to do on you, touch on deeper understanding of God's words, and touch on the essence of God's words, on the substance of God's words, on the being of God's words, and you can see the path of practice more thoroughly and more accurately. If you cannot be quiet in your spirit to a certain depth, you will just be somewhat moved by the Holy Spirit, inside you will feel strength, and some enjoyment and peace, but you will not touch anything deeper. I have said before, if one does not use all their strength, it will be difficult for them to hear My voice or see My face. This refers to achieving depth in being quiet before God, not to external effort. A person who can truly be quiet before God is able to free themselves from all worldly ties and can achieve being occupied by God. All people who are unable to be quiet before God are assuredly dissolute and unrestrained. All who are able to be quiet before God are people who are pious before God, people who yearn for God. It is only

people who are quiet before God who pay attention to life, pay attention to fellowship in spirit, who thirst for God's words, and who pursue the truth. All those who pay no attention to being quiet before God, who do not practice being quiet before God are vain people who are completely attached to the world, who are without life; even if they say they believe in God they are just paying lip-service. Those God ultimately perfects and completes are people who can be quiet before God. Therefore, people who are quiet before God are people graced with great blessings. People who during the day take little time to eat and drink God's words, who are completely preoccupied with external affairs, and do not pay attention to life entry are all hypocrites with no prospect of developing in the future. It is those who can be quiet before God and genuinely commune with God who are God's people.

To come before God to accept His words as your life, you must first be quiet before God. Only when you are quiet before God will God enlighten you and make you understand. The quieter people are before God, the more they are able to gain God's enlightenment and illumination. These require people to have piety and faith. Only thus can they achieve perfection. The fundamental exercise for entering spiritual life is being quiet before God. All your spiritual training will be effective only if you are quiet before God. If you cannot quiet your heart before God you cannot receive the work of the Holy Spirit. If your heart is quiet before God no matter what you are doing then you are someone who lives before God. If your heart is quiet before God and drawing close to God no matter what you are doing, this proves that you are a person who is quiet before God. When you talk with others, when you are walking, you are able to say, "My heart is drawing close to God, and is not focused on outward things, and I can be quiet before God." This is a person who is quiet before God. Do not come into contact with things that can draw your heart away to the outside, and do not come into contact with people who can draw your heart away from God. Drop whatever it is that can distract your heart from being close to God, or stay away from it. That way is more beneficial to your life. Now is the time of the great work of the Holy Spirit. It is the time when God Himself is perfecting people. If at this moment you cannot be quiet before God then you are not someone who returns before the throne of God. If you pursue things other than God there is no possibility of being perfected by God. Those who today can hear such utterances from God and still cannot be quiet before God are people who do not love the

truth, people who do not love God. If you will not offer yourself now when will you? To offer oneself is to quiet one's heart before God. This is a genuine offering. Whoever truly offers their hearts to God now certainly can be completed by God. Nothing, no matter what it is, can disturb you; whether that is to prune you, or deal with you, or whether you meet with frustration or failure, your heart should always be quiet before God. No matter how people treat you, your heart should be quiet before God. No matter what environments you face, be it adversities, suffering, or persecution, or whether many kinds of trials come upon you, your heart should always be quiet before God. This is the way to being perfected. Only if you are truly quiet before God will you be clear about God's actual words, practice more correctly the Holy Spirit's illumination and enlightenment and not deviate, be able to touch more clearly God's intentions and have a clearer direction in your service, be able to touch more accurately the moving and guidance of the Holy Spirit and have the certainty to live under the guidance of the Holy Spirit. These are the results that truly being quiet before God achieves. When people are not clear about God's words, are without a way to practice, cannot touch on God's intentions, or have no principles of practice, this is because their hearts are not quiet before God. The purpose of being quiet before God is to be earnest and pragmatic and seek correctness and transparency in God's words, ultimately to achieve understanding the truth and knowing God.

If your heart cannot be constantly quiet before God, God cannot perfect you. If a person is without will that equals being without a heart, and people without hearts cannot be quiet before God. They do not know how much work God does or how much He says, neither do they know how to put it into practice. Are these not people without hearts? Can people without hearts be quiet before God? God cannot perfect people without hearts, and they belong among the animals. God has spoken so clearly and thoroughly, yet your heart still cannot be moved and you still cannot be quiet before God; isn't this being an animal? Some people go astray in practicing being quiet before God. When it's time to cook they don't cook, and when it's time to work they don't work, but just go on praying and meditating. Being quiet before God does not mean not cooking or working, nor ignoring life, but being able to quiet one's heart before God, being able to keep God's place in one's heart in all normal circumstances. When you pray, kneel down properly before God to pray; when you work or prepare food, quiet your

heart before God, ponder God's words or sing hymns. No matter what environment you are in, you have a way to practice, do all you can to be close to God, do all you can to quiet your heart before God. When circumstances permit, pray single-mindedly; when circumstances do not permit, draw near to God in your heart while doing the work with your hands. When you can eat and drink God's words then eat and drink God's words; when you can pray then pray; when you can contemplate God then contemplate Him; do all you can to exercise yourself for entry based on your environment. Some people can be quiet before God when nothing arises, but as soon as something happens their hearts leave God. That is not being quiet before God. The correct way to experience is that under no circumstances does one's heart leave God, or feel disturbed by outside people, events, or things: This is a person who is truly quiet before God. Some people say that when they pray in meetings their hearts can be quiet before God, but when in fellowship they cannot be quiet before God and their thoughts become distracted. This is not being quiet before God. Most people at present are in this state, and their hearts cannot always be quiet before God. So you need to put more effort into exercising yourselves in this area, entering step by step onto the right track of life experience and walking onto the path of being perfected by God.

BE MINDFUL OF GOD'S WILL TO ATTAIN PERFECTION

The more you are mindful of God's will, the more of a burden you have; the more of a burden you have, the richer your experience will be. When you are mindful of God's will, God will give this burden to you, and God will enlighten you on the things that He has entrusted you with. After God has given you this burden, you will pay attention to the truths of this aspect when eating and drinking God's words. If you have a burden related to the state of the brothers' and sisters' lives, this is a burden entrusted to you by God, and your daily prayers will always carry this burden. What God does has been entrusted to you, you are willing to carry out that which God wants to do, and this is what it means to take on God's burden as your own. At this point, your eating and drinking of God's words will focus on the issues in these aspects,

and you will think, how am I going to resolve these issues? How am I going to allow the brothers and sisters to be released, to have enjoyment in their spirits? You will focus on solving these issues when you are in fellowship, you will focus on eating and drinking words relating to these issues when you are eating and drinking God's words, you will be eating and drinking God's words while carrying this burden, and you will understand God's requirements. At this point, you will be clearer about the path to walk. This is the enlightenment and illumination of the Holy Spirit brought about by your burden, and this is God providing His guidance to you. Why do I say this? If you do not have a burden, then you do not pay attention when eating and drinking God's words; when you are eating and drinking God's words while carrying a burden, you are able to grasp the essence of God's words, find your way, and be mindful of God's will. Therefore, you should ask God in your prayers to place more burdens on you so that He may entrust you with greater things, you are better able to find a path of practice ahead, you become more effective in eating and drinking God's words, you are able to grasp the essence of His words, and you are more able to accept being moved by the Holy Spirit.

Eating and drinking God's words, practicing praying, accepting God's burden, accepting what He entrusts you with—all these are for the purpose of having the path in front of you. The more of a burden that you have for God, the easier it will be for you to be perfected by God. Some are unwilling to cooperate even when they have been called upon; these are lazy people who wish to revel in comfort. The more you are asked to cooperate in serving God, the more experience you will gain. Because you have more burdens and you experience more, you will have more opportunities to be perfected. Therefore, if you can serve God with sincerity you will be mindful of God's burden, and this way you will have more opportunities to be perfected by God. Such a group of people are being perfected at this time. The more the Holy Spirit moves you, the more time you will devote to being mindful of God's burden, the more you will be perfected by God, the more you will be gained by God, and in the end, you become someone who is used by God. At present, there are some who carry no burden for the church. These people are slack and sloppy, and they only care about their own flesh. They are too selfish and are also blind. You will not have any burden if you are unable to see this matter clearly. The more mindful you are of God's will, the heavier the burden that God will entrust to

you. Selfish people are unwilling to suffer such things, they are unwilling to pay the price, and as a result they will miss the opportunity to be perfected by God. Is this not hurting oneself? If you are someone who is mindful of God's will, you will develop a true burden for the church. In fact, instead of calling this a burden for the church, it is rather a burden for your own life, because the burden you develop for the church is for you to be perfected by God through such experiences. Therefore, whoever carries the heaviest burden for the church and whoever carries the burden of entering into life will be those who are perfected by God. Have you seen this clearly? If the church you are with is in a mess and yet you are still not worried or anxious, if the brothers and sisters are not eating and drinking God's words properly and yet you turn even more of a blind eye, then you are not carrying any burdens. Such people are not liked by God. Those liked by God hunger and thirst for righteousness and they are mindful of His will. Therefore, you should be mindful of God's burden now. You should not wait for the righteous disposition of God to be revealed to all men before you become mindful of God's burden. Wouldn't it be too late then? Now is a good opportunity to be perfected by God. If you allow this opportunity to slip through your fingers, you will regret it for the rest of your life, just like Moses was unable to enter the good land of Canaan and he regretted it for the rest of his life, dying with remorse. Once God's righteous disposition has been revealed to all peoples, you will regret it. Even if God does not chastise you, you will chastise yourself due to your own remorse. Some are not convinced by this. If you don't believe it, just wait and see. Some people will serve as the fulfillment of these words. Are you willing to become the sacrificial offering for these words?

If you do not seek out opportunities to be perfected by God, if you do not strive to pursue being perfected, then you will ultimately be filled with remorse. Now is the best opportunity to be perfected—this is the best time. If you do not earnestly seek perfection by God, once His work has concluded it will be too late—you will have missed this opportunity. No matter how great your aspirations, if God is no longer performing work, regardless of the effort that you put in, you will never be able to be perfected. You must seize this opportunity and cooperate through the great work of the Holy Spirit. If you miss this opportunity, you will not be given another no matter how much effort you put in. Some people cry: "God, I am willing to be mindful of Your burden, and

I am willing to satisfy Your will.” Yet they have no path to practice, therefore their burdens will not last. If there is a path, you will gain experience step by step, and it will be structured and organized. After one burden has been completed, another is given to you. Through the deepening of your life experience, your burdens deepen as well. Some people only carry a burden when moved by the Holy Spirit, and after a period of time, they no longer carry any burdens when there is no path to practice. Your burden cannot be fully resolved simply from eating and drinking God’s words. By understanding many truths, you will gain discernment, you will be able to solve problems using the truth, and you will have a more precise understanding of God’s words and God’s will. With these things, you will develop burdens, and you will be able to perform good work only once you have a burden. If you just have a burden but you do not have a clear understanding of the truth, that won’t work either. You must have experiences of God’s words yourself, and know how to practice them, and you must first enter into reality yourself before you can provide for others, lead others, and be perfected by God.

It says in “The Path ... (4)” that you are all people of the kingdom predestined by God before the ages, and this cannot be taken away from you by anyone. It also says that God wishes for everyone to be used by God and perfected by God, and He requires them to stand as His people, and that only becoming God’s people may fulfill His will. You had fellowship on this matter at that time, fellowship on the path of entry based on the criteria for God’s people, therefore the work performed by the Holy Spirit during that time was to take everyone out of their negative state and lead them into a positive state. During that time, the trend of the work of the Holy Spirit was to have everyone enjoy God’s words as God’s people, and to allow each of you to understand clearly that you are God’s people predestined before the ages, and that this cannot be taken away by Satan. So you all prayed: “God! I am willing to be Your people, because we have been predestined by You before the ages, because You have bestowed this on us. We are willing to take up this position and satisfy You.” When you prayed in such a way, the Holy Spirit would move you—that was the trend of the work of the Holy Spirit. In this period of time it is to pray and practice to calm your heart before God so that you are able to pursue life and pursue entry into the training of the kingdom. This is the first step. At the moment, God’s work is to have everyone enter the

right track, have a normal spiritual life and true experience, be moved by the Holy Spirit, and based on this foundation, accept that which is entrusted by God. The purpose of entering into the training of the kingdom is to allow your every word, every deed, every move, and every thought and idea to enter into God's words, to allow you to be moved by God more often and develop love for God and a heavier burden for God's will, so that everyone is on the path to be perfected by God, and everyone is on the right track. Once you are on the path to be perfected by God, then you are on the right track.

When your mind and ideas as well as your wrong intentions can be corrected and you are able to turn from being mindful of your flesh to being mindful of God's will, and when wrong intentions present themselves and you are able to not be disturbed by them and act in accordance with God's will—if you are able to achieve such a transformation, then you are on the right track of life experience. When your prayer practices are on the right track, this is when you will be moved by the Holy Spirit in your prayers. Every time you pray, you will be moved by the Holy Spirit; every time you pray, you will be able to quiet your heart before God. Every time that you eat and drink a passage of God's word, if you are able to grasp the work that He is performing at present, and are able to know how to pray, how to cooperate, and how to enter in, only this is achieving results from eating and drinking God's words. When you are able to find the path of entry from God's words, and are able to grasp the current dynamics of God's work and the trend of the work of the Holy Spirit in His words, this shows that you are on the right track. If you have not grasped the key points when eating and drinking God's words, if you are unable to find a path to practice after eating and drinking God's words, it shows that you still do not know how to eat and drink His words and that you have not found the method or principle for eating and drinking His words. If you have not grasped the work performed by God at present, you will be unable to accept God's commission. The work currently performed by God is what men must enter into and have knowledge of at present. Do you have a grasp of these things?

Once you have attained results from eating and drinking God's words, and your spiritual life has become normal, and you are able to eat and drink God's words as normal, pray as normal, carry on your church life as normal, regardless of the trials that you may face, the circumstances that you may encounter, the sickness of the flesh that

you may endure, the estrangement of brothers and sisters, or difficulties in your family—if you can reach this point, then it shows that you are on the right track. Some people are too fragile and they are lacking perseverance. They whimper when facing some small obstacle; they become weak. The pursuit of truth demands perseverance and determination. If you are unable to satisfy God's will this time, you must be able to loathe yourself, to be quietly determined in your heart that you will satisfy God's will the next time around. If this time you were not mindful of God's burden, you should be determined to rebel against the flesh when facing the same obstacle in the future, and resolve to satisfy God's will. This is how you become praiseworthy. Some people do not even know if their own thoughts and ideas are right—such people are fools! If you would like to subdue your heart and rebel against the flesh, you must first know whether your intentions are right, and only then can you subdue your heart. If you do not know whether your intentions are right, can you subdue your heart and rebel against the flesh? Even if you rebel, you are doing so in a confused manner. You should know that to rebel against your wrong intentions is to rebel against the flesh. When you know that your intentions, your thoughts and ideas are not right, you should rush to turn back and walk the right path. You must first have a breakthrough in this aspect and enter in through such practices, because you know best whether your intentions are right or not. When the wrong intentions are corrected and are for the sake of God, then you have attained the goal of subduing your heart.

The key for you now is to have knowledge of God, to have knowledge of God's work, and you must know how the Holy Spirit performs His work on man; this is the key for entering into the right track. It will be easy for you to enter into the right track once you have grasped this key. You believe in God and know God, which shows that your belief in Him is genuine. If you continue to experience until the end yet are still unable to know God, then you are surely someone who resists God. Those who only believe in Jesus Christ but do not believe in the incarnate God of today are all condemned. They are all contemporary Pharisees because they do not recognize the God of today, and they all resist God. No matter how devoted their belief in Jesus is, it will all be in vain; they will not receive God's praise. All those who say that they believe in God yet have no true knowledge of God in their hearts are hypocrites!

To seek being perfected by God, one must first understand what it means to be perfected by Him, what conditions one must possess to be perfected, and then seek the path of practice once one has a grasp of such matters. One must possess a certain caliber in order to be perfected by God. Many of you do not possess the necessary caliber, which requires you to pay a certain price and your subjective effort. The less your caliber, the more subjective effort you must put in. The greater your understanding of God's words and the more you put them into practice, the faster you can enter onto the path of being made perfect by God. Through praying, you can be made perfect amid prayers; through eating and drinking the words of God, grasping the substance of God's words, and living out the reality of God's words, you can be made perfect. Through experiencing God's words on a daily basis, you come to know what is lacking in you, and, moreover, come to know your Achilles' heel and weaknesses, and you offer prayer to God, through which you will gradually be made perfect. The paths to being made perfect: praying, eating and drinking the words of God, grasping the essence of God's words, entering into the experience of God's words, coming to know what is lacking in you, obeying the work of God, being mindful of God's burden and forsaking the flesh through your loving heart, and having frequent fellowship with brothers and sisters, which enriches your experiences. Whether it be communal life or your personal life, and whether it be large assemblies or small ones, all can allow you to acquire experiences and receive training so that your heart can be quiet before God and return to God. All of this is the process of being made perfect. Experiencing the words of God that has been spoken of means being able to actually taste the words of God and allowing them to be lived out in you so that you have greater faith and love toward God. Through this way, you will gradually shed the corrupt satanic disposition, you will gradually divest yourself of improper motivations, and live out the likeness of a normal person. The greater the love for God within you—which is to say, the more of you that has been made perfect by God—the less you are corrupted by Satan. Through your practical experiences, you will gradually enter onto the path of being made perfect. Thus, if you wish to be made perfect, being mindful of the will of God and experiencing the words of God are especially important.

GOD PERFECTS THOSE AFTER HIS OWN HEART

God now wants to gain a group of people—they are those who strive to cooperate with Him, who can obey His work, who believe the words God speaks are true, and who can put God's requirements into practice. They are those who have true understanding in their hearts. They are the ones who can be perfected, and they will inevitably walk the path of perfection. Those without a clear understanding of God's work, who do not eat and drink of God's words, who pay no attention to His words, and who are without any love for God in their hearts—people like this cannot be perfected. Those who doubt God in the flesh, who remain uncertain about Him, who are never serious about His words, and who always deceive Him, they resist God and are of Satan—there is no way to perfect such people.

If you wish to be perfected, you must first be favored by God because He perfects those whom He favors and who are after His own heart. If you wish to be after God's own heart, your heart must be obedient to God in His work, you must strive to pursue the truth, and you must accept God's observation in all things. Has all you do undergone God's observation? Is your intent correct? If your intent is correct, God will approve of you; if your intent is wrong, this shows that what your heart loves is not God, but the flesh and Satan. Therefore you must accept God's observation in all things through prayer. When you pray, although My person is not there in front of you, the Holy Spirit is with you, and when you pray to this person, you also pray to the Spirit of God. Why do you believe in this flesh? Because He has the Spirit of God. Would you believe in this person without the Spirit of God? When you believe in this person, you believe in the Spirit of God. When you fear this person, you fear the Spirit of God. Faith in God's Spirit is faith in this person, and faith in this person is also faith in the Spirit of God. When you pray, you feel the Spirit of God is with you, and that God is before you; therefore you pray to His Spirit. Today, most people are too afraid to bring their actions before God, and while you may deceive His flesh, you cannot deceive His Spirit. Any matter that cannot withstand God's observation is not in accord with the truth and should be cast aside; otherwise it is a sin against God. So, no matter whether it's when you pray, when you speak and fellowship with your brothers and

sisters, or when you perform your duty and handle your business, you must lay your heart before God. When you fulfill your function, God is with you, and so long as your intent is correct and is for the work of God's house, He will accept all you do, so you should earnestly devote yourself to fulfilling your function. When you pray, if you have love for God in your heart and seek God's care, protection, and observation, if these are your intent, your prayers will be effective. For example, when you pray at meetings, if you open your heart and pray to God and tell Him what is in your heart without speaking falsehoods—then your prayers will be effective. If you earnestly love God in your heart, then make an oath to God: "God, who is in the heavens and on earth and among all things, I swear to You: May Your Spirit examine all I do and protect and care for me at all times. It makes it possible for all I do to stand in Your presence. Should my heart ever cease to love You or betray You, give me Your severe chastisement and curse. Pardon me in neither this world nor the next!" Do you dare make such an oath? If you do not, this shows you are cowardly, and that you still love yourself. Do you have this resolve? If this is truly your resolve, you must make this oath. If you have the resolve to make such an oath, God will fulfill your resolve. When you swear an oath to God, He listens. God determines whether you are sinful or righteous by your prayer and your practice. This now is the process of perfecting you, and if you truly have faith in being perfected, you will bring all you do before God and accept His observation, and if you do something outrageous or betray God, He will "perfect" you according to your oath, and then no matter what happens to you, be it perdition or chastisement, it is your own business. You made the oath, so you should carry it out. If you make an oath, but don't carry it out, you will suffer perdition. Since you make the oath, God will perfect you according to your oath. Some are afraid after they pray, and say, "Oh no, my chance at debauchery is gone; my chance to do wicked things is gone; my chance to indulge my worldly greed is gone!" These people still love the world and sin, and they are certain to suffer perdition.

To be a believer in God means that all you do must be brought before Him and made subject to His observation. If what you do can be brought before God's Spirit but not before God's flesh, this shows that you have not subjected yourself to the observation of His Spirit. Who is the Spirit of God? Who is the person witnessed by God? Are They not one and the same? Most see Them as two, believing the Spirit of God is

His alone, and the person witnessed by God is merely a man. But you're wrong, aren't you? On whose behalf does this person work? Those who do not know God incarnate do not have spiritual understanding. God's Spirit and His incarnate flesh are one, because God's Spirit is materialized in the flesh. If this person is unkind to you, will God's Spirit be kind? Aren't you confused? Today, any who cannot accept God's observation cannot receive His approval, and any who do not know God incarnate cannot be perfected. Look at all that you do and see if it can be brought before God. If you cannot bring all that you do before God, this shows that you are an evildoer. Can evildoers be perfected? All that you do, every action, every intent, and every reaction must be brought before God. Even your daily spiritual life—your prayers, your closeness with God, eating and drinking of God's words, fellowship with your brothers and sisters, living the life of the church, and your service in partnership—must be brought before God and observed by Him. It is such practice that will help you mature in life. The process of accepting God's observation is the process of purification. The more you accept God's observation, the more you are purified, and the more you are in accord with God's will, so that you will not hear the call of debauchery and dissipation, and your heart will live in His presence. The more you accept His observation, the more ashamed Satan is and the more you are able to forsake the flesh. So, the acceptance of God's observation is a path people must practice. No matter what you do, even during fellowship with your brothers and sisters, if you bring your acts before God and seek His observation, and if your intent is to obey God Himself, what you practice will be much more correct. Only if you bring all you do before God and accept God's observation can you be someone who lives in the presence of God.

Those without understanding of God can never completely obey. People like this are sons of disobedience. They are too ambitious, and there is too much rebellion in them, so they distance themselves from God and are unwilling to accept His observation. People like this cannot be perfected easily. Some people are selective in how they eat and drink of God's words and in their acceptance of them. They accept portions of God's words which accord with their notions while rejecting those which do not. Is this not the most blatant rebellion and resistance against God? If someone believes in God for years without gaining even a little understanding of Him, he is an unbeliever. Those who are willing to accept God's observation are those who pursue an

understanding of Him, who are willing to accept His words. They are the ones who will receive God's inheritance and blessings, and they are the most blessed. God curses those with no place for Him in their hearts. He chastises and abandons such people. If you do not love God, He will abandon you, and if you do not listen to what I say, I promise that God's Spirit will abandon you. Try it if you don't believe! Today I tell you a path of practice, but whether you put it into practice is up to you. If you are faithless, if you do not practice, you'll see whether or not the Holy Spirit works in you! If you don't pursue understanding of God, the Holy Spirit will not work in you. God works in those who pursue and treasure His words. The more you treasure God's words, the more His Spirit will work in you. The more a person treasures God's words, the greater his chance of being perfected by God. God perfects those who truly love Him. He perfects those whose hearts are at peace before Him. If you treasure all of God's work, if you treasure God's enlightenment, if you treasure God's presence, if you treasure God's care and protection, if you treasure how God's words become your reality and provision for life, you are most after God's heart. If you treasure God's work, if you treasure all the work that He has done upon you, He will bless you and cause all that is yours to multiply. If you do not treasure God's words, He will not work on you, but He will only give you a little grace for your faith, or bless you with a little material wealth or safety for your family. You should strive to make God's words your reality, satisfy Him and be after His own heart, and you should not merely strive to enjoy His grace. Nothing is more important for believers than to receive God's work, gain perfection, and become ones who carry out God's will. This is the goal you should pursue.

All that man pursued in the Age of Grace is now obsolete, because there is currently a higher standard of pursuit, a pursuit of something both loftier and more practical, a pursuit that can better satisfy what man requires inside. For those in ages past, God did not do today's work upon them, He did not speak to them as much as He has spoken today, nor were His requirements of them as high as today. That God raises these things to you now shows that God's ultimate intention is focused on you, this group. If you truly wish to be perfected by God, then pursue it as your central goal. No matter whether you are running around, spending yourself, serving a function, or are entrusted by God, you should seek to be perfected and satisfy God's will. You should seek these in all you do. If someone says he does not pursue perfection by

God or entry into life, but only pursues fleshly peace and joy, then he is utterly blind. Those who do not pursue the reality of life, but only pursue eternal life in the world to come and safety in this world are utterly blind. So, all that you do should be done for the purpose of being perfected and gained by God.

The work God does in people is to provide for them based on their different requirements. The larger a man's life, the more he requires, and the more he pursues. If at this phase you have no pursuits, it proves the Holy Spirit has abandoned you. All those who pursue life will never be abandoned by the Holy Spirit—they always pursue, and always yearn. People like these are never content to rest where they are. Each phase of the Holy Spirit's work aims to achieve an effect in you, but if you grow complacent, if you no longer have needs, if you no longer accept the work of the Holy Spirit, He will abandon you. People require God's observation every day; they require abundant provision from God every day. Can people do without eating and drinking of God's word every day? If someone always feels like he can't eat or drink enough of God's word, if he always seeks it and hungers and thirsts for it, the Holy Spirit will always do work upon him. The more someone yearns, the more practical things can come out of his fellowship. The more intensely someone seeks the truth, the more quickly his life grows, giving him rich experience and making him a wealthy man in the house of God.

THE TRULY OBEDIENT SHALL SURELY BE GAINED BY GOD

The work of the Holy Spirit changes from day to day, rising higher with each step; the revelation of tomorrow becomes even higher than today's, step by step climbing ever higher. Such is the work by which God perfects man. If man cannot keep pace, then he may be forsaken at any time. If man does not have an obedient heart, then he cannot follow to the end. The old age has passed; now is a new age. And in a new age, new work must be done. Particularly in the final age where man will be perfected, God will perform new work ever more quickly. Therefore, without obedience in his heart, man will find it difficult to follow the footsteps of God. God abides not by the rules, nor does He treat any

stage of His work as unchanging. Rather, the work done by God is ever newer and ever higher. His work becomes more and more practical with each step, more and more in line with the actual needs of man. Only after man experiences this kind of work can he attain the final transformation of his disposition. Man's knowledge of life grows ever higher, therefore the work of God likewise becomes ever higher. Only in this way can man reach perfection and be fit for God's use. On one hand, God works this way to counter and reverse the notions of man, while on the other, to lead man into a higher and more realistic state, into the highest realm of belief in God, so that in the end, the will of God is done. All those of a disobedient nature and with a heart of resistance shall be forsaken in this fast and powerful work; only those who have an obedient heart and are willing to be humbled will progress to the end of the road. In such work, all of you should learn how to submit and to put aside your notions. Every step should be taken with caution. If you are careless, you will surely become one of those loathed and rejected by the Holy Spirit and one who disrupts the work of God. Prior to undergoing this stage of work, man's rules and laws of old were so innumerable that they got carried away, and as a result, they became conceited and forgot their place. These are all obstacles in the way of man accepting the new work of God and are hostile to man coming to know God. It is dangerous for man to have neither obedience in his heart nor a yearning for the truth. If you obey only the work and words that are simple, and are unable to accept any of a deeper intensity, then you are one who keeps to old ways and cannot keep pace with the work of the Holy Spirit. The work done by God differs across periods of time. If you show great obedience in one phase, yet in the next phase show less or none at all, then God shall desert you. If you keep pace with God as He ascends this step, then you must continue to keep pace when He ascends the next. Only such men are obedient to the Holy Spirit. Since you believe in God, you must remain constant in your obedience. You cannot simply obey when you please and disobey when you do not. Such manner of obedience is not approved by God. If you cannot keep pace with the new work I fellowship and continue to hold on to the former sayings, then how can there be growth in your life? In God's work, He supplies you through His word. When you obey and accept His word, then the Holy Spirit shall surely work in you. The Holy Spirit works exactly in the way I speak. Do as I have said, and the Holy Spirit will promptly work in you. I release a new light for you to see and bring

you into the present light. When you walk into this light, the Holy Spirit will immediately work in you. Some may be recalcitrant and say, "I simply will not do as you say." Then I tell you that now this is the end of the road. You have withered away and have no more life. Therefore, in experiencing the transformation of your disposition, it is most crucial to keep pace with the present light. The Holy Spirit not only works in certain men who are used by God, but even more in the church. He could be working in anyone. He may work in you now, and after you have experienced it, He may work in someone else next. Follow closely; the more you follow the present light, the more your life can grow. Follow those whom the Holy Spirit works in, whatever kind of man he may be. Take in his experiences through your own, and you will receive even higher things. In so doing you will see growth more quickly. This is the path of perfection for man and a way through which life grows. The path to perfection is reached through your obedience to the work of the Holy Spirit. You do not know through what kind of person God will work to perfect you, nor through what person, occurrence, or thing He will bring you profit and enable you to gain some insight. If you are able to walk onto this right track, this shows that there is great hope for you to be perfected by God. If you are unable to do so, this shows that your future is bleakness and one of darkness. When you walk upon the right track, you will be given revelation in all things. No matter what the Holy Spirit may reveal to others, if you continue on in your experience on the basis of their knowledge, then it shall become your life, and you shall be able to supply others because of this experience. Those who supply others by parroting words are those without experience; you must learn to find, through the enlightenment and illumination of others, a way of practice before speaking of your own actual experience and knowledge. This will be of greater benefit to your own life. You should experience in this way, obeying all that comes from God. You should seek the mind of God in all things and learn lessons in all things, creating growth in your life. Such practice affords the fastest growth.

The Holy Spirit enlightens you through your practical experiences and perfects you through your faith. Are you truly willing to be perfected? If you are truly willing to be perfected by God, then you will have the courage to cast aside your flesh, and will be able to do as God says and not be passive or weak. You will be able to obey all that comes from God, and all of your actions, whether or not done in His presence, will be presentable to God. Be an honest person and practice the truth

in all things, and you will be perfected. Those deceitful men who act one way before God and another way behind His back are not willing to be perfected. They are all sons of perdition and destruction; they belong not to God but to Satan. They are not the kind of man chosen by God! If your actions and behavior cannot be presented before God or be looked upon by the Spirit of God, then this illustrates a problem with you. Only if you accept the judgment and chastisement of God, and place importance on the transformation of your disposition will you be set on the path to being perfected. If you are truly willing to be perfected by God and to carry out the will of God, then you should obey all of God's work and issue not a word of complaint, nor should you evaluate or judge the work of God at will. These are the very basic conditions for being perfected by God. The requirement for those who seek to be perfected by God is this: do all things on the basis of your love for God. What does on the basis of love for God mean? This means that all of your actions and behavior can be presented before God. As you hold the right intentions, whether your actions are right or wrong, you are not afraid for them to be shown to God or to your brothers and sisters; you dare to swear to God. Your every intention, thought, and idea can be presented before God to be examined. If you practice and enter in this way, then growth in your life will be swift.

Since you believe in God, then you must put faith in all of the words and work of God. That is to say, since you believe in God, you must obey Him. If you are unable to do this, then it matters not whether you believe in God. If you have believed in God for many years, yet never obeyed Him or accepted all of His words, and instead asked God to submit to you and follow your notions, then you are the most rebellious of all, and you are an unbeliever. How is one such as this able to obey the work and words of God that do not conform to the notions of man? The most disobedient person is one that intentionally defies and resists God. He is the enemy of God and is an antichrist. Such a person always retains hostility against the new work of God, shows no intent to submit, and has never gladly obeyed or humbled himself. He exalts himself before others and never submits to another. Before God, he considers himself the most proficient in preaching the word and most skillful in working on others. He never discards the treasures already in his possession, but treats them as family heirlooms to be worshiped, to be preached to others, and used to lecture those fools who adore him. There are indeed some such people in the church. It

can be said that they are “indomitable heroes,” generation after generation sojourning in the house of God. They think preaching the word (doctrine) to be their highest duty. One year after another and one generation after the other, they perform their holy and sacred duty. None dare touch them and none dare openly reproach them. They became “king” in the house of God, acting tyrannically through the ages. These demons seek to join hands and together destroy My work; how can I allow these living devils to exist before Me? Even those with only half an obedient heart cannot walk until the end, much less these tyrants without the slightest obedience in their hearts. The work of God is not easily gained by man. Even if man uses all of his strength, he will only be able to gain just a portion and attain perfection in the end. What then of the children of the archangel who seek to destroy the work of God? Do they not have even less hope of being gained by God? The purpose of My work to conquer is not solely for the sake of conquest, but to conquer so as to reveal righteousness and unrighteousness, to obtain proof for the punishment of man, to condemn the wicked, and furthermore, I conquer to perfect those with a heart of obedience. In the end, all will be separated according to kind, and all those perfected have their thoughts filled with obedience. This is the final work done. Those filled with rebellion will be punished, sent to burn in the fires and forever be cursed. When that time comes, those former “great and indomitable heroes” will become the basest and most shunned “weak and useless cowards.” Only this can illustrate all the righteousness of God and that the disposition of God allows no offense. Only this can appease the hatred in My heart. Do you not agree that this is very reasonable?

Not all those who experience the work of the Holy Spirit can receive life, and not all in this stream can receive life. Life is not a common property shared by all, and the transformation of disposition is not easily achieved by all. Submission to the work of God must be tangible and must be lived out. Submission on a superficial level cannot receive the approval of God, and the heart of God cannot be pleased by simple obedience to the surface of the word of God without seeking a transformation of your disposition. Obedience to God and submission to the work of God are one and the same. Those who submit only to God but not to the work of God cannot be deemed to be obedient, and surely neither can those who do not truly submit and are outwardly sycophantic. Those who truly submit to God are all able to

gain from the work and achieve understanding of the disposition and work of God. Only such men truly submit to God. Such men are able to gain new knowledge from new work and experience new changes from the same. Only such men have the approval of God; only this kind of man is one perfected and has undergone a transformation of his disposition. Those approved by God are those who gladly submit to God, as well as to His word and work. Only this kind of man is in the right; only this kind of man truly desires and seeks God. And those who merely speak of their faith in God, yet in actuality curse Him are those who mask themselves. They are venomous, the most treacherous of man. These scoundrels will one day have their vile masks ripped away. Is that not the work that is being done today? Those who are wicked will always be wicked and will not escape the day of punishment. Those who are good will always be good and will be revealed when the work comes to an end. Not one of the wicked shall be deemed to be righteous, nor any of the righteous deemed to be wicked. Would I let any stand wrongfully accused?

As your life progresses, you must always have new entry and new and higher insight, which grow deeper with every step. This is what all of man should enter into. Through communing, listening to a message, reading the word of God, or handling a matter, you will gain new insight and new enlightenment. You do not live within the rules of old and times of old. You always live within the new light, and do not stray from the word of God. This is what is considered setting on the right track. It will not do to simply pay the price on a superficial level. The word of God becomes higher and new things appear day by day. It is necessary as well for man to make new entry every day. God perfects up to the point of which He has spoken; if you cannot keep pace, then you fall behind. Your prayers must become deeper; you must eat and drink more of the word of God, deepen the revelations you receive, and decrease negativity. You must strengthen your judgment so that you are able to gain insight, and by understanding that which is in the spirit, gain insight into the outward things and grasp the core of any issue. If you do not have such qualities, how will you be able to lead the church? If you only speak of letters and doctrines without any reality and without a way of practice, you can only get by for a short period of time. It may be marginally acceptable for new believers, but after some time, when new believers gain actual experience, then you will no longer be able to supply them. Then how are you fit for God's use? You cannot do

work without new enlightenment. Those without new enlightenment are those who fail to experience, and such men never gain new knowledge or experience. And they can never perform their function in supplying life, nor can they be fit for God's use. This kind of man is wasted and useless. In truth, such men are unable to perform their function at all in the work and are all good for nothing. Not only do they fail to perform their function, they actually place an unnecessary strain on the church. I exhort these "old men" to hurry and leave the church so that others no longer have to see you. Such men have no understanding of the new work but are filled with notions. They serve no function in the church; rather, they make instigation and spread negativity, even engage in all manner of misconduct and disturbance in the church, thereby confusing and disconcerting those who make no distinctions. These living devils, these evil spirits should leave the church as soon as possible, lest the church be blighted as a result. You may not fear the work of today, but do you not fear the righteous punishment of tomorrow? There are large numbers of people in the church who are freeloaders, as well as a great number of wolves that seek to disrupt the natural work of God. These are all demons sent by the Devil and are vicious wolves who seek to devour the guileless lambs. If these so-called men cannot be expelled, then they become parasites on the church and moths feeding on the offerings. These contemptible, ignorant, base, and repugnant maggots will one day soon be punished!

THE AGE OF KINGDOM IS THE AGE OF WORD

In the Age of Kingdom, God uses the word to usher in a new age, to change the means of His work, and to do the work for the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, enabling man to truly see God, who is the Word appearing in the flesh, and His wisdom and wonder. Such work is done to better achieve the goals of conquering man, perfecting man, and eliminating man. This is the true meaning of using the word to work in the Age of Word. Through the word, man comes to know the work of God, the disposition of God, the essence of man, and what man ought to enter into. Through the word, all the work God wishes to do in the Age of Word is accomplished.

Through the word, man is revealed, eliminated, and tried. Man has seen the word, heard the word, and become aware of the existence of the word. As a result, man believes in the existence of God; man believes the almightiness and wisdom of God, as well as God's heart of love for man and His desire to save man. Though the word "word" is simple and ordinary, the word from the mouth of God become flesh shakes the entire universe; His word transforms the heart of man, the notions and the old disposition of man, and the old appearance of the entire world. Through the ages, only the God of this day works in such a manner, and only He speaks and saves man thus. Thereafter, man lives under the guidance of the word, shepherded and supplied by the word; they live in the world of the word, live within the curses and blessings of God's word, and even more live under the judgment and chastisement of the word. These words and this work are all for the sake of man's salvation, achieving God's will, and changing the original appearance of the world of old creation. God created the world with the word, leads men throughout the universe with the word, conquers and saves them with the word. Finally, He shall use the word to bring the entire world of old to an end. Only then is the management plan wholly complete. Throughout the Age of Kingdom, God uses the word to do His work and achieve the results of His work; He does not work wonders or perform miracles; He merely does His work through the word. Because of the word, man is nourished and supplied; because of the word, man gains knowledge and true experience. Man in the Age of Word has truly received exceptional blessings. Man suffers no pain of the flesh and simply enjoys the bountiful supply of the word of God; they need not seek or journey forth, and at ease they see the appearance of God, hear Him speak personally, receive His supply, and see Him personally do His work. Man in ages past was unable to enjoy such things, and these are blessings that they could never receive.

God is determined to make man complete. Whichever perspective from which He speaks, it is all for the sake of perfecting these people. Words spoken from the perspective of the Spirit are difficult for man to understand, and man is unable to find a path to practice, for man has a limited ability to receive. The work of God achieves different effects, and each step of the work has His purpose. Moreover, He must speak from different perspectives to perfect man. If He uttered His voice from the perspective of the Spirit alone, this stage of God's work could not be completed. From His tone of voice, you can see He is determined to

make this group of people complete. As one who wishes to be perfected by God, what is the first step you must take? You must first come to know the work of God. As new means are used and the age has changed from one to the other, the means by which God works have also changed, as has the way God speaks. Now, not only have the means of His work changed, so has the age. It was formerly the Age of Kingdom, a stage of work in which to love God. Now, it is the Age of Millennial Kingdom—the Age of Word—that is, an age in which God uses many ways of speaking to perfect man and speaks from different perspectives to supply man. As soon as the times passed into the Age of Millennial Kingdom, God began to use the word to make man perfect, enabling man to enter into the reality of life and leading man onto the right track. Man has experienced so many steps of His work and has seen that the work of God does not remain unchanging. Rather, it is constantly evolving and deepening. After such a long time of experience, the work has turned and changed again and again, but whatever the changes, it never deviates from God's objective of working man. Even through ten thousand changes, its original purpose never changes, and it never deviates from truth or life. Changes in the means by which work is done are merely a change in the format of work and perspective of speaking, not a change in the central objective of His work. Changes in tone of voice and means of work are made to achieve an effect. A change in tone of voice does not mean a change in the purpose or principle of work. The essence of man believing in God is to seek life. If you believe in God yet do not seek life or truth or knowledge of God, then there is no belief in God! Is it realistic that you still seek to enter the kingdom to be king? Only achievement of true love for God through seeking life is reality; the pursuit and practice of truth are all reality. Experience the words of God while reading His words; in this way, you will grasp the knowledge of God through real experience. This is a true pursuit.

In the Age of Millennial Kingdom, whether you have entered into this new age is determined by whether you have entered into the reality of God's words and whether His words serve as the reality of your life. The word of God is made known to all so that, in the end, all men will live in the world of the word and the word of God will enlighten and illuminate every man within. If during this period of time, you are hasty and careless in reading the word of God, and you have no interest in His word, it shows that there is something wrong

with your state. If you are unable to enter into the Age of Word, then the Holy Spirit does not work in you; if you have entered into this age, He will do His work. What can you do at the moment, the beginning of this Age of Word, to gain the work of the Holy Spirit? In this age, God will make it a reality among you that every man lives out the word of God, is able to put truth into practice, and loves God earnestly; that all men use the word of God as a foundation and their reality and have hearts of reverence for God; and that, through the practice of the word of God, man can then rule together with God. It is this work that God will achieve. Can you go without reading the word of God? There are many now who feel that they cannot go even a day or two without reading the word of God. They must read His word every day, and if time does not permit, listening to His word suffices. This is the feeling that the Holy Spirit gives man and how He begins to move man. That is, He governs man through words so that man can enter into the reality of the word of God. If you feel darkness and thirst after just one day without eating and drinking of the word of God, and you find it unacceptable, this shows that you have been moved by the Holy Spirit, and He has not turned away from you. You are then one who is in this stream. However, if you have no perception or feel no thirst after a day or two without eating and drinking of the word of God, and you do not feel moved, this shows that the Holy Spirit has turned away from you. This means, then, the state within you is not right; you have not entered into the Age of Word, and you are one who has fallen behind. God uses the word to govern man; you feel good if you eat and drink of the word of God, and if you do not, you will have no way to follow. The word of God becomes the food of man and the force that drives him. The Bible said that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." This is the work that God will accomplish this day. He will realize this truth in you. How is it that man in the past could go many days without reading the word of God but continue to eat and work? And why is this not the case now? In this age, God primarily uses the word to govern all. Through the word of God, man is judged and perfected, then finally taken into the kingdom. Only the word of God can supply the life of man, and only the word of God can give man light and the way of practice, particularly in the Age of Kingdom. As long as you daily eat and drink of His word and do not leave the reality of the word of God, God shall be able to make you perfect.

One cannot be in a rush to achieve success when seeking life; growth in life does not happen in just a day or two. The work of God is normal and practical, and it must undergo a necessary process. It took Jesus become flesh a process of 33.5 years to complete His work of crucifixion, let alone the life of man! It is also no easy task to make a normal man who manifests God. This is particularly so for the people of the nation of the great red dragon. They are of poor caliber and require a long period of God's word and work. So do not be in a hurry to see results. You must be proactive in eating and drinking of God's words, and put more effort on the words of God. After reading His words, you must be able to put them into practice in reality, and in the words of God, you then gain knowledge, insight, discernment, and wisdom. Through this, you will change without realizing it. If you are able to take as your principles the eating and drinking of the word of God, reading His word, coming to know it, experiencing it, and practicing it, you will grow without realizing it. Some say that he is unable to put the word of God into practice even after reading it! What is your hurry? When you reach a certain stature, you will be able to put His word into practice. Would a four- or five-year-old child say that he is unable to support or honor his parents? You should know now what your stature is, put into practice what you can, and do not be one who disrupts the management of God. Simply eat and drink of God's words and going forward, take that as your principle. Do not worry yet about whether God can make you complete. Do not delve into that yet. Simply eat and drink of God's words as you come across them, and it is assured that God will be able to make you complete. However, there is a principle by which you must eat and drink of His word. Do not do so blindly. Rather, seek out the words that you should come to know, that is, those that are related to vision. Another aspect that you must seek out is those of actual practice, that is, those about what you ought to enter into. One aspect is about knowledge, and the other relates to entering. Once you find out both, that is, when you grasp what to know and what to practice, you will know how to eat and drink of the word of God.

Going forward, talking about the word of God is the principle by which you speak. When you come together, you should fellowship about the word of God and use that as your topic; talk about what you know of the word of God, how you put His word into practice, and how the Holy Spirit works. If you fellowship about the word of God, the Holy Spirit will illuminate you. Man too must cooperate if this is to

become a world of the word of God. If you do not enter into this, God cannot do His work. If you do not talk about His word, He cannot illuminate you. Whenever you are free, talk about the word of God. Do not talk idly! Let your life be filled with the word of God; then you are a devout believer. Even if your fellowship is superficial, that is all right. Without the superficial, there would be no depth. There is a process that must be undergone. Through your exercise, you gain insight into the illumination of the Holy Spirit upon you, and how to effectively eat and drink of the word of God. After a period of such exploration, you will enter into the reality of the word of God. Only if you have the resolution to cooperate will you receive the work of the Holy Spirit.

There are two aspects to the principle for eating and drinking of the word of God: One relates to knowledge, and the other entering. Which words should you come to know? You should come to know the words related to vision (that is to say, which age God has now entered into, what God wishes to achieve now, what incarnation is, and so on. These are all related to vision). What is the way that man should enter into? This refers to the words of God that man should practice and enter into. Those are the two aspects of eating and drinking of the word of God. From now, eat and drink of the word of God in this way. If you have a clear understanding of the words concerning vision, then there is no need to read more. Of primary importance is to eat and drink more of the words on entering, such as how to turn your heart toward God, how to quiet your heart before God, and how to forsake the flesh. That is what you should put into practice. Without knowing how to eat and drink of the word of God, true fellowship is not possible. Once you know how to eat and drink of His word, and you have grasped what is key, fellowship will become free. Whatever issues are raised, you are able to fellowship about them and grasp the reality. Fellowshiping about the word of God without reality means you are unable to grasp what is key, and this shows that you do not know how to eat and drink of His word. Some feel weariness when reading the word of God. Such a state is not normal. Indeed, what is normal is to never become tired of reading God's word, always thirst for it, and always think the word of God is good. This is how one who has really entered eats and drinks of the word of God. When you feel that the word of God is truly practical and is exactly what man should enter into; when you feel that His word is greatly helpful and beneficial to man, and that it is the supply of man's life, this feeling is given to you by the Holy Spirit, through your

being moved by the Holy Spirit. This proves that the Holy Spirit is working in you and God has not turned away from you. Seeing that God is always speaking, some become tired of His words and think that it is of no consequence whether or not they read His words. That is not a normal state. Their hearts do not thirst to enter into reality, and such men neither thirst for nor place importance on being perfected. Whenever you find you do not thirst for the word of God, it shows that your state is not normal. In the past, whether God turned away from you was determined by whether you were at peace within and experienced enjoyment. Now the key is whether you thirst for the word of God, whether His word is your reality, whether you are faithful, and whether you are able to do what you can do for God. In other words, man is judged by the reality of the word of God. God directs His word to all people. If you are willing to read it, He will enlighten you, but if you are not, He will not. God enlightens those who hunger and thirst for righteousness, and those who seek Him. Some say that God did not enlighten them even after they read His word. How were the words read? If you skimmed through briefly and placed no importance on reality, how could God enlighten you? How could one who does not treasure the word of God be perfected by Him? If you do not treasure the word of God, then you will have neither truth nor reality. If you treasure His word, then you will be able to practice truth; it is then that you will have reality. So you must eat and drink of the word of God whatever the situation, whether you are busy or not, whether the circumstances are adverse or not, and whether you are being tried or not. All in all, the word of God is the foundation of man's existence. None can turn away from His word and must eat of His word as if they are the three meals of the day. Could it be such a simple matter to be perfected and gained by God? Whether or not you understand at present or whether you have insight into the work of God, you must eat and drink more of the word of God. This is entering in a proactive way. After reading the word of God, hasten to put into practice what you can enter into, and set aside for the moment what you cannot. There may be much of the word of God that you cannot understand in the beginning, but after two or three months, perhaps even a year, you will. Why is this? This is because God cannot make man complete in a day or two. Most of the time, when you read His word, you may not understand at the moment. At that point, it may seem like nothing more than text; only through a period of experience are you able to

understand. God has spoken much, so you should do your utmost to eat and drink of His word. Without realizing it, you will come to understand and the Holy Spirit will enlighten you. When the Holy Spirit enlightens man, it is often without man's awareness. He enlightens and guides you when you thirst and seek. The principle by which the Holy Spirit works is centered on the word of God of which you eat and drink. All those who place no importance on the word of God and always have another attitude toward His word, one of carelessness and the belief that it makes no difference whether they read His word, are those without reality. Neither the work of the Holy Spirit nor enlightenment by Him can be seen in them. Such people are merely coasting along, and are pretenders without true qualifications, like Mr. Nanguo of the parable.^[a]

Without the word of God as your reality, you have no real stature. When the time comes to be tried, you will certainly fall, and then will your true stature be shown. But at that time, those who regularly seek to enter into reality shall understand the purpose of God's work. One who is possessed of conscience and thirsts for God should take practical action to repay God for His love. Those without reality cannot stand firm in the face of even trivial matters. There is simply a difference between those with a real stature and those without. Why is it that both eat and drink of the word of God, but some are able to stand firm in a trial while others flee from it? The obvious difference is that they lack a real stature; they do not have the word of God as their reality, and His word has not taken root within them. As soon as they are tried, there is no way for them. Why, then, can others stand firm in this respect? That is because they have great vision, or the word of God has become their experience within and what they have seen in reality has become the foundation of their existence. So they are able to stand firm through trials. This is real stature, and this is life too. Some may also read the word of God but then never put it into practice or are not earnest about it. Those who are not earnest place no importance on practice. Those without the word of God as their reality are those without real stature. Such people cannot stand firm through trials.

When God speaks, you should immediately receive His words to eat of them. No matter how much you understand, hold onto the point

Footnotes:

a. The original text omits "of the parable."

of view that you just focus on eating of, coming to know, and practicing His word. This is something you should do. Don't worry about how great your stature may become; simply focus on eating of His word. This is how man should cooperate. Your spiritual life is mainly to enter into the reality where you eat and drink of God's words and put them into practice. You should focus on nothing else. Church leaders should be able to lead all brothers and sisters in knowing how to eat and drink of God's words. This is the responsibility of all church leaders. Be they young or old, all should regard the eating and drinking of God's words with importance and keep His words in their hearts. If you enter into this reality, you will have entered the Age of Kingdom. Nowadays, most feel that they cannot live without eating and drinking of the word of God, and whatever the time, they feel that His word is novel. Then does man begin to set upon the right track. God uses the word to work and supply man. When all yearn and thirst for the word of God, they will enter into a world of His word.

God has spoken a great deal. How much do you have knowledge of? How much have you entered into? If a church leader has not led brothers and sisters into the reality of the word of God, they have been derelict in their duty and failed to fulfill their responsibilities! Whatever the depth of your eating and drinking, or however much you can receive, you must know how to eat and drink of His word; you must regard His word with importance and understand the importance and necessity of such eating and drinking. God has spoken so much. If you do not eat and drink of His word, nor do you seek or put His word into practice, you cannot be considered to believe in God. Since you believe in God, you must eat and drink of His word, experience His word, and live out His word. Only this is belief in God! If you say you believe in God yet cannot speak out any of His words or put them into practice, you are not considered to believe in God. This is "seeking bread to satisfy hunger." Speaking only of trivial testimony, useless matters, and superficial matters, and not having even the slightest bit of reality do not constitute belief in God. As such,^[a] you have not grasped the right way of believing in God. Why must you eat and drink more of God's words? Is it considered belief if you do not eat and drink of His words and seek only to ascend to heaven? What is the first step for one who

Footnotes:

a. The original text omits "As such."

believes in God? By what path does God perfect man? Can you be perfected without eating and drinking of the word of God? Can you be considered a person of the kingdom without the word of God as your reality? What exactly is belief in God? Believers in God should be possessed of good behavior externally, at the very least, and of utmost importance is to have the word of God. No matter what, you can never turn away from His word. Your knowledge of God and fulfillment of His will are all achieved through His word. All nations, sects, denominations, and sectors will be conquered through the word in the future. God will speak directly, and all people will hold the word of God in their hands; through this will people be perfected. The word of God pervades throughout: People speak of God's word and practice according to God's word, while kept within is still the word of God. Both within and without, they are steeped in the word of God, and thus are they perfected. Those who fulfill the will of God and are able to bear witness to Him are those who have the word of God as reality.

Entering into the Age of Word, that is, the Age of Millennial Kingdom, is the work that is being completed now. From now, practice fellowshiping about the word of God. Only through eating and drinking of His word and experiencing it can you exhibit the word of God. Only through your words of experience can others be convinced by you. If you do not have the word of God, none would be convinced! All those used by God are able to speak the word of God. If you cannot, this shows that the Holy Spirit has not worked in you and you have not been perfected. This is the importance of the word of God. Do you have a heart that thirsts for the word of God? Those who thirst for the word of God thirst for truth, and only such men are blessed by God. In the future, there are many more words that God will say to all denominations and all sects. He first speaks and utters His voice among you and makes you complete before moving on to speak and utter His voice to the Gentiles and conquer them. Through the word, all will be sincerely and utterly convinced. Through the word of God and His revelations, the corrupt disposition of man has diminished. All have the appearance of man, and man's rebellious disposition has so too lessened. The word works upon man with authority and conquers man within the light of God. The work that God will do in the present age, as well as the turning points of His work can all be found within His word. If you do not read His word, you will understand nothing. Through your own eating and drinking of His word, fellowshiping with

brothers and sisters, and your actual experiences, your knowledge of the word of God will become comprehensive. Only thus can you truly live it out in reality.

ALL IS ACHIEVED BY THE WORD OF GOD

God speaks His words and does His work according to different ages, and in different ages, He speaks different words. God does not abide by rules, or repeat the same work, or feel nostalgia for the things of the past; He is a God who is always new and never old, and every day He speaks new words. You should abide by that which should be abided by today; this is the responsibility and duty of man. It is crucial that practice be centered around the present light and actual words of God. God does not abide by rules, and is able to speak from many different perspectives to make plain His wisdom and omnipotence. It matters not whether He speaks from the perspective of the Spirit, or of man, or of the third person—God is always God, and you cannot say that He is not God because of the perspective of man from which He speaks. Among some people there have emerged conceptions as a result of the different perspectives from which God speaks. Such people have no knowledge of God, and no knowledge of His work. If God always spoke from one perspective, would man not lay down rules about God? Could God allow man to act in such a way? Regardless of which perspective God speaks from, God has His aims for each. If God were always to speak from the perspective of the Spirit, would you be able to engage with Him? Thus, He speaks in the third person to provide His words to you and guide you into reality. Everything that God does is fitting. In short, it is all done by God, and you should not be doubtful about this. Provided that He is God, then no matter what perspective He speaks from, He is still God. This is an immutable truth. However He works, He is still God, and His substance will not change! Peter so loved God and was a man after God's own heart, but God did not witness him as the Lord or Christ, for a being's substance is what it is, and can never change. In His work, God does not abide by rules, but employs different methods to make His work effective and increase man's knowledge of Him. His every method of working helps man know Him, and is in order to make man perfect. No matter which method of working He

employs, each is in order to build up man and make man perfect. Though one of His methods of working may have lasted for a very long time, it is in order to temper man's faith in Him. Thus you should not be doubtful. These are all the steps of God's work, and must be obeyed by you.

Today, what is spoken of is entry into reality. There is no talk of ascending to heaven, or ruling as kings; all that is spoken of is the pursuit of entry into reality. There is no more practical pursuit than this, and to talk of ruling as kings is not practical. Man has great curiosity, and he still measures God's work today by his religious conceptions. Having experienced so many of God's methods of working, man still does not know the work of God, still seeks signs and wonders, and still looks at whether God's words have been fulfilled. Is this not great blindness? Without the fulfillment of God's words, would you still believe that He is God? Today, many such people in the church are waiting to behold signs and wonders. They say, If God's words are fulfilled, then He is God; if God's words are not fulfilled, then He is not God. Do you, then, believe in God because of the fulfillment of His words, or because He is God Himself? Man's view of belief in God must be put right! When you see that God's words have not been fulfilled, you run off—is this belief in God? When you believe in God, you must leave everything to the mercy of God and obey all the work of God. God spoke so many words in the Old Testament—which of them did you see fulfilled with your own eyes? Can you say that Jehovah isn't God because you have not seen that? Seeing that the words of God have not been fulfilled, some wish to run away. Whoever wants to go should go, no one is stopping them! Try it, see if you can run away. Having run away, you'll still come back. God controls you with His word, and if you leave the church and the word of God, you will have no way of living. If you don't believe this, try for yourself—do you think you can just leave? The Spirit of God controls you, and you cannot leave. This is an administrative decree of God! If some people want to try, well, they can! You say this person is not God, so commit a sin against Him and see what He does. It is possible that your flesh will not die and you will still be able to feed and clothe yourself, but mentally it will be unbearable; you will feel stressed and tormented, nothing will be more painful. Man cannot bear to be mentally tormented and ravaged—perhaps you are able to endure the suffering of the flesh, but you are utterly incapable of enduring mental stress and long-lasting torment. Today you cannot see

any signs and wonders, yet no one is able to run away, for God uses His word to control man. Intangible, invisible, without the advent of facts, yet still man cannot flee. Are these not the actions of God? Today, God has come to earth to provide man with life. He does not, as people imagine, coax you by showing signs and wonders in order to ensure a peaceful relationship between God and man. All those whose focus is not toward life, and who instead concentrate on making God show signs and wonders, are Pharisees! In the beginning, it was the Pharisees who nailed Jesus to the cross; if you measure God according to your own view of belief in God, believing in God if His words are fulfilled, and being doubtful and even blaspheming against God if they are not, then do you not nail Him to the cross? People such as this are negligent of their duties, and greedily revel in comfort!

On the one hand, the biggest problem with man is that he does not know the work of God. Though man's attitude is not one of denial, it is one of doubt; he does not deny, but he also does not fully acknowledge. If people have a thorough knowledge of God's work, then they won't run away. On the other hand, it is that man does not know reality. Today, it is with the word of God that each person has engaged; indeed, in the future you should not think to behold signs and wonders. I tell you plainly: During the present stage, all you are capable of seeing are the words of God, and though there are no facts, the life of God can still be wrought into man. It is this work which is the main work of the Millennial Kingdom, and if you cannot perceive this work, then you will become weak and fall down, will descend amid trials and, yet more grievously, will be taken captive by Satan. God has come to earth principally to speak His words; what you engage with is the word of God, what you see is the word of God, what you hear is the word of God, what you abide by is the word of God, what you experience is the word of God, and this incarnation of God principally uses the word to make man perfect. He does not show signs and wonders, and especially does not do the work Jesus did in the past. Although They are God, and are both flesh, Their ministries are not the same. When Jesus came, He also did part of God's work, and spoke some words—but what was the main work He accomplished? What He mainly accomplished was the work of crucifixion. He became the likeness of sinful flesh to complete the work of crucifixion and redeem all mankind, and it was for the sake of all mankind's sin that He served as a sin offering. This is the main work He accomplished. Ultimately, He provided the path of the cross to

guide those who came later. When Jesus came, it was primarily to complete the work of redemption. He redeemed all mankind, and brought the gospel of the kingdom of heaven to man, and, furthermore, He brought the kingdom of heaven. As a result, those who came after all said, "We should walk the path of the cross, and sacrifice ourselves for the cross." Of course, in the beginning Jesus also did some other work and spoke some words to make man repent and confess his sins. But His ministry was still the crucifixion, and the three and a half years He spent preaching the way were in preparation for the crucifixion that came after. The several times that Jesus prayed were also for the sake of the crucifixion. The life of a normal man that He led and the thirty-three and a half years that He lived on earth were primarily for the sake of completing the work of crucifixion, they were to give Him strength, and make Him able to undertake this work, as a result of which God entrusted the work of crucifixion to Him. Today, what work will God incarnate accomplish? Today, God has become flesh primarily in order to complete the work of "the Word appearing in the flesh," to use the word to make man perfect, and make man accept the dealing of the word and the refinement of the word. In His words He causes you to gain provision and gain life; in His words, you see His work and deeds. God uses the word to chastise and refine you, and thus if you suffer hardship, it is also because of the word of God. Today, God does not work using facts, but words. Only after His word has come upon you can the Holy Spirit work within you and cause you to suffer pain or feel sweetness. Only the word of God can bring you into reality, and only the word of God is capable of making you perfect. And so, at the very least you must understand that the work done by God during the last days is principally the use of His word to make every person perfect and guide man. All the work that He does is through the word; He does not use facts to chastise you. There are times when some people resist God. God does not cause great discomfort for you, your flesh is not chastised nor do you suffer hardship—but as soon as His word comes upon you, and refines you, it is unbearable for you. Is that not so? At the time of the service-doers, God said to throw man into a bottomless pit. Did man really arrive at the bottomless pit? Simply through the use of words to refine man, man entered into the bottomless pit. And so, during the last days, when God becomes flesh, He principally uses the word to accomplish all and make all plain. Only in His words can you see what He is; only in His words can you see that He is God Himself.

When God incarnate comes to earth, He does no other work but the speaking of words—thus there is no need for facts; words suffice. That is because He has principally come to do this work, to allow man to behold His power and supremacy in His words, to allow man to see in His words how He humbly hides Himself, and to allow man to know His entirety in His words. All that He has and is are in His words, His wisdom and wondrousness are in His words. In this are you made to see the many methods with which God speaks His words. Most of God's work during all this time has been provision, revelation and dealing. He does not curse a man lightly, and even when He does, it is through the word. And so, in this age of God become flesh, do not try to see God heal and cast out demons again, do not always try to see signs—there is no point! Those signs cannot make man perfect! To speak plainly: Today, the real God Himself of the flesh only speaks, and does not act. This is the truth! He uses words to make you perfect, and uses words to feed and water you. He also uses words to work, and He uses words in place of facts to make you know His reality. If you are capable of perceiving this aspect of God's work, then it is difficult to be passive. Instead of focusing on things that are negative, you should focus only on that which is positive—which is to say, regardless of whether or not the words of God are fulfilled, or whether or not there is the advent of facts, God causes man to gain life from His words, and this is the greatest of all signs, and even more so, it is an undisputable fact. This is the best evidence through which to have knowledge of God, and is an even greater sign than signs. Only these words can make man perfect.

As soon as the Age of Kingdom began, God began to release His words. In the future, these words will be gradually fulfilled, and at that time, man will grow into life. God's use of the word to reveal the corrupt disposition of man is more real, and more necessary, and He uses nothing but the word to do His work in order to make perfect the faith of man, for today is the Age of Word, and it requires the faith, resolution and cooperation of man. The work of God incarnate of the last days is the use of His word to serve and provide. Only after God incarnate has finished speaking His words will they begin to be fulfilled. During the time that He speaks, His words are not fulfilled, because when He is in the stage of the flesh, His words cannot be fulfilled, and this is so that man may see that God is flesh and not Spirit, so that man may behold the reality of God with his own eyes. On the day that His work is complete, when all the words that should be

spoken by Him on earth have been spoken, His words will begin to be fulfilled. Now is not the age of fulfillment, because He has not finished speaking His words. So when you see that God is still speaking His words on earth, do not await the fulfillment of His words; when God stops speaking His words, and when His work on earth has been completed, that will be the time His words begin to be fulfilled. In the words He speaks on earth, there is, in one regard, the provision of life, and in another, there is prophecy—the prophecy of things to come, of things that will be done, and of the things that have yet to be accomplished. There was also prophecy in the words of Jesus. In one regard, He supplied life, and in another regard, He spoke prophecy. Today, there is no talk of carrying out words and facts at the same time because the difference between that which can be seen by man's own eyes and that which is done by God is too great. It can only be said that, once the work of God has been completed, His words will be fulfilled, and the facts will come after the words. On earth, God incarnate of the last days performs the ministry of the word, and in performing the ministry of the word, He only speaks words, and cares not for other matters. Once God's work changes, His words will start to be fulfilled. Today, words are first used to make you perfect; when He gains glory in the entire universe, it will be the time when His work is complete, when all the words that should be spoken have been spoken, and all words have become facts. God has come to earth during the last days to perform the ministry of the word so that man may know Him, and so that man may see what He is, and see His wisdom and all of His wondrous deeds from His word. During the Age of Kingdom, God principally uses the word to conquer all people. In the future, His word will also come upon every sect, group, nation and denomination; God uses the word to conquer, to make all men see that His word carries authority and might—and so today, you face only the word of God.

The words spoken by God in this age are different to those spoken during the Age of Law, and so, too, do they differ from the words spoken during the Age of Grace. In the Age of Grace, God did not do the work of the word, but simply described the crucifixion in order to redeem all mankind. The Bible only describes why Jesus was to be crucified, and the sufferings He was subjected to on the cross, and how man should be crucified for God. During that age, all the work done by God was centered around the crucifixion. During the Age of Kingdom, God incarnate speaks words to conquer all those who believe in Him.

This is “the Word appearing in the flesh”; God has come during the last days to do this work, which is to say, He has come to accomplish the actual significance of the Word appearing in the flesh. He only speaks words, and rarely is there the advent of facts. This is the very substance of the Word appearing in the flesh, and when God incarnate speaks His words, this is the appearance of the Word in the flesh, and is the Word coming into the flesh. “In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh.” This (the work of the appearance of the Word in the flesh) is the work that God will accomplish in the last days, and is the final chapter of His entire management plan, and so God has to come to earth and manifest His words in the flesh. That which is done today, that which will be done in the future, that which will be accomplished by God, man’s final destination, those who will be saved, those who will be destroyed, and so on—this work that should be achieved in the end has all been clearly stated, and is all in order to accomplish the actual significance of the Word appearing in the flesh. The administrative decrees and constitution that were previously issued forth, those who will be destroyed, those who will enter into rest—these words must all be fulfilled. This is the work principally accomplished by God incarnate during the last days. He makes people understand where those predestined by God belong and where those not predestined by God belong, how His people and sons will be classified, what will happen to Israel, what will happen to Egypt—in the future, every one of these words will be accomplished. The steps of God’s work are accelerating. God uses the word as the means to reveal to man what is to be done in every age, what is to be done by God incarnate of the last days, and His ministry that is to be performed, and these words are all in order to accomplish the actual significance of the Word appearing in the flesh.

I have previously said that “All who seek to behold signs and wonders will be forsaken; they are not those who will be made perfect.” I have spoken so many words, yet you have not the slightest knowledge of this work, and, having arrived at this point, still you ask for signs and wonders. Is your belief in God the pursuit of seeing signs and wonders, or is it in order to gain life? Jesus also spoke many words that, today, have yet to be fulfilled. Can you say that Jesus is not God? God witnessed that He was Christ and the beloved Son of God. Can you deny this? Today, God only speaks words, and if you are incapable of thoroughly knowing, then you cannot stand fast. Do you believe in Him

because He is God, or do you believe in Him based on whether or not His words are fulfilled? Do you believe in signs and wonders, or do you believe in God? Today He does not show signs and wonders—is He really God? If the words He speaks are not fulfilled, is He really God? Is the substance of God determined by whether or not the words He speaks are fulfilled? Why is it that some people are always waiting for the fulfillment of God's words before believing in Him? Does this not mean they do not know Him? All those who possess such conceptions are people who deny God; they use conceptions to measure God; if God's words are fulfilled they believe in God, and if they aren't they don't believe in God; and they always pursue signs and wonders. Are they not the Pharisees of modern times? Whether or not you are able to stand firm depends on whether or not you know the real God—this is crucial! The greater the reality of God's word in you, the greater your knowledge of the reality of God, and the more you are able to stand fast during trials. The more you look to signs and wonders, the more you are unable to stand firm, and you will fall amid trials. Signs and wonders are not the foundation; only the reality of God is life. Some people do not know the effects that are to be achieved by God's work. They spend their days in bewilderment, not pursuing the knowledge of God's work. Their pursuit is always to make God fulfill their desires, only after which are they serious in their belief. They say that they will pursue life if the words of God are fulfilled, but that if His words are not fulfilled, then there is no possibility of them pursuing life. Man thinks that belief in God is the pursuit of beholding signs and wonders and the pursuit of ascending to heaven and the third heaven. There is no one who says that their belief in God is the pursuit of entry into reality, the pursuit of life, and the pursuit of being gained by God. What value has such a pursuit? Those who do not pursue the knowledge of God and the satisfaction of God are people who do not believe in God, they are people who blaspheme God!

Now do you understand what belief in God is? Is belief in God beholding signs and wonders? Is it ascending to heaven? Believing in God is not easy. Today, that kind of religious practice should be purged; pursuing the manifestation of the miracles of God, pursuing God's healing and His casting out of demons, pursuing the bestowment of peace and ample graces by God, pursuing the gaining of prospects and comfort for the flesh—these are religious practices, and such religious practices are a vague and abstract form of belief. Today, what is real

belief in God? It is the acceptance of God's word as the reality of your life and the knowing of God from His word in order to achieve a true love of Him. To be clear: It is the belief in God so that you may obey God, love God, and perform the duty that should be performed by a creature of God. This is the aim of believing in God. You must achieve a knowledge of the loveliness of God, of how worthy God is of reverence, of how, in His creatures, God does the work of salvation and making them perfect—this is the minimum that you should possess in your belief in God. Belief in God is principally the switch from a life in the flesh to a life of loving God, from a life within naturalness to a life within the being of God, it is coming out from under the domain of Satan and living under the care and protection of God, it is being able to achieve obedience to God and not obedience to the flesh, it is allowing God to gain your entire heart, allowing God to make you perfect, and freeing yourself from the corrupt satanic disposition. Belief in God is principally so that the power and glory of God may be manifested in you, so that you may carry out God's will, and accomplish God's plan, and be able to bear testimony to God before Satan. Belief in God should not be in order to behold signs and wonders, nor should it be for the sake of your personal flesh. It should be for the pursuit of knowing God, and being able to obey God, and like Peter, obeying Him until death. This is what it is mainly in order to achieve. Eating and drinking the word of God is in order to know God and in order to satisfy God. Eating and drinking the word of God gives you a greater knowledge of God, only after which can you obey God. Only if you know God can you love Him, and the attainment of this aim is the only aim man should have in his belief in God. If, in your belief in God, you always try to behold signs and wonders, then the viewpoint of this belief in God is wrong. Belief in God is principally the acceptance of the word of God as the reality of life. Only putting into practice the words of God from His mouth and carrying them out within yourself is the attainment of the aim of God. In believing in God, man should pursue being made perfect by God, being able to submit to God, and the complete obedience to God. If you can obey God without complaint, be mindful of God's desires, achieve the stature of Peter, and possess the style of Peter spoken of by God, then that will be when you have achieved success in belief in God, and it will signify that you have been gained by God.

God does His work in the entire universe. All those who believe in

Him must accept His word, and eat and drink His word; no one can be gained by God through seeing the signs and wonders shown by God. Throughout the ages, God has always used the word to make man perfect, thus you should not devote all your attention to signs and wonders, but should pursue being made perfect by God. In the Old Testament Age of Law, God spoke some words, and in the Age of Grace, Jesus, too, spoke many words. After Jesus had finished saying these many words, the apostles and prophets that came later caused people to practice according to the laws and commandments set out by Jesus, and caused them to experience according to the principles spoken of by Jesus. God of the last days principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the power of God. If God only showed signs and wonders, then it would be impossible to make plain the reality of God, and thus impossible to make man perfect. God does not make man perfect by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete obedience of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God does not use the method of showing signs and wonders to make man perfect—He uses words, and uses many different methods of work to make man perfect. Whether it be the refinement, dealing, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God. When man is made complete at the time that God concludes the age in the last days, he will be qualified to look upon signs and wonders. When you have a knowledge of God and are able to obey God no matter what He does, you will see signs and wonders, for you will have no conceptions about the reality of God. At the moment, you are corrupt and incapable of complete obedience to God—are you qualified to see signs and wonders? The time that God shows signs and wonders is when God punishes man, and also when the age changes, and, moreover, when the age concludes. When God's work is being carried out normally, He does not show signs and wonders. Showing signs and wonders is supremely easy, but that is not the principle of God's work, nor is it the aim of God's management of man. If man saw signs and wonders, and if the spiritual body of God were to appear to man, would all people not believe in God? I have previously said that a group of overcomers are gained from the East, overcomers who come from amid

the great tribulation. What is the meaning of such words? They mean that these people who have been gained only truly obeyed after undergoing judgment and chastisement, and dealing and pruning, and all kinds of refinement. The belief of such people is not vague and abstract, but real. They have not seen any signs and wonders, or any miracles; they do not speak of abstruse letters and doctrines, or profound insights; instead they have reality, and the words of God, and a true knowledge of the reality of God. Is such a group not more capable of making plain the power of God? God's work during the last days is real work. During the age of Jesus, He did not come to make man perfect, but to redeem man, and so He displayed some miracles to make people follow Him. For He principally came to complete the work of crucifixion, and showing signs was not part of the work of His ministry. Such signs and wonders were work that was done in order to make His work effective; they were extra work, and did not represent the work of the entire age. During the Old Testament Age of Law, God also showed some signs and wonders—but the work God does today is real work, and He would definitely not show signs and wonders now. As soon as He showed signs and wonders, His real work would be thrown into disorder, and He would be unable to do any more work. If God said for the word to be used to make man perfect, but also showed signs and wonders, then could whether or not man truly believes in Him be made plain? Thus, God does not do such things. There is too much of religion within man; God has come during the last days to expel all the religious conceptions and supernatural things within man, and make man know the reality of God. He has come to remove an image of God that is abstract and fanciful—an image which, in other words, does not exist at all. And so, now the only thing that is precious is for you to have a knowledge of reality! The truth overrides everything. How much truth do you possess today? Is all that shows signs and wonders God? Evil spirits can also show signs and wonders; are they all God? In his belief in God, what man searches for is the truth, what he pursues is life, rather than signs and wonders. Such should be the goal of all those who believe in God.

PEOPLE WHO CAN BE ABSOLUTELY OBEDIENT TOWARD GOD'S PRACTICALITY ARE THOSE WHO TRULY LOVE GOD

Having knowledge of practicality and being able to clearly see God's work—all of this is seen in His words. It is only in God's words that you can gain enlightenment, so you should equip yourself with His words more. Share your understanding from God's words in fellowship, and through your fellowship others can gain enlightenment and it can lead people onto the path—this path is practical. Before God sets up an environment for you, every single one of you must first equip yourselves with His words. This is something that everyone should do—it is an urgent priority. The first thing to do is to be able to eat and drink His words. For the things that you are unable to do, seek out a path of practice from His words, and look in His words for any issues you don't understand or any difficulties you have. Make God's words your supply, allow them to help you resolve practical difficulties and practical problems, and allow His words to become your help in life—this requires you to put effort into it. Results must be achieved from eating and drinking the word of God. You must be able to quiet your heart in front of Him, and to practice in accordance with His words when you encounter issues. When you have not encountered any issues, just eat and drink. Sometimes you can pray and think of God's love, have fellowship on your understanding of His words, and have fellowship on the enlightenment and illumination you experience inside and the reaction you have when reading them, and you can lead people onto the path—this is practical. The goal of doing this is to allow God's words to become your practical supply.

Over the course of a day, how many hours do you spend truly in front of God? How much of your day is given to God? How much is given to the flesh? If your heart is always facing Him, this is the first step on the right track toward being perfected by God. You can devote your heart and body and all of your genuine love to God, place them before Him, be completely obedient toward Him, and be absolutely considerate to His will. Not for the flesh, not for family, and not for your personal desires, but for the interests of God's household. In everything you can take God's word as the principle, as the foundation. That way, your intentions and your perspectives will all be in the right

place, and you will be someone who gains God's praise before Him. Those who God likes are people who are absolute toward Him, people who are devoted to Him and none other. Those who He loathes are people who are half-hearted about Him, and who rebel against Him. He loathes those who believe in Him and always want to enjoy Him, but cannot completely expend themselves for Him. He loathes those who say they love Him but who rebel against Him in their hearts. He loathes those who use flowery words to engage in deception. Those who do not have genuine dedication to God or genuine obedience to Him are treacherous people; they are naturally too arrogant. Those who cannot be genuinely obedient in front of the normal, practical God are even more arrogant, and they in particular are the dutiful progeny of the archangel. Those who truly expend themselves for God place their whole beings in front of Him. They genuinely obey all of His utterances, and they are able to put His words into practice. They make God's words the foundation of their existence, and they are able to genuinely seek the portions of practice in God's word. This is someone who truly lives in front of God. If what you do is beneficial for your life and satisfies God's will, and through eating and drinking His words, you can meet your inner needs and inadequacies so that your life disposition is transformed, then this will satisfy God's will. If you act according to God's requirements, if you do not satisfy the flesh but satisfy His will, this is entering into the reality of His words. When talking about more realistically entering into the reality of God's words, it means you can perform your duty and satisfy God's requirements. Only these kinds of practical actions can be called entering into the reality of His words. If you are able to enter into this reality, then you have the truth. This is the beginning of entering into reality; you must first carry out this training and only after that will you be able to enter into deeper realities. Think of how to keep the commandments and how to be loyal in front of God. Do not always think of when you will be able to enter the kingdom—if your disposition does not change whatever you think of will be useless! To enter into the reality of God's words, you must first be able to make your ideas and thoughts all for God—this is the barest necessity. There are many people who are currently in the midst of trials; they do not understand God's work. But I tell you—if you don't understand it, you'd better not make judgments about it. Perhaps there will be one day when the truth will all come to light and then you will know it. Not making judgments would be

beneficial for you, but you cannot just passively wait. You must seek to actively enter in—only this is a person who has practical entry.

Because of their rebelliousness, people are always developing notions about the practical God. This requires all people to learn how to be obedient because the practical God is an enormous trial for mankind. If you cannot stand firm, then everything is finished; if you do not have an understanding of the practicality of the practical God, you will not be able to be perfected by God. A critical step in whether or not people can be perfected is understanding the practicality of God. The practicality of God incarnate come to earth is a trial for each and every person. If you are able to stand firm in this aspect then you are someone who knows God, and you are someone who truly loves Him. If you can't stand firm in this aspect, if you only believe in the Spirit and you cannot have faith in the practicality of God, then no matter how great your faith in God is, it is useless. If you cannot believe in the visible God, can you believe in God's Spirit? Aren't you trying to fool God? You are not obedient to the visible and tangible God, so are you able to obey the Spirit? A spirit is invisible and intangible, so when you say that you obey God's Spirit, aren't you just speaking nonsense? The key to keeping the commandments is having an understanding of the practical God. Once you have an understanding of the practical God, you will be able to keep the commandments. Keeping the commandments includes two components: One is maintaining steadfast belief in^[a] the essence of His Spirit and being able to accept the examination of the Spirit in front of Him. Another is being able to have a genuine understanding of the incarnate flesh, and achieving genuine obedience. Whether it's in front of the flesh or in front of the Spirit, a heart of obedience to and fear of God should always be kept. Only this kind of person is qualified to be perfected. If you have an understanding of the practicality of the practical God, that is standing firm in this trial, and then nothing will be too much.

Some people say that the commandments are easy to keep, that you just need to come in front of God, speak frankly and devoutly without gesticulating, and this is keeping the commandments. Is that right? So you do some things behind the scenes that resist God—does this count as keeping the commandments? You must fully understand

Footnotes:

a. The original text omits "steadfast belief in."

the issue of keeping the commandments. This is linked to whether or not you understand the practical God; if you have an understanding of practicality, and do not stumble and fall in this trial, this counts as you having strong testimony. Bearing a resounding witness for God is mainly related to whether you have an understanding of the practical God or not, and whether or not you are able to obey in front of this person who is not only ordinary, but normal, and even obey until the death. If you truly bear a witness for God through this obedience, that means you have been obtained by God. Being able to obey to the death, and being free of complaints in front of Him, not making judgments, not slandering, not having notions, and not having any other intentions—this way God will gain glory. Obedience in front of a regular person who is looked down upon by man and being able to obey to the death without any notions—this is true testimony. The reality that God requires people to enter into is that you are able to obey His words, able to put His words into practice, able to bow down in front of the practical God and know your own corruption, able to open up your heart in front of Him, and in the end be gained by Him through these words of His. God gains glory when these words conquer you and make you fully obedient to Him; through this He shames Satan and completes His work. When you don't have any notions of the practicality of God incarnate, that is, when you stand firm in this trial, then you bear a good witness. If there is a day when you have full understanding of the practical God and you can obey until the death like Peter, you will be gained by God, and be perfected by Him. What God does that is not in line with your notions is a trial for you. If it were in line with your notions, it wouldn't require you to suffer or be refined. It is because His work is so practical and that it isn't in line with your notions that it requires you to let go of your notions. This is why it's a trial for you. It is because of God's practicality that all people are in the midst of trials; His work is practical, not supernatural. By fully understanding His practical words, His practical utterances without any notions, and being able to genuinely love Him more the more practical His work is, you will be gained by Him. The group of people that God will gain are those who know God, that is, who know His practicality, and even more they are those who are able to obey God's practical work.

During God's time in the flesh, the obedience He requires of people is not what people imagine—to not make judgments or resist. Rather,

He requires that people make His words their principle for life and the foundation of their survival, that they absolutely put the essence of His words into practice, and that they absolutely satisfy His will. One aspect of requiring people to obey God incarnate refers to putting His words into practice, and another aspect refers to being able to obey His normalcy and practicality. These must be both absolute. Those who can achieve both of these aspects are all those who have a heart of genuine love for God. They are all people who have been gained by God, and they all love God as they love their own life. God incarnate bears normal and practical humanity in His work. This way, His exterior shell of both normal and practical humanity becomes an enormous trial for people; it becomes their greatest difficulty. However, God's normalcy and practicality cannot be avoided. He tried everything to find a solution but in the end He could not rid Himself of the exterior shell of His normal humanity because, after all, He is God become flesh, not the God of the Spirit in heaven. He is not the God that people cannot see, but the God wearing the shell of one of creation. In this, ridding Himself of the shell of His normal humanity would by no means be easy. So no matter what, He still does the work that He wants to do from the perspective of the flesh. This work is the expression of the normal and practical God, so how could it be okay for people to not obey? What on earth can people do about the actions of God? He does whatever He wants to do; whatever He's happy with is how it is. If people do not obey, what other sound plans can they have? Up until now, it is still just obedience that can save people; there are no other clever ideas. If God wants to test people, what can they do about it? But all of this is not the idea of God in heaven; it is the idea of God incarnate. He wants to do this, so no person can change it. God in heaven does not interfere with what He does, so shouldn't people obey Him even more? Although He is both practical and normal, He is completely the God become flesh. Based on His own ideas, He does whatever He wants to. God in heaven has handed over all tasks to Him; you must obey whatever He does. Although He has humanity and He is very normal, all of this is what He has deliberately arranged, so how can people look at Him, eyes wide with disapproval? He wants to be normal, so He is normal. He wants to live within humanity, so He lives within humanity. He wants to live within divinity, so He lives within divinity. People can see it however they want. God will always be God and people will always be people. His essence cannot be denied because

of some minor detail, nor can He be pushed outside of the “person” of God because of one little thing. People have the freedom of human beings, and God has the dignity of God; these do not interfere with each other. People can condemn or understand God as they wish. Can’t they tolerate God being a little more casual? Do not be so serious—everyone should have tolerance for each other, then wouldn’t everything be settled? Would there still be any estrangement? If one can’t tolerate such a small thing, how can they even think of being a magnanimous person, a true man? It’s not God giving mankind a hard time, but mankind giving God a hard time. They are always handling things by making mountains out of molehills—they really do make something out of nothing, and it is so unnecessary! When God works within normal and practical humanity, what He does is not the work of mankind, but the work of God. However, people do not see the essence of His work—they always see the exterior shell of His humanity. They have not seen such great work, but they insist on seeing God’s ordinary and normal humanity and they will not let go of it. How can this be called obeying God? God in heaven has now “turned into” God on earth, and God on earth is now God in heaven. It doesn’t matter if Their external appearances are the same or what Their work is like. Overall, He who does God’s own work is God Himself. You must obey whether you want to or not—this is not something that you get to choose! God must be obeyed by people, and people must absolutely obey God without the slightest bit of pretense.

The group of people that God incarnate wants to gain today is those who conform to His will. People need only obey His work, not always concern themselves with the ideas of God in heaven, live within vagueness, or make things difficult for God in the flesh. Those who are able to obey Him are those who absolutely listen to His words and obey His arrangements. These people pay no mind at all to what God in heaven is really like or what kind of work God in heaven is currently doing in mankind, but they fully give their hearts to God on earth and they place their entire beings in front of Him. They never consider their own safety, and they never make a fuss over the normalcy and practicality of God in the flesh. Those who obey God in the flesh can be perfected by Him. Those who believe in God in heaven will gain nothing. This is because it is not God in heaven, but it is God on earth that bestows the promises and blessings upon people. People should not always magnify God in heaven and see God on earth as an

average person. This is unfair. God in heaven is great and wonderful with marvelous wisdom, but this doesn't exist at all. God on earth is very average and insignificant; He is also very normal. He does not have an extraordinary mind or earth-shattering acts. He just works and speaks in a very normal and practical way. While He does not speak through thunder or summon the wind and the rain, He truly is the incarnation of God in heaven, and He truly is the God living amongst humans. People must not magnify the one that they are able to understand and that corresponds to their own imaginations as God, or see the One they cannot accept and absolutely cannot imagine as lowly. All of this is people's rebelliousness; it is all the source of mankind's resistance to God.

THOSE WHO ARE TO BE MADE PERFECT MUST UNDERGO REFINEMENT

If you believe in God, you must obey God, put the truth into practice, and fulfill your duty. Additionally, you must understand the things you should experience. If you only experience being dealt with, being disciplined, and judgment, if you are only able to enjoy God, but you are unable to feel when God is disciplining you or dealing with you, this is unacceptable. Perhaps in this instance of refinement you are able to stand your ground. This is still not enough; you must march forward. The lesson of loving God is endless, and there is never an end to it. People see believing in God as too simple, but once they gain some practical experience, they realize that belief in God is not as simple as people imagine. When God works to refine man, man suffers, his love of God becomes greater, and more of God's might is revealed in him. The less man's refinement, the less his love of God, and the less God's might is revealed in him. The greater his refinement and pain and the more his torment, the deeper his true love of God will be, the more genuine his faith in God will be, and the deeper his knowledge of God will be. In your experiences you will see that those who suffer great refinement and pain, and much dealing and discipline have a deep love of God, and a more profound and penetrating knowledge of God. Those who have not experienced being dealt with have but a superficial knowledge, and can only say: "God is so good, He bestows grace upon

people so that they can enjoy Him.” If people have experienced being dealt with and disciplined, then they are able to speak the true knowledge of God. So the more wondrous God’s work in man is, the more valuable and significant it is. The more impenetrable it is to you and the more incompatible it is with your notions, the more God’s work is able to conquer you, gain you, and make you perfect. The significance of God’s work is so great! If He did not refine man in this way, if He did not work according to this method, then God’s work would be ineffectual and without significance. This is the reason behind the extraordinary significance of His selection of a group of people during the last days. It was said before that God would select and gain this group. The greater the work He carries out within you, the deeper and purer your love. The greater the work of God, the more man is able to get a taste of His wisdom and the deeper is man’s knowledge of Him. During the last days, 6,000 years of God’s plan for management will come to an end. Can it possibly end just like that, so easily? Once He conquers mankind, will His work be over? Can it be so simple? People imagine that it’s so simple, but what God does is not that simple. No matter what part of God’s work it is, all is unfathomable to man. Were you able to fathom it, then God’s work would be without significance or value. The work done by God is unfathomable; it is too much at odds with your notions, and the more irreconcilable it is with your notions, the more it shows that God’s work is meaningful; were it compatible with your notions, then it would be meaningless. Today, you feel that God’s work is too wondrous, and the more wondrous it is, the more you feel that God is unfathomable, and you see how great God’s deeds are. If He only did some superficial, perfunctory work to conquer man and then that was it, then man would be incapable of beholding the significance of God’s work. Although you are receiving a little refinement now, it is of great benefit to the growth of your life—and so such hardship is of the utmost necessity to you. Today, you are receiving a little refinement, but afterward you will truly be able to behold the deeds of God, and ultimately you will say: “God’s deeds are so wondrous!” These will be the words in your heart. Having experienced God’s refinement for a while (the trial of^a service-doers and the times of chastisement), some people ultimately said: “Believing

Footnotes:

a. The original text omits “the trial of.”

in God is really difficult!” This “difficult” shows that God’s deeds are unfathomable, that God’s work is possessed of great significance and value, and is highly worthy of being treasured by man. If, after I have done so much work, you had not the slightest knowledge, then could My work still have value? It will make you say: “Service to God is really difficult, the deeds of God are so wondrous, God truly is wise! He’s so lovely!” If, after undergoing a period of experience, you are able to say such words, then this proves that you have gained God’s work in you. One day, when you’re abroad to spread the gospel and someone asks you: “How is your faith in God?” you will be able to say: “God’s actions are so marvelous!” As soon as they see you say this, they’ll feel that there’s something within you and that God’s actions truly are unfathomable. This is truly bearing witness. You will say that God’s work is full of wisdom, and His work in you has truly convinced you and conquered your heart. You will always love Him because He is more than worthy of mankind’s love! If you can speak to these things, you can move people’s hearts. All of this is bearing witness. If you are able to be a resounding witness, to move people to tears, that shows that you truly are one who loves God. That’s because you are able to act as a witness of love for God and God’s actions can be expressed through you. And through your expression, other people can seek out His actions, experience God, and they’ll be able to stand steady in whatever environment they find themselves in. Only bearing witness this way is genuinely bearing witness, and this is exactly what is required of you now. You should say that God’s actions are extremely valuable and worthy of being treasured by people, that God is so precious and so abundant, He can not only speak, but even more He can refine people’s hearts, bring them enjoyment, and He can gain them, conquer them, and perfect them. From your experience you will see that God is very lovable. So how much do you love God now? Can you really say these things from your heart? When you are able to express these words from the depths of your heart you will be able to bear witness. Once your experience has reached this level you will be capable of being a witness for God, and qualified for it. If you don’t reach this level in your experience, then you will still be too far off. It’s normal for people to have weaknesses in refinement, but after refinement you should be able to say: “God is so wise in His work!” If you are truly able to take in practical recognition of this, it is precious, and your experience is valuable.

What are you pursuing now? What you should be pursuing is whether you are capable of expressing the deeds of God, whether you can become an expression and a manifestation of God, and whether you are fit to be used by Him. How much work has God really done in you? How much have you seen, how much have you touched? How much have you experienced, and tasted? Whether God has tested you, dealt with you, or disciplined you—no matter what, His actions and His work have been carried out on you, but as a believer in God, as someone who is willing to pursue being perfected by Him, are you able to express God's actions through your own practical experience? Can you live out God through this? Are you able to provide for others through your own practical experience, and expend yourself for the sake of God's work? In order to bear witness for God's actions you must be able to express what His actions are, and this is done through your experience, knowledge, and the suffering you have endured. Are you someone who bears witness for God's actions? Do you have this aspiration? If you are able to bear witness to His name, and even more, His actions, as well as live out the image that He requires of His people, then you are a witness for God. How do you actually bear witness for God? Seeking and longing to live out God, expressing God's actions through your words, allowing people to know and to see His actions—if you truly seek all of this, God will perfect you. If all you seek is to be perfected by God and be blessed in the very end, then the perspective of your faith in God is not pure. You should be pursuing how to see God's deeds in real life, how to satisfy Him when He reveals His will to you, seeking how to bear witness to His wondrousness and wisdom, and how to demonstrate His discipline and dealing on you. All of these are things you should be trying to figure out now. If your love for God is solely so that you can share in God's glory after He perfects you, it is still inadequate and cannot meet God's requirements. You need to be able to bear witness to God's actions, satisfy His demands, and experience the work He has done on people in a practical way. Whether it is pain, tears, or sadness, you must experience it all in practice. This is all so you can be a witness of God. Under the dominion of what exactly are you now suffering and seeking perfection? Is it to bear witness for God? Is it for blessings of the flesh or for future prospects? All your intentions, motivations, and personal goals to pursue must be put right and cannot be guided by your own will. If one person seeks perfection to receive blessings and to reign in power, while the other pursues

perfection to satisfy God, to truly be a witness of God's deeds, which of the two means of pursuit would you choose? If you chose the first, then you are still too far off God's standards. I said before to let My actions be openly known across the entire universe and that I would reign as King in the universe. On the other hand, what you have been entrusted with is to go bear witness for God's deeds, not for you to be kings and appear to the whole universe. Let the entire cosmos be filled with God's deeds. Let everyone see them and acknowledge them. This is spoken of in relation to God Himself, and what human beings should do is to bear witness to God. How much of God do you know now? How much of God can you bear witness to? What is the purpose of God perfecting man? Once you understand God's will, how should you show consideration toward His will? If you are willing to be perfected and are willing to bear witness for God's deeds through what you live out, if you have this driving force, then nothing is too difficult. What people need now is confidence. If you have this driving force, then it is easy to let go of any negativity, passiveness, laziness and notions of the flesh, philosophies of life, rebellious disposition, emotions, and so forth.

While undergoing trials, it's normal for people to be weak, or have negativity within them, or to lack clarity on God's will or their path for practice. But in any case, you must have faith in God's work, and not deny God, like Job. Although Job was weak and cursed the day of his own birth, he did not deny that all things in human life were bestowed by Jehovah, and that Jehovah is also the One to take it all away. No matter how he was tested, he maintained this belief. No matter what kind of refinement you undergo in your experiences from God's words, God requires mankind's faith. This way, what is perfected are people's faith and aspirations. When you cannot touch or see it, it is under these circumstances that your faith is required. People's faith is required for when something cannot be seen by the naked eye, and your faith is required for when you cannot let go of your own notions. When you are not clear on God's work, what is required is your faith and that you take a firm stance and stand witness. When Job reached this point, God appeared to him and spoke to him. That is, it is only from within your faith that you will be able to see God, and when you have faith God will perfect you. Without faith, He cannot do this. God will bestow upon you whatever you hope to gain. If you don't have faith, you cannot be perfected and you will be unable to see God's actions, much less see His omnipotence. When you have faith and you can touch His actions in

your practical experience, God will appear to you, and He will enlighten and guide you from within. Without that faith, God will be unable to do that. If you have lost hope in God, how will you be able to experience Him? Therefore, only when you have faith and you do not harbor doubts toward God, only when you have true faith in Him no matter what He does will He enlighten and illuminate you in your experiences, and only then will you be able to see His actions. These things are all achieved through faith, and faith is only achieved through refinement—faith cannot develop in the absence of refinement. What does faith refer to? Faith is the genuine belief and the sincere heart that humans should possess when they cannot see or touch something, when God's work is not in line with human notions, when it is beyond human reach. This is the faith that I speak of. People are in need of faith during times of hardship and refinement, and along with faith comes refinement. These are inextricable. No matter how God works or what kind of environment you are in, you will be able to pursue life, pursue the development of God's work in you, and pursue the truth. You will have an understanding of God's actions and you will be able to act according to the truth. This is your genuine faith, and this shows that you have not lost hope in God. You will still seek the truth in refinement, you will be able to truly love God and will not develop doubts of Him. No matter what He does, you will still practice the truth to satisfy Him, and you will be able to deeply seek out His will and be considerate of His will. Only this is true faith in God. Before, when God said that you would reign as a king, you loved Him, and when He openly showed Himself to you, you pursued Him. But now God is hidden, you cannot see Him, and troubles have come upon you. At this time, do you lose hope in God? So at all times you must pursue life and seek to satisfy God's will. This is called genuine faith, and it is the truest and most beautiful kind of love.

It used to be that people would all make their resolutions in front of God and say: "No matter who doesn't love God, I must love Him." But now, you are faced with refinement. It is not in line with your notions, so you lose faith in God. Is this genuine love? You have read many times about the deeds of Job—have you forgotten about them? True love can only take shape from within faith. You develop real love for God through your refinements, in your actual experiences you are considerate of God's will through your faith, and through faith you forsake your own flesh and pursue life—this is what people should do.

If you do this you will be able to see God's actions, but if you lack faith you will not be able to, and you will not be able to experience His work. If you want to be used and perfected by God, you must be possessed of everything: the will to suffer, faith, endurance, obedience, as well as the ability to experience the work of God, gain a grasp on His will, and be considerate of His sorrow. Perfecting a person is not easy, and every single refinement that you experience requires your faith and love. If you want to be perfected by God, just hitting the streets is not enough, and only expending yourself for God is not enough either. You must possess many things to be able to become someone who is perfected by God. When you face sufferings you must be able to not consider the flesh and not complain against God. When God hides Himself from you, you must be able to have the faith to follow Him, to maintain your previous love without allowing it to falter or disappear. No matter what God does, you must submit to His design, and be more willing to curse your own flesh than to complain against Him. When you are faced with trials you must satisfy God in spite of any reluctance to part with something you love, or bitter weeping. Only this can be called true love and faith. No matter what your actual stature is, you must first possess the will to suffer hardship as well as true faith, and you must have the will to forsake the flesh. You should be willing to personally endure hardships and suffer losses to your personal interests in order to satisfy God's will. You must also have a heart of regretting yourself, that you weren't able to satisfy God in the past, and be able to regret yourself now. Not a single one of these can be lacking and God will perfect you through these things. If you lack these conditions, you cannot be perfected.

Now, people have all seen that someone who serves God should not only know how to suffer for His sake, but even more, they should understand that believing in God is for the sake of seeking to love Him. God's use of you isn't just to refine you or have you suffer, but it is to have you know His actions, know the true significance of human life, and particularly to have you know that serving God is not an easy task. Experiencing God is not about enjoying grace, but more about suffering because of your love for Him. Since you enjoy God's grace, you must also enjoy His chastisement—you must experience all of these things. You can experience God's enlightenment in you, and you can also experience Him dealing with you and His judgment. That way, you experience all sides. God has done judgment work on you, and He has

also done chastisement work on you. God's word has dealt with you, but it has also enlightened you, illuminated you. When you want to run away, God's hand still tugs at you. All of this work is to let you know that everything about man is at the mercy of God. You may think believing in God is about suffering, or doing many things for Him, or for the peace of your flesh, or for everything to go well for you, for everything to be comfortable—but none of these are purposes people should have for believing in God. If that is what you believe, then your perspective is incorrect and you simply cannot be perfected. God's actions, God's righteous disposition, His wisdom, His words, and His wondrousness and unfathomableness are all things people ought to understand. Use this understanding to get rid of the personal requests as well as the individual hopes and notions in your heart. Only by eliminating these can you meet the conditions demanded by God. Only through this can you have life and satisfy God. Believing in God is for the sake of satisfying Him and for living out the disposition He requires, so that His actions and glory may be manifested through this group of unworthy people. That is the correct perspective for believing in God, and also the goal you should seek. You should have the right viewpoint of believing in God and seek to obtain God's words. You need to eat and drink God's words, and be able to live out the truth, and especially see His practical deeds, see His wonderful deeds throughout the entire universe, as well as the practical work He does in the flesh. Through their actual experiences, people can appreciate just how God does His work on them and what His will is toward them. All of this is to eliminate their corrupt satanic disposition. Rid yourself of the unclean and unrighteous inside of you, strip away your wrong intentions, and you can develop true faith in God. Only by having true faith can you truly love God. You can only genuinely love God on the foundation of your belief in Him. Can you achieve loving God without believing in Him? Since you believe in God, you cannot be muddle-headed about it. Some people become full of vigor as soon as they see that faith in God will bring them blessings, but lose all energy as soon as they see they have to suffer refinements. Is that believing in God? In the end, faith in God is about complete and utter obedience before Him. You believe in God but still have demands of Him, have many religious notions you cannot put down, personal interests you cannot let go of, and still seek blessings of the flesh and want God to rescue your flesh, to save your soul—these are all expressions of people with

the wrong perspective. Even though people with religious beliefs have faith in God, they don't seek dispositional change, don't pursue knowledge of God, and only seek the interests of their flesh. Many among you have faiths that belong in the category of religious convictions. That is not true faith in God. To believe in God people must possess a heart to suffer for Him and the will to give themselves up. Unless they meet these two conditions it does not count as faith in God, and they will not be able to achieve dispositional change. Only people who genuinely seek the truth, seek knowledge of God, and pursue life are those who truly believe in God.

When trials come upon you, how will you integrate God's work to face them? Will you be negative or will you understand God's refinement of mankind from a positive aspect? What will you gain through your refinements? Will your love for God grow? When you are subject to refinement, will you be able to integrate the trials of Job and treat God's work in you seriously? Will you be able to see how God tests mankind through the trials of Job? What kind of inspiration can Job's trials bring to you? Will you be willing to stand witness for God in the midst of your refinements, or will you want to satisfy the flesh in a comfortable environment? What truly is your perspective on faith in God? Is it truly for Him, and not for the flesh? Do you actually have a target for your seeking? Are you willing to undergo refinements to be perfected by God, or would you rather be chastised and cursed by God? How do you really see the matter of bearing witness for God? What should people do in certain environments to truly be a witness for God? Since the practical God has shown so much actual work in you, why do you always have the thought of leaving? Is your belief in God for God? For most of you, it is for individual plans and pursuit of personal benefit. Very few people believe in God for God—isn't this rebelliousness?

The work of refinement is primarily to perfect people's faith and in the end reach a state where you want to leave but you cannot, where some people are bereft of a shred of hope but they still have their faith, where people no longer have hope in their own future, and only at this time will God's refinement conclude. Mankind still has not reached the stage of hovering between life and death—they have not tasted death, so the refinement is not at an end. Even those who were at the step of service-doers had not been refined to the utmost, but Job had been, with nothing to rely on. People must undergo refinements to the point

that they have no hope and nothing to rely on—only then are they truly refinements. During the time of the service-doers, your heart was always quiet in front of God. No matter what He did and no matter what His will for you was, you always obeyed His arrangements and at the end of the road, you understood everything. Undergoing the trials of Job is also undergoing the trials of Peter. When Job was tested he stood witness, and in the end Jehovah was revealed to him. Only after he stood witness was he worthy of seeing the face of God. Why is it said: “I hide from the land of filth but show Myself to the holy kingdom”? That means that only when you are holy and stand witness can you have the dignity to see the face of God. If you cannot stand witness for Him, you do not have the dignity to see His face. If you retreat or complain against God in the face of refinements, failing to stand witness for Him and being Satan’s laughing stock, you will not gain the appearance of God. If you are like Job, who in the midst of trials cursed his own flesh and did not complain against God, and was able to detest his own flesh without complaining or sinning through his words, that is standing witness. When you undergo refinements to a certain degree and can still be like Job, utterly obedient in front of God and without other requirements of Him or your own notions, then God will appear to you. Now God does not appear to you because you have so many of your own notions, your personal prejudices, selfish thoughts, individual requirements and fleshly interests, and you are not worthy of seeing His face. If you see God, you will measure Him through your own conceptions—then it is you nailing Him to the cross. If many things come upon you that are not in line with your notions but you are able to put them aside and know God’s actions from these things, and in the midst of refinements you reveal your heart of love for God, this is standing witness. If your home is peaceful, you enjoy comforts of the flesh, no one is persecuting you, and your brothers and sisters in the church obey you, can you display your heart of love for God? Can this refine you? It is only through refinement that your love for God can be shown, and it is only through things occurring that are not in line with your conceptions that you can be perfected. It is through many negative things, many adversities that God perfects you. It is through many of Satan’s actions, accusations, and its expression in many people that God allows you to acquire knowledge, thus perfecting you.

If you touch God’s actions in your actual experience, He will appear to you, and enlighten and guide you from within. If you are not

able to obey His words, He will not be able to do this. If you lack faith, if you have lost hope in God, how will you experience? If you have true faith in Him and are without doubts, if you open your heart to Him, He will perfect you. He will enlighten you in your practical experience and in your life. In people's practical lives, they have many personal difficulties, and on top of that, they cannot clearly see the extent of God's work, so this requires faith. Faith only comes through refinements—it cannot develop without being refined. If you have notions that you cannot let go of and you develop doubts toward God, you will sink down into refinements, and at these times what you most need is faith.

Your many experiences of failure, of weakness, and times of negativity could be said to be God's trials of you. This is because everything comes from God, all things and events are in His hands. Whether you fail or whether you are weak and you stumble all rests on God and is within His grasp. From God's side, this is a trial of you, and if you cannot recognize that, it will become temptation. There are two kinds of states that people should recognize: One comes from the Holy Spirit, and the other likely comes from Satan. One state is that the Holy Spirit illuminates you and allows you to know yourself, to detest and regret yourself and to be able to have genuine love for God, to set your heart on satisfying Him. The other state is that you know yourself, but you are negative and weak. It could be said that that is God's refinement. It could also be said that it is Satan's temptation. If you recognize that this is God's salvation of you and that you are now incredibly in His debt, and if from now on you try to repay Him and no longer fall into such depravity, if you put your effort into eating and drinking His words, and if you always consider yourself to be lacking, and have a heart of longing, then this is God's trial. After the suffering has ended and you are once again moving forward, God will still lead, illuminate, enlighten, and nourish you. But if you don't recognize it and you are negative, simply abandoning yourself to despair, if you think this way, then Satan's temptation has come upon you. When Job underwent trials, God and Satan were betting with each other, and God allowed Satan to afflict Job, to test him. Even though it was God testing Job, it was actually Satan that came upon him. For Satan, it was tempting Job, but Job was on God's side and if that hadn't been the case, he would have fallen into temptation. As soon as people fall into temptation they fall into danger. Undergoing refinement can be

said to be a trial from God, but if you are not in a good state it can be said to be temptation from Satan. If you are not clear about the vision, Satan will accuse you and confuse you. Before you know it, you will fall into temptation.

If you do not experience the work of God you will never be able to be perfected. In your experience, you must also enter into the little details—how do you develop your notions and so many motives? What kind of suitable practices do you have for these? If you can experience God's work, this means that you have stature. If you only appear to have vigor, this is not true stature and you absolutely will not be able to take a stand. Only when you are able to experience and ponder God's work at any time, at any place, you are able to leave the shepherd, live independently by relying on God, and you are able to see God's actual actions, only then will God's will be achieved. Right now, most people do not know how to experience it. When they encounter an issue they don't know how to take care of it, they can't experience God's work, and they cannot lead a spiritual life. You must take God's words and work into your practical life.

Sometimes He gives you a certain type of feeling—you lose your inner enjoyment, you lose God's presence, and you are in darkness. This is a type of refinement. Whenever you do something it goes awry or you hit a wall. This is God's discipline. You may do something and not have any particular feeling about it, and others don't know either, but God knows. He will not let you go, and He will discipline you. The work of the Holy Spirit is very detailed. He very carefully observes people's every word and action, their every act and move, and their every thought and idea so that people can gain internal awareness of these things. You do something once and it goes awry, you do it again and it still goes awry, and gradually you will come to understand the work of the Holy Spirit. Through many times of being disciplined, you will know what to do to be in line with God's will and what is not in line with His will. In the end, you will have accurate responses to the Holy Spirit's guidance from within you. Sometimes you will be rebellious and you will be rebuked by God from within. This all comes from God's discipline. If you do not treasure God, if you slight His work, He will pay you no mind. The more seriously you take God, the more He will enlighten you. Right now, there are some people in the church who have a muddled and confused faith, and they do a lot of inappropriate things without discipline, and so the work of the Holy Spirit cannot be

clearly seen in them. Some people fight, earn money, and conduct business without any discipline, and that kind of person is in even more danger. Not only do they not currently have the work of the Holy Spirit, but in the future they will be difficult to perfect. There are many people in whom the work of the Holy Spirit cannot be seen, in whom God's discipline cannot be seen. They are those who are not clear on God's will and who do not know His work. Those who can stand steady in the midst of refinements, who follow God no matter what He does, and at the very least are able to not leave, or achieve 0.1% of what Peter achieved are doing fine, but they have no value for use. Many people understand things quickly, have true love for God, and can exceed Peter's level. God does this kind of work, and this kind of person can gain His discipline and enlightenment and quickly throw off anything that is not in line with God's will. This kind of person is like gold—only this kind of person is truly valuable! If God has done many kinds of work but you are still like sand, like a stone, then you are worthless!

God's work in the country of the great red dragon is marvelous and unfathomable. He will eliminate some people because there are all kinds of people in the church—there are those who spend the church's money, those who cheat others, and more. If you do not clearly know the work of God you will be negative; this is because God's work can only be seen in a minority of people. At that time it will become clear who truly loves God and who does not. Those who truly love God have the work of the Holy Spirit, those who do not truly love Him will be revealed through His work, one step at a time. They will become the objects of elimination. These people will be revealed over the course of the work of conquering—they have no value for being perfected. And those who have been perfected have been gained by God in their entirety, and are capable of loving God like Peter. Those who have been conquered do not have spontaneous love, but only passive love, and they are forced to love God. Spontaneous love is developed through understanding gained through practical experience. This love occupies a person's heart and makes them voluntarily devoted to God; God's words become their foundation and they are able to suffer for God. Of course these are things possessed by someone who has been perfected by God. If you only seek to be conquered, then you cannot bear witness for God; if God only achieves His goal of salvation through conquering people, then the step of service-doers would be adequate. However, conquering people is not God's final goal—His final goal is to perfect

people. So rather than say that this stage is the work of conquering, say that it is the work of perfecting and eliminating. Some people have not been fully conquered, and in the course of conquering them, a group of people will be perfected. These two pieces of work are carried out in unison. People have not departed throughout such a long period of work; this fact shows that the goal of conquering has been achieved—this is a fact of being conquered. Refinements are not for the sake of being conquered, but they are for the sake of being perfected. Without refinements, people could not be perfected. So refinements are so valuable! Today one group of people is being perfected, one group of people is being gained. The ten blessings mentioned previously were all aimed at those who have been perfected. Everything about changing their image on the earth is aimed at those who have been perfected. Those who have not been perfected cannot achieve this.

ONLY BY EXPERIENCING PAINFUL TRIALS CAN YOU KNOW THE LOVELINESS OF GOD

Just how much do you love God today? And just how much do you know of all that God has done in you? These are the things you should learn. When God arrives on earth, all that He has done in man and allowed man to see are so that man will love Him and truly know Him. That man is able to suffer for God and has been able to come this far is, in one regard, because of the love of God, and in another regard, is because of God's salvation; moreover, it is because of the work of judgment and chastisement that God has carried out in man. If you are without the judgment, chastisement, and trials of God, and if God has not made you suffer, then, to be honest, you do not truly love God. The greater God's work in man, and the greater man's suffering, the more it is able to show just how meaningful God's work is, and the more that man's heart is able to truly love God. How do you learn how to love God? Without torment and refinement, without painful trials—and if, furthermore, all that God gave man were grace, love, and mercy—would you be able to attain the true love of God? On one hand, during God's trials man comes to know his deficiencies, and sees that he is insignificant, contemptible, and lowly, that he has nothing, and is nothing; on the other hand, during His trials God creates different

environments for man that make man more able to experience the loveliness of God. Although the pain is great, and sometimes insurmountable—and it even reaches the level of crushing grief—having experienced it, man sees how lovely is God's work in him, and only upon this foundation is there born in man the true love of God. Today man sees that with the grace, love, and mercy of God alone, he is incapable of truly knowing himself, much less is he able to know the essence of man. Only through both the refinement and judgment of God, only during such refinement can you know your deficiencies, and know that you have nothing. Thus, man's love of God is built upon the foundation of the refinement and judgment of God. If you only enjoy the grace of God, with a peaceful family life or material blessings, then you have not gained God, and your belief in God has failed. God has already carried out one stage of the work of grace in the flesh, and has already bestowed material blessings upon man—but man cannot be made perfect with grace, love, and mercy alone. In man's experiences he encounters some of God's love, and sees the love and mercy of God, yet having experienced for a period of time, he sees that God's grace and His love and mercy are incapable of making man perfect, and incapable of revealing that which is corrupt within man, nor are they able to rid man of his corrupt disposition, or make perfect his love and faith. God's work of grace was the work of one period, and man cannot rely on enjoying the grace of God in order to know God.

Through what is God's perfection of man accomplished? Through His righteous disposition. God's disposition primarily consists of righteousness, wrath, majesty, judgment, and curse, and His perfection of man is primarily through judgment. Some people don't understand, and ask why it is that God is only able to make man perfect through judgment and curse. They say that if God were to curse man, wouldn't man die? If God were to judge man, wouldn't man be condemned? Then how can he still be made perfect? Such are the words of people who do not know the work of God. What God curses is the disobedience of man, and what He judges are the sins of man. Although He speaks harshly, and without the slightest sensitivity, He reveals all that is within man, and through these stern words He reveals that which is essential within man, yet through such judgment, He gives man a profound knowledge of the essence of the flesh, and thus man submits to obedience before God. The flesh of man is of sin, and of Satan, it is disobedient, and the object of God's chastisement—and so, to allow

man to know himself, the words of God's judgment must befall him and there must be employed every kind of refinement; only then can God's work be effective.

From the words spoken by God it can be seen that He has already condemned the flesh of man. Are these words, then, the words of curse? The words spoken by God reveal man's true colors, and through such revelation you are judged, and when you see that you are unable to satisfy God's will, inside you feel grief and remorse, you feel that you are so indebted to God, and insufficient for God's will. There are times when the Holy Spirit disciplines you from within, and this discipline comes from God's judgment; there are times when God reproaches you and hides His face from you, when He pays you no heed, and does not work within you, soundlessly chastising you in order to refine you. God's work in man is primarily in order to make plain His righteous disposition. What testimony does man ultimately bear to God? He testifies that God is the righteous God, that His disposition is righteousness, wrath, chastisement, and judgment; man testifies to the righteous disposition of God. God uses His judgment to make man perfect, He has been loving man, and saving man—but how much is contained within His love? There is judgment, majesty, wrath, and curse. Though God cursed man in the past, He did not completely cast man into the bottomless pit, but used that means to refine man's faith; He did not put man to death, but acted in order to make man perfect. The essence of the flesh is that which is of Satan—God said it exactly right—but the facts carried out by God are not completed according to His words. He curses you so that you might love Him, and so that you might know the essence of the flesh; He chastises you in order that you might be awakened, to allow you to know the deficiencies within you, and to know man's utter unworthiness. Thus, God's curses, His judgment, and His majesty and wrath—they are all in order to make man perfect. All that God does today, and the righteous disposition that He makes plain within you—it is all in order to make man perfect, and such is the love of God.

In man's traditional conceptions, God's love is His grace, mercy, and sympathy for the weakness of man. Although these things are also the love of God, they are too one-sided, and are not the primary means by which God makes man perfect. When some people have just begun to believe in God, it is because of illness. This illness is God's grace for you; without it, you would not believe in God, and if you did not believe

in God then you wouldn't have come this far—and thus even this grace is the love of God. In the time of belief in Jesus, people did much that was unbeloved by God because they did not understand the truth, yet God has love and mercy, and He has brought man this far, and although man understands nothing, still God allows man to follow Him, and, furthermore, has led man to today. Is this not the love of God? That which is manifested in God's disposition is the love of God—this is absolutely right! When the building of the church reached its peak, God did the step of work of the service-doers and cast man into the bottomless pit. The words of the time of the service-doers were all curses: the curses of your flesh, the curses of your satanic corrupt disposition, and the curses of the things of you that do not fulfill God's will. The work done by God in that step was manifested as majesty, closely after which God carried out the step of the work of chastisement, and there came the trial of death. In such work, man saw the wrath, majesty, judgment, and chastisement of God, yet he also saw God's grace, and His love and mercy; all that God did, and all that was manifested as His disposition, was the love of man, and all that God did was able to fulfill the needs of man. He did it in order to make man perfect, and provided according to man's stature. If God had not done this, man would be incapable of coming before God, and would have no way of knowing the true face of God. From when man first began to believe in God until today, God has gradually provided to man in accordance with man's stature, so that, inside, man has gradually come to know Him. Only having come to today does man realize just how wonderful is the judgment of God. The step of work of the service-doers was the first incidence of the work of curse from the time of creation until today. Man was cursed into the bottomless pit. If God had not done that, today man would not have a true knowledge of God; it is only through the curse of God that man officially encounters the disposition of God. Those experiences showed man that his loyalty was unacceptable, that his stature was too small, that he was incapable of satisfying God's will, and that his claims of satisfying God at all times were nothing more than words. Although in the step of the work of the service-doers God cursed man, looked at from today that step of work was wonderful: It brought a great turning point for man, and caused a great change in his life disposition. Before the time of the service-doers, man understood nothing of the pursuit of life, what it means to believe in God, or the wisdom of God's work, nor did he understand that God's

work can test man. From the time of the service-doers through to today, man sees how wondrous is the work of God, it is unfathomable to man, and using his brain he is unable to imagine how God works, and also sees how small is his stature and that too much of him is disobedient. When God cursed man, it was in order to achieve an effect, and He did not put man to death. Although He cursed man, He did so through words, and His curses did not actually befall man, for what God cursed was the disobedience of man, and so the words of His curses were also in order to make man perfect. Whether God judges man or curses him, both make man perfect: Both are in order to make perfect that which is impure within man. Through this means man was refined, and that which was lacking within man was made perfect through His words and work. Every step of God's work—whether it be harsh words, or judgment, or chastisement—makes man perfect, and is absolutely appropriate. Never throughout the ages has God done work such as this; today, He works within you so that you have appreciated His wisdom. Although you have suffered some pain within you, your hearts feel steadfast, and at peace; it is your blessing to be able to enjoy this stage of the work of God. Regardless of what you are able to gain in the future, all that you see of God's work in you today is love. If man does not experience God's judgment and refinement, his actions and fervor will always be on the outside, and his disposition will always remain unchanged. Does this count as having been gained by God? Today, although there is still much within man that is arrogant and conceited, man's disposition is much more stable than before. God's dealing of you is in order to save you, and although you may feel some pain at the time, the day will come when there occurs a change in your disposition. At that time, you will look back and see how wise the work of God is, and that will be when you are able to truly understand God's will. Today, there are some people who say they understand God's will—but that is none too realistic, they are talking nonsense, because at present they have yet to understand whether the will of God is to save man or curse man. Perhaps you cannot see it clearly now, but the day will come when you see that the day of God's glorification has arrived, and you see how meaningful it is to love God, so that you will come to know the human life, and your flesh will live in the world of loving God, that your spirit will be set free, your life will be full of joy, and that you will always be close to God, and will always look unto God. At that time, you will truly know how valuable the work of God today is.

Today, most people don't realize: They believe that suffering is without value, they are renounced by the world, their home life is troubled, they are not beloved of God, and their prospects are bleak. The suffering of some people reaches a certain point, and their thoughts turn to death. This is not the true love of God; such people are cowards, they have no perseverance, they are weak and powerless! God is eager for man to love Him, but the more man loves Him, the greater man's suffering, and the more man loves Him, the greater man's trials. If you love Him, then every kind of suffering will befall you—and if you don't, then perhaps everything will go smoothly for you, and all will be peaceful around you. When you love God, you will feel that much around you is insurmountable, and because your stature is too small you will be refined, and incapable of satisfying God; you will feel that God's will is too lofty, that it is beyond the reach of man. Because of all this you will be refined—because there is much weakness within you, and much that is incapable of satisfying the will of God, you will be refined inside. Yet you must clearly see that purification is only achieved through refinement. Thus, during these last days you must bear testimony to God. No matter how great your suffering, you should go on to the very end, and even at your last breath, still you must be faithful to God, and at the mercy of God; only this is truly loving God, and only this is the strong and resounding testimony. When you are tempted, you should say: "My heart belongs to God, and God has already gained me. I cannot satisfy you—I must devote my all to satisfying God." The more you satisfy God, the more God blesses you, and the greater the strength of your love for God; so, too, will you have faith and resolve, and will feel that nothing is more worthy or significant than a life spent loving God. It can be said that man has but to love God to be without sorrow. Although there are times when your flesh is weak and you are beset by many real troubles, during these times you will truly rely on God, and within your spirit you will be consoled, and you will feel certainty, and that you have something to depend upon. In this way, you will be able to overcome many environments, and so you will not complain about God because of the anguish that you suffer; you will want to sing, dance, and pray, to assemble and commune, to give thought to God, and you will feel that all the people, matters, and things around you that are organized by God are fitting. If you do not love God, all that you look upon will be irksome to you, nothing will be pleasing to your eyes; in your spirit you

will not be free but downtrodden, your heart will always complain about God, and you will always feel that you suffer so much torment, and that it is so unjust. If you do not pursue for the sake of happiness, but in order to satisfy God and to not be accused by Satan, then such pursuit will give you great strength to love God. Man is able to carry out all that is spoken by God, and all that he does is able to satisfy God—this is what it means to be possessed of reality. Pursuing the satisfaction of God is using the love of God to put His words into practice; regardless of the time—even when others are without strength—inside of you there is still a heart which loves God, which profoundly yearns for God, and misses God. This is real stature. Just how great your stature is depends on how great your love of God is, on whether you are able to stand fast when tested, whether you are weak when a certain environment comes upon you, and whether you can stand your ground when your brothers and sisters reject you; the arrival of the facts will show just what your love of God is like. It can be seen from much of God's work that God really does love man, it's just that the eyes of man's spirit have yet to be completely opened, and he is unable to see through to much of the work of God, and the will of God, and the many things which are lovely about God; man has too little true love for God. You've believed in God throughout all this time, and today God has cut off all means of escape. Realistically speaking, you have no choice but to take the right path, the right path that you have been led on to by the harsh judgment and supreme salvation of God. Only after experiencing hardship and refinement does man know that God is lovely. Having experienced up until today, it can be said that man has come to know part of God's loveliness—but this is still not enough, because man is so lacking. He must experience more of God's wondrous work, and more of all the refinement of suffering set out by God. Only then can man's life disposition be changed.

ONLY LOVING GOD IS TRULY BELIEVING IN GOD

Today, as you seek to love and know God, in one respect you must endure hardship and refinement, and in another, you must pay a price. No lesson is more profound than the lesson of loving God, and it can be

said that the lesson that people learn from a lifetime of belief is how to love God. Which is to say, if you believe in God you must love God. If you only believe in God but do not love Him, have not attained the knowledge of God, and have never loved God with a true love that comes from within your heart, then your belief in God is futile; if, in your belief in God, you do not love God, then you live in vain, and your entire life is the most lowly of all lives. If, throughout your whole life, you have never loved or satisfied God, then what is the point of you living? And what is the point of your belief in God? Isn't that a waste of effort? Which is to say, if people are to believe in and love God, then they must pay a price. Rather than trying to act in a certain way externally, they should seek true insight in the depths of their hearts. If you are enthusiastic about singing and dancing, but incapable of putting the truth into practice, can you be said to love God? Loving God requires seeking God's will in all things, and that you probe deep within when anything happens to you, trying to grasp God's will, and trying to see what God's will is in this matter, what He wishes you to achieve, and how you should be mindful of His will. For example: Something happens that requires you to endure hardship, at which time you should understand what God's will is, and how you should be mindful of His will. You must not satisfy yourself: First put yourself to one side. Nothing is more abject than the flesh. You must seek to satisfy God, and must fulfill your duty. With such thoughts, God will bring especial enlightenment to you in this matter, and your heart will also find comfort. Be it big or small, when something happens to you, you must first put yourself to one side and regard the flesh as the most lowly of all things. The more you satisfy the flesh, the more liberties it takes; if you satisfy it this time, next time it will ask for more, and as this carries on, you come to love the flesh even more. The flesh always has extravagant desires, it always asks that you satisfy it, and that you gratify it within, whether it be in the things you eat, what you wear, or in flying off the handle, or pandering to your own weaknesses and laziness.... The more you satisfy the flesh, the greater its desires become, and the more debauched the flesh becomes, until it gets to the point when people's flesh harbors even deeper conceptions, and disobeys God, and exalts itself, and becomes doubtful about the work of God. The more you satisfy the flesh, the greater the weaknesses of the flesh; you'll always feel that no one sympathizes with your weaknesses, you'll always believe that God has gone too far, and you'll say: How

could God be so harsh? Why won't He give people a break? When people are too indulgent of the flesh, and cherish it too much, then they forfeit themselves. If you truly love God, and do not satisfy the flesh, then you'll see that everything God does is so right, and so good, and that His curse of your rebelliousness and judgment of your unrighteousness is justified. There will be times when God chastens and disciplines you, and raises up an environment to temper you, forcing you to come before Him—and you will always feel that what God is doing is wonderful. Thus you will feel as if there isn't much pain, and that God is so lovely. If you pander to the weaknesses of the flesh, and say that God goes too far, then you'll always feel in pain, and will always be depressed, and you will be unclear about all of the work of God, and it will seem as if God is not sympathetic to man's weakness at all, and unaware of man's difficulties. And thus you will feel miserable and alone, as if you have suffered great injustice, and at this time you will begin to complain. The more you pander to the weaknesses of the flesh in this way, the more you will feel that God goes too far, until it gets so bad that you deny the work of God, and begin to oppose God, and become full of disobedience. Thus, you must rebel against the flesh, and not pander to it: Your husband, wife, children, prospects, marriage, family—none of them matter! You need to have this resolve: "In my heart there is only God, and I must try my best to satisfy God, and not satisfy the flesh." If you are always possessed of such resolve, then when you put the truth into practice, and put yourself aside, you will be able to do so with but a little effort. It is said that there was once a farmer who saw a snake on the road that was frozen stiff. The farmer picked it up and held it to his breast, and after the snake was revived it bit the farmer to death. Man's flesh is like the snake: Its essence is to harm their lives—and when it completely gets its own way, your life becomes forfeit. The flesh belongs to Satan. Within it are extravagant desires, it thinks only for itself, it wants to enjoy comfort, and revel in leisure, wallowing in sloth and idleness, and having satisfied it to a certain point you will ultimately be eaten up by it. Which is to say, if you satisfy it this time, next time it will come asking for more. It always has extravagant desires and new demands, and takes advantage of your pandering to the flesh to make you cherish it even more and live among its comforts—and if you don't overcome it, you will ultimately forfeit yourself. Whether you can gain life before God, and what your ultimate end will be, depends on how you carry out your rebellion against the

flesh. God has saved you, and chosen and predestined you, yet if today you are unwilling to satisfy Him, you are unwilling to put the truth into practice, you are unwilling to rebel against your own flesh with a heart that truly loves God, ultimately you will ruin yourself, and will thus endure extreme pain. If you always pander to the flesh, Satan will gradually gobble you up inside, and leave you without life, or the touch of the Spirit, until the day comes when you are completely dark inside. When you live in darkness, you will have been taken captive by Satan, you will no longer have God, and at that time you will deny God's existence and leave Him. Thus, if you wish to love God, you must pay the price of pain and endure hardship. There is no need for external fervency and hardship, reading more and running about more; instead, you should put aside the things within you: the extravagant thoughts, personal interests, and your own considerations, conceptions, and motivations. Such is God's will.

God's dealing of people's external disposition is also one part of His work; dealing with people's external, abnormal humanity, for example, or their lifestyle and habits, their ways and customs, as well as their external practices, and their fervency. But when He asks that people put the truth into practice and change their dispositions, what is primarily being dealt with are the motivations and conceptions within them. Only dealing with your external disposition isn't hard; it's like asking you not to eat the things you love, which is easy. That which touches upon the conceptions inside you, however, isn't easy to let go of: It requires you to rebel against the flesh, and pay a price, and suffer before God. This is particularly so with people's motivations. From the time of their belief in God until today, people have harbored many incorrect motivations. When you're not putting the truth into practice, you feel that all your motivations are correct, but when something happens to you, you will see that there are many incorrect motivations within you. Thus, when God makes people perfect, He causes them to realize that there are many conceptions within them that are obstructing their knowledge of God. When you recognize that your motivations are wrong, if you are able to stop practicing according to your conceptions and motivations, and are able to bear testimony to God and stand firm in your position in all that happens to you, this proves that you have rebelled against the flesh. When you rebel against the flesh, there will inevitably be a battle within you. Satan will try and make you follow it, will try and make you follow the conceptions of the

flesh and uphold the interests of the flesh—but God’s words will enlighten and illuminate you within, and at this time it is up to you whether you follow God or follow Satan. God asks people to put the truth into practice primarily to deal with the things inside them, to deal with their thoughts, and their conceptions that aren’t after God’s heart. The Holy Spirit touches people inside, and carries out His work within them, and so behind everything that happens is a battle: Every time people put the truth into practice, or put the love of God into practice, there is a great battle, and though all may seem well with their flesh, in the depths of their hearts a life-and-death battle will, in fact, be going on—and only after this intense battle, after a tremendous amount of reflection, can victory or defeat be decided. One does not know whether to laugh or cry. Because many of the motivations within people are wrong, or else because much of God’s work is at odds with their conceptions, when people put the truth into practice a great battle is waged behind the scenes. Having put this truth into practice, behind the scenes people will have shed countless tears of sadness before finally making up their mind to satisfy God. It is because of this battle that people endure suffering and refinement; this is true suffering. When the battle comes upon you, if you are able to truly stand on the side of God, you will be able to satisfy God. Suffering in the course of practicing the truth is inevitable; if, when they put the truth into practice, everything within them were right, then they would not need to be made perfect by God, and there would be no battle, and they would not suffer. It is because there are many things within people that are not fit for use by God, and much of the rebellious disposition of the flesh, that people need to learn the lesson of rebelling against the flesh more profoundly. This is what God calls the suffering that He asked man to undergo with Him. When you encounter difficulties, hurry up and pray to God: O God! I wish to satisfy You, I wish to endure the final hardship to satisfy Your heart, and regardless of how great the setbacks I encounter, still I must satisfy You. Even if I have to give up my whole life, still I must satisfy You! With this resolve, when you pray thus you will be able to stand firm in your testimony. Each time they put the truth into practice, each time they undergo trials, each time they are tried, and each time God’s work comes upon them, people endure extreme pain. All of this is a test for people, and so within all of them there is a battle. This is the actual price that they pay. Reading more of God’s words and running about more is somewhat of a price. It is what

people ought to do, it is their duty, and the responsibility that they should fulfill, but people must put aside that within them which needs to be put aside. If you don't, then no matter how great your external suffering, and how much you run around, all will be in vain! Which is to say, only the changes within you can determine whether your external hardship is of value. When your internal disposition has changed and you have put the truth into practice, then all your external suffering will gain God's approval; if there has been no change in your internal disposition, then no matter how much suffering you endure or how much you run about on the outside, there will be no approval from God—and hardship that is not confirmed by God is in vain. Thus, whether the price you have paid counts is determined by whether or not there has been a change in you, and by whether or not you put the truth into practice and rebel against your own motivations and conceptions to attain the satisfaction of God's will, the knowledge of God, and loyalty to God. No matter how much you run about, if you have never rebelled against your own motivations, only seek external actions and fervency, and never pay any attention to your life, then your hardship will have been in vain. If, in a certain environment, you have something you want to say, but inside you don't feel it's right, that it does not benefit your brothers and sisters, and may hurt them, then you won't say it, preferring to be pained within, for these words are incapable of satisfying God's will. At this time, there will be a battle inside you, but you will be willing to suffer pain and give up that which you love, you will be willing to endure this hardship to satisfy God, and although you will suffer pain inside, you will not pander to the flesh, and God's heart shall have been satisfied, and so you will also be comforted inside. This is truly paying a price, and is the price desired by God. If you practice in this way, God will surely bless you; if you can't achieve this, then no matter how much you understand, or how well you can speak, it will all be for nothing! If, on the road to loving God, you are able to stand on the side of God when He does battle with Satan, and you do not turn back to Satan, then you will have achieved the love of God, and you will have stood firm in your testimony.

In every step of work that God does within people, externally it appears to be interactions between people, as if born of human arrangements, or from human interference. But behind the scenes, every step of work, and everything that happens, is a wager made by Satan before God, and requires people to stand firm in their testimony

to God. Take when Job was tried, for example: Behind the scenes, Satan was making a bet with God, and what happened to Job was the deeds of men, and the interference of men. Behind every step that God does in you is Satan's wager with God—behind it all is a battle. For example, if you are prejudiced toward your brothers and sisters, you will have words that you want to say—words that you feel may be displeasing to God—but it will be hard for you inside, and at this moment, a battle will commence within you: Do I speak or not? This is the battle. Thus, in everything there is a battle, and when there is a battle within you, thanks to your actual cooperation and actual suffering God works within you. Ultimately, inside you are able to put the matter aside and the anger is naturally extinguished. Such is the effect of your cooperation with God. Everything you do requires you to pay a certain price in your efforts. Without actual hardship, you can't satisfy God, it does not even come close to satisfying God, and they are nothing but empty slogans! Can these empty slogans satisfy God? When God and Satan do battle in the spiritual realm, how should you satisfy God, and how should you stand firm in your testimony to Him? You should know that everything that happens to you is a great trial and the time when God needs you to bear testimony. Externally, they might not seem like a big deal, but when these things happen they show whether or not you love God. If you do, you will be able to stand firm in your testimony to Him, and if you have not put the love of Him into practice, this shows you are not someone who puts the truth into practice, that you are without the truth, and without life, that you are chaff! Everything that happens to people is when God needs them to stand firm in their testimony to Him. Nothing major has happened to you at the moment, and you do not bear great testimony, but every detail of your daily life relates to the testimony to God. If you can win the admiration of your brothers and sisters, your family members, and everyone around you; if, one day, the unbelievers come, and admire all that you do, and see that all that God does is wonderful, then you will have borne testimony. Although you have no insight and your caliber is poor, through God's perfection of you, you are able to satisfy Him and be mindful of His will. Others will see what great work He has done in people of the poorest caliber. People come to know God, and become overcomers before Satan and loyal to God to an extent. So none will have more backbone than this group of people. This will be the greatest testimony. Although you are incapable of doing great work, you are able

to satisfy God. Others can't put aside their conceptions, but you can; others can't bear testimony to God during their actual experiences, but you can use your actual stature and actions to repay God's love and bear resounding testimony to Him. Only this counts as actually loving God. If you are incapable of this, then you do not bear testimony among your family members, among your brothers and sisters, or before the people of the world. If you can't bear testimony before Satan, Satan will laugh at you, it will treat you as a joke, as a plaything, it will often make a fool of you, and drive you insane. In the future, great trials may befall you—but today, if you love God with a true heart, and if regardless of how great the trials ahead, irrespective of what happens to you, you are able to stand firm in your testimony, and able to satisfy God, then your heart will be comforted, and you will be unafraid no matter how great the trials you encounter in the future. You can't see what will happen in the future; you can only satisfy God during today's circumstances. You are incapable of doing any great work, and should focus on satisfying God by experiencing His words in real life, and bearing strong and resounding testimony that brings shame upon Satan. Although your flesh will remain unsatisfied and have suffered, you will have satisfied God and brought shame upon Satan. If you always practice in this way, God will open up a path before you. When, one day, a great trial comes, others will fall down, but you will still be able to stand firm: Because of the price you have paid, God will protect you so you can stand firm and not fall down. If, ordinarily, you are able to put the truth into practice and satisfy God with a heart that truly loves Him, then God will surely protect you during future trials. Though you are foolish and of little stature and poor caliber, God will not discriminate against you. It depends on whether your motivations are right. Today, you are able to satisfy God, in which you are attentive to the smallest detail, you satisfy God in all things, you have a heart that truly loves God, you give your true heart to God, and although there are some things that you can't understand, you can come before God to rectify your motivations, and seek God's will, and you do everything needed to satisfy God. Perhaps, your brothers and sisters will abandon you, but your heart will be satisfying God, and you will not covet the pleasures of the flesh. If you always practice in this way, you will be protected when great trials come upon you.

What internal state in people are these trials aimed at? They are targeted at the rebellious disposition in people that is incapable of

satisfying God. There is much that is impure within people, and much that is hypocritical, and so God subjects them to trials in order to purify them. But if, today, you are able to satisfy Him, then the trials of the future will be a perfection for you. If, today, you are unable to satisfy Him, then trials of the future will tempt you, and you will unwittingly fall down, and at that time you won't be able to help yourself, for you can't keep up with God's work, and are not possessed of real stature. And so, if you wish to be able to stand firm in the future, better satisfy God, and follow Him to the very end, today you must build a strong foundation, you must satisfy God by putting the truth into practice in all things, and be mindful of His will. If you always practice in this way, there will be a foundation within you, and God will inspire in you a heart that loves Him, and He will give you faith. One day, when a trial truly befalls you, you may well suffer some pain, and feel aggrieved to a certain point, and suffer crushing grief, as if you'd died—but your love of God will not change, and will become even deeper. Such are the blessings of God. If you are able to accept all that God says and does today with a heart of obedience, then you will surely be blessed by God, and so you will be someone who is blessed by God, and receives His promise. If, today, you do not practice, when trials befall you one day you will be without faith or a loving heart, and at that time the trial will become temptation; you will be plunged amid Satan's temptation and will have no means of escape. Today, you may be able to stand firm when a small trial befalls you, but you won't necessarily be able to stand firm when a major trial befalls you one day. Some people are conceited, and think that they're near perfect already. If you don't go deeper at such times, and remain complacent, then you'll be in danger. Today, God does not do the work of greater trials, in appearance everything seems fine, but when God tries you, you will discover that you are too lacking, for your stature is too small, and you are incapable of enduring great trials. If, today, you do not forge ahead, if you stay in the same place, then when the great wind comes you will fall. You should often look at how small your stature is; only in this way will you make progress. If it is only during trials that you see that your stature is so small, that your willpower is so weak, that too little within you is real, and that you are inadequate for God's will—and if you only realize these things then, it will be too late.

If you do not know God's disposition, then you will inevitably fall during trials, because you are unaware of how God makes people

perfect, and by what means He makes them perfect, and when God’s trials come upon you and they don’t match your conceptions, you will be unable to stand firm. God’s true love is His entire disposition, and when God’s entire disposition is shown to you, what does this bring to your flesh? When God’s righteous disposition is shown to you, your flesh will inevitably suffer much pain. If you don’t suffer this pain, then you cannot be made perfect by God, nor will you be able to devote true love to God. If God makes you perfect, He will surely show His entire disposition to you. From the time of creation until today, God has never shown His entire disposition—but during the last days He reveals it to this group of people whom He has predestined and selected, and by making people perfect He lays bare His dispositions, through which He makes complete a group of people. Such is God’s true love for people. Experiencing God’s true love for them requires that people endure extreme pain, and pay a high price. Only after this will they be gained by God and be able to give their true love back to God, and only then will God’s heart be satisfied. If people wish to be made perfect by God, and if they wish to carry out His will, and fully give their true love to God, then they must experience much suffering and many torments from the circumstances, to suffer pain worse than death, ultimately they will be forced to give their true heart back to God. Whether or not someone truly loves God is revealed during hardship and refinement. God purifies people’s love, and this is also only achieved amid hardship and refinement.

A BRIEF TALK ABOUT “THE MILLENNIAL KINGDOM HAS ARRIVED”

How do you see the vision of the Millennial Kingdom? Some people think about it a lot, and say that the Millennial Kingdom will last for a thousand years on earth, so if the older members of the church are unmarried, do they have to get married? My family has no money, should I start making money? ... What is the Millennial Kingdom? Do you know? People are purblind, and suffer a great ordeal. In fact, the Millennial Kingdom has yet to officially arrive. During the stage of making people perfect, the Millennial Kingdom is merely a microcosm; at the time of the Millennial Kingdom spoken of by God, man will have

been made perfect. Previously, it was said that people would be like saints and stand firm in the land of Sinim. Only when people are made perfect—when they become the saints spoken of by God—will the Millennial Kingdom have arrived. When God makes people perfect, He purifies them, and the purer they are the more they are made perfect by God. When the impurity, rebelliousness, opposition, and things of the flesh within you are expelled, when you have been purified, then you will be beloved by God (and in other words, you will be a saint); when you have been made perfect by God and become a saint, you will be in the Millennial Kingdom. Now is the Age of Kingdom. In the Age of Millennial Kingdom people will depend on the words of God to live, and all nations will come under God's name, and all come to read God's words. At that time some will call by telephone, some will fax ... they will use every means to access God's words, and you, too, will come under God's words. All this is what happens after people are made perfect. Today, people are made perfect, refined, enlightened, and guided through words; this is the Age of Kingdom, it is the stage of people being made perfect, and it has no connection to the Age of Millennial Kingdom. During the Age of Millennial Kingdom, people will have already been made perfect and the corrupt disposition within them will have been made pure. At that time, the words spoken by God will guide people step by step, and reveal all of the mysteries of God's work from the time of creation until today, and His words will tell people of God's actions in every age and every day, how He guides people inside, the work He does in the spiritual realm, and will tell man of the dynamics of the spiritual realm. Only then will it truly be the Age of Word; now is merely a microcosm. If people are not made perfect and purified, they will have no way of living a thousand years on earth, and their flesh will inevitably decay; if people are purified inside, and they are no longer of Satan and the flesh, then they will remain alive on earth. In this stage you are still purblind, and all that you experience is loving God and bearing Him testimony for every day you live on earth.

"The Millennial Kingdom Has Arrived" is a prophecy, it is analogous to the foretelling of a prophet, one in which God prophesies what will happen in the future. The words that God speaks in the future and the words that He speaks today are not the same: The words of the future will guide the age, whereas the words He speaks today make people perfect, refine them, and deal with them. The Age of Word in the future is different from the Age of Word today. Today, all words spoken

by God—regardless of the means by which He does so—are, in sum, in order to make people perfect, to purify that which is dirty within them, and to make them holy, and righteous before God. The words spoken today and the words spoken in the future are two separate things. The words spoken in the Age of Kingdom are to make people enter into all training, to bring people onto the correct track in everything, to expel all that is impure in them. Such is what God does in this age: He creates a foundation of His words in every person, He makes His words the life of every person, and He uses His words to enlighten and guide them inside at every moment, and when they are not mindful of God’s will, God’s words will be inside them to reproach and discipline them. The words of today are to be the life of man, they directly provide all that man needs, all that you lack inside is provided for by God’s words, and all those who accept God’s words are enlightened by eating and drinking His words. The words spoken by God in the future guide the people of the entire universe; today, these words are only spoken in China, and they do not represent those spoken throughout the entire universe. God will only speak to the entire universe when the Millennial Kingdom comes. Know that the words spoken by God today are all to make people perfect; the words spoken by God during this stage are in order to provide for people’s needs, not in order to allow you to know mysteries or see the miracles of God. That He speaks through many means is in order to provide for people’s needs. The Age of Millennial Kingdom has yet to arrive—the Age of Millennial Kingdom that is spoken of is the day of God’s glory. After Jesus’ work in Judea had been completed, God transferred His work to the China mainland and created another plan. He does another part of His work in you, He does the work of making people perfect with words, and uses words to cause people to suffer much pain as well as gain much of God’s grace. This stage of work will create a group of overcomers, and after He has made this group of overcomers, they will be able to testify to His deeds, they will be able to live out reality, and actually satisfy Him and be loyal to Him unto death, and in this way God will be glorified. When God is glorified, when He has made this group of people perfect, will be the Age of Millennial Kingdom.

Jesus was on earth for thirty-three and a half years, He came to do the work of crucifixion, and through the crucifixion God gained one part of glory. When God came in the flesh He was able to be humble and hidden, and could endure tremendous suffering. Although He was

God Himself, He still endured every humiliation, and every revilement, and He endured great pain in being nailed to the cross so as to complete the work of redemption. After this stage of work was concluded, although people saw that God had gained great glory, this was not the entirety of His glory; it was only one part of His glory, which He had gained from Jesus. Although Jesus was able to endure every hardship, to be humble and hidden, to be crucified for God, God only gained one part of His glory, and His glory was gained in Israel. God still has another part of glory: coming to earth to actually work and make perfect a group of people. During Jesus' stage of work, He did some supernatural things, but that stage of work was by no means only in order to perform the signs and wonders. It was primarily to show that Jesus could suffer, and be crucified for God, that Jesus was able to suffer tremendous pain because He loved God, and that although God abandoned Him, He was still willing to sacrifice His life for God's will. After God had completed His work in Israel and Jesus was nailed to the cross, God was glorified, and God had borne testimony before Satan. You neither know nor have seen how God has become flesh in China, so how can you see that God has been glorified? When God does much work of conquest in you, and you stand firm, then this work of God is successful, and this is part of God's glory. You see only this, and you have yet to be made perfect by God, have yet to give your heart entirely to God. You have yet to entirely see this glory; you only see that God has already conquered your heart, that you can never leave Him, and will follow God to the very end and your heart will not change. Thus is the glory of God. In what do you see God's glory? In the effects of His work in people. People see that God is so lovely, they have God in their hearts, and are unwilling to leave Him, and this is God's glory. When the strength of the brothers and sisters of the churches arises, and they can love God from their hearts, see the supreme might of the work done by God, the incomparable might of His words, when they see that His words carry authority and that He can embark upon His work in the ghost town of the China mainland, when, though people are weak, their hearts bow down before God and they are willing to accept God's words, and when, although they are weak and unfit, they are able to see that God's words are so lovable, and so worthy of their cherishment, then this is the glory of God. When the day comes on which people are made perfect by God, and are able to surrender before Him, and can completely obey God, and leave their prospects and fate in the hands of

God, then the second part of God's glory will have been entirely gained. Which is to say, when the work of the practical God has been entirely completed, His work on the China mainland will come to an end; in other words, when those who were predestined and chosen by God have been made perfect, God will be glorified. God said that He has brought the second part of His glory to the East, yet this is invisible to the naked eye. God has brought His work to the East: He has already come to the East, and this is God's glory. Today, although His work has yet to be completed, because God has decided to work, it shall surely be accomplished. God has decided He shall complete this work in China, and He has resolved to make you perfect. Thus He gives you no way out—He has already conquered your hearts, and you have to go on whether you want to or not, and when you are gained by God, God is glorified. Today, God has yet to be completely glorified, because you have yet to be made perfect, and although your hearts have returned to God, there are still many weaknesses in your flesh, you are incapable of satisfying God, you are unable to be mindful of God's will, and there are many negative things that must be rid from you.

ONLY THOSE WHO KNOW GOD CAN BEAR TESTIMONY TO GOD

It is Heaven's law and earth's principle to believe in God and know God, and today—during an age when God incarnate personally does His work—is a particularly good time to know God. Satisfying God is achieved upon the foundation of understanding God's will, and to understand God's will, it is necessary to know God. This knowledge of God is the vision that a believer must have; it is the basis of man's belief in God. If man does not have this knowledge, then his belief in God is vague, and lies in empty theory. Though it is the resolution of people like this to follow God, they obtain nothing. All those who obtain nothing in this stream are the ones who will be eliminated, and they are the people who are merely doing the bare minimum. Whichever step of God's work you experience, you should be accompanied by a mighty vision. Without such a vision, it would be difficult for you to accept each step of new work, for man is incapable of imagining the new work of God, it is beyond man's conception. And so without a shepherd to

tend to man, without a shepherd to fellowship about the visions, man is incapable of accepting this new work. If man cannot receive the visions, then he cannot receive the new work of God, and if man cannot obey God's new work, then man is incapable of understanding God's will, and so his knowledge of God amounts to nothing. Before man carries out the words of God, he must know the words of God, that is, understand God's will; only in this way can God's words be carried out accurately and according to God's heart. This must be possessed by everyone who seeks the truth, and is the process that must be experienced by everyone who tries to know God. The process of knowing the words of God is the process of knowing God, and also the process of knowing the work of God. And so, knowing the visions not only refers to knowing the humanity of God incarnate, but also includes knowing the words and work of God. From the words of God people come to understand God's will, and from the work of God they come to know God's disposition and what God is. Belief in God is the first step to knowing God. The process of advancing from the initial belief in God to the most profound belief in God is the process of knowing God, and the process of experiencing the work of God. If you only believe in God for the sake of believing in God, and do not believe in God in order to know God, then there is no reality to your belief, and it cannot become pure—of this there is no doubt. If, during the process by which he experiences God, man gradually comes to know God, then his disposition will gradually change, and his belief will become increasingly true. In this way, when man achieves success in belief in God, he will completely gain God. God went to such great lengths to become flesh for the second time and personally do His work so that man would be able to know Him, and would be able to see Him. Knowing God^[a] is the final effect to be achieved at the end of God's work; it is God's final requirement of mankind. He does this for the sake of His final testimony, and so that man may finally and completely turn to Him. Man can only love God by knowing God, and to love God he must know God. No matter how he seeks, or what he seeks to gain, he must be able to achieve the knowledge of God. Only in this way can man satisfy God's heart. Only by knowing God can man truly believe in God, and only by knowing God can he truly revere and obey God. Those

Footnotes:

a. The original text reads "The work of knowing God."

who do not know God shall never truly obey and revere God. Knowing God includes knowing God's disposition, understanding God's will, and knowing what God is. Yet whichever aspect of knowing God it is, each requires man to pay a price, and requires the will to obey, without which no one would be able to follow to the end. The work of God is too incompatible with the conceptions of man, God's disposition and what God is are too difficult for man to know, and all that God says and does is too incomprehensible to man; if man wishes to follow God, but is unwilling to obey God, then man will gain nothing. From the creation of the world until today, God has done much work that is incomprehensible to man and which man has found hard to accept, and God has said much that makes the conceptions of man difficult to heal. Yet He has never ceased His work because man has too many difficulties; He has carried on working and speaking, and even though great numbers of "warriors" have fallen by the wayside, He is still doing His work, and continues to choose group after group of people who are willing to obey His new work. He does not pity those fallen "heroes," but instead treasures those who accept His new work and words. But to what end does He work in this way, step-by-step? Why is He always eliminating and choosing people? Why does He always employ such method? The aim of His work is for man to know Him, and thus be gained by Him. The principle of His work is to work on those who are able to obey the work He does today, and not to work on those who obey His past work, but oppose His work of today. This is the very reason why He has eliminated so many people.

The effects of the lesson of knowing God cannot be achieved in one or two days: Man must accumulate experiences, undergo suffering, and have true obedience. First of all, start from the work and words of God. You must understand what knowing God includes, how to achieve the knowledge of God, and how to see God during your experiences. This is what everyone must do when they have yet to know God. No one can grasp the work and words of God straight away, and no one can achieve a knowledge of God's entirety in a short time. What's required is the necessary process of experience, without which no one would be able to know God or truly follow God. The more work that God does, the more that man knows Him. The more at odds the work of God is with the conceptions of man, the more man's knowledge of Him is renewed and deepened. If the work of God were to remain forever unchanged, then man would have but a small knowledge of God. From the creation of

the world until today, you must know clearly the visions of what God did during the Age of Law, what He did during the Age of Grace, and what He does during the Age of Kingdom. You must know the work of God. Only after following Jesus did Peter gradually come to know much of the work the Spirit did in Jesus. He said, “Relying on the experiences of man is not enough to achieve a complete knowledge of God; there must be many new things from the work of God to help us know God.” At the beginning, Peter believed that Jesus was sent by God, like an apostle, and he did not see Jesus as Christ. While Peter was called to follow^[a] Jesus, Jesus asked him, “Simon, son of Jonah, will you follow Me?” Peter said, “I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit. I will follow You.” From his words, it can be seen that Peter simply had no knowledge of Jesus; he had experienced the words of God, had dealt with himself, and had suffered hardship for God, yet he did not know the work of God. After a period of experience, Peter saw in Jesus many of the deeds of God, saw the loveliness of God, and saw much of God’s being in Jesus. So too did he see that the words of Jesus could not have been spoken by man, and that the work Jesus did could not have been done by man. In Jesus’ words and actions, furthermore, Peter saw much of the wisdom of God, and much divine work. During his experiences, he did not merely come to know himself, but also focused on observing the actions of Jesus, from which he discovered many new things; namely, that there were many expressions of the practical God in the work that God did through Jesus, and that Jesus’ words, actions, the ways He shepherded the churches and the work He carried out differed from any ordinary man. Thus, from Jesus he learned many lessons that he was supposed to learn, and by the time Jesus was about to be nailed to the cross, he had gained some knowledge of Jesus—a knowledge which was the basis of his lifelong loyalty to Jesus, and of his crucifixion upside down for the sake of Jesus. He was possessed of some conceptions, and did not have a clear knowledge of Jesus at the beginning, but such things are inevitably found in corrupt man. When He was about to depart, Jesus told Peter that His crucifixion was the work He had come to do; He must be forsaken by the age, this impure old age must nail Him to the cross, and He had come to complete the

Footnotes:

a. The original text reads “was following.”

work of redemption, and, having completed this work, His ministry would have come to an end. Upon hearing this, Peter was beset with sorrow, and felt even more devoted to Jesus. When Jesus was nailed to the cross, Peter wept bitterly in private. Prior to this, he had asked Jesus, "My Lord! You say You are going to be crucified. After You're gone, when will we see You again?" Is there not mixture in the words that he spoke? Are there not his conceptions? In his heart, he knew that Jesus had come to complete part of God's work, and that after Jesus left, the Spirit would be with him; although He would be nailed to the cross and ascend to heaven, the Spirit of God would be with him. At the time, he had some knowledge of Jesus, and knew that He had been sent by the Spirit of God, that the Spirit of God was within Him, and that Jesus was God Himself, He was Christ. Yet because of his love for Jesus, and because of the weakness of man, still Peter said such words. If you can observe and undergo meticulous experiences in every step of God's work, then you will be able to gradually discover the loveliness of God. And what was the vision of Paul? When Jesus appeared to him, Paul said, "My Lord! Who are You?" Jesus said, "I am Jesus whom you persecute." This was Paul's vision. Peter used the resurrection of Jesus and His appearance for 40 days, and Jesus' teachings during His lifetime, as his vision until he came to the end of his journey.

Man experiences God, knows himself, rids himself of his corrupt disposition, and seeks a growth in life all for the sake of knowing God. If you only seek to know yourself and deal with your own corrupt disposition, and have no knowledge of what work God does to man, of how great His salvation is, or of how you experience God and witness the deeds of God, then your experience is fatuous. If you think that being able to put the truth into practice, and being able to endure means that one's life has grown up, then this means that you still do not understand the true meaning of life, and still do not understand God's purpose in working man. One day, when you are in the religious churches, among members of the Repentance Church or the Life Church, you will encounter many devout people whose prayers contain visions, and who feel touched and have words to guide them in their pursuit of life. What's more, in many matters they are able to endure, and forsake themselves, not led by the flesh. At that time, you won't be able to tell the difference: You will believe that everything they do is right, is the natural expression of life, and what a pity it is that the name that they believe in is wrong. Are such beliefs not foolish? Why is

it said that many people have no life? Because they do not know God, and thus it is said that they have no God, and have no life. If your belief in God has reached a certain point where you are capable of thoroughly knowing the deeds of God, the reality of God, and every stage of God's work, then you are possessed of the truth. If you do not know the work and disposition of God, then your experience is still lacking. How Jesus carried out that stage of His work, how this stage is being carried out, how God did His work in the Age of Grace and what work was done, what work is being done in this stage—if you do not have a thorough knowledge of these things, then you will never feel assured and secure. If, after a period of experience, you are able to know the work done by God and every step of God's work, and have a thorough knowledge of the aims of God's words, and why so many words spoken by Him have not been fulfilled, then you can rest easy and boldly pursue the road ahead, free from worry or refinement. You should see what God uses to achieve so much work of His. He uses the words He speaks, refining man and transforming man's conceptions through many kinds of words. All the suffering that you have endured, all the refinement that you have experienced, the dealing that you have accepted within you, the enlightenment that you have experienced—they have all been achieved using the words spoken by God. Because of what does man follow God? Because of the words of God! The words of God are deeply mysterious, and can touch man's heart, reveal things deep within man's heart, can make him know things that happened in the past, and allow him to see into the future. And so man endures suffering because of God's words, and is made perfect because of God's words, and only then does man follow God. What man should do in this stage is accept the words of God, and regardless of whether he is made perfect, or refined, what's key are the words of God; this is the work of God, and is the vision that man should know today.

How does God make man perfect? What is the disposition of God? And what is contained within His disposition? These must all be understood; this is spreading the name of God, it is bearing testimony to God, and exalting God, and man will ultimately achieve changes in his life disposition upon the foundation of knowing God. The more dealing and refinement that man undergoes, the greater his strength, and the more numerous the steps of God's work, the more that man is made perfect. Today, in man's experience, each step of God's work strikes back at the conceptions of man, and every step is unimaginable

by man's intellect, and beyond his expectations. God provides all that is needed by man, and in every respect it is at odds with the conceptions of man, and when you are weak, God utters His words; only in this way can He provide your life. By striking back at your conceptions, you come to accept the dealing of God, and only in this way can you get rid of your corruption. Today, in one respect God incarnate works in divinity, and in another respect He works in normal humanity. You should not deny any work that God does, and you should obey whatever God says or does in normal humanity, and no matter how normal He is, you should obey and understand. Only once you have actual experience can you know for sure that He is God, and stop producing conceptions, and follow Him to the end. There is wisdom to God's work, and He knows how man can stand testimony to Him. He knows where man's vital weakness is, and the words He speaks can strike you at your vital weakness, but He also uses His majestic and wise words to make you stand testimony to Him. Such are the miraculous deeds of God. The work done by God is unimaginable by the intellect of man. The judgment of God reveals the kinds of corruption that man, being of the flesh, is possessed of, and what things are the essence of man, and it leaves man with nowhere to hide from his shame.

God does the work of judgment and chastisement so that man may know Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man would not know His righteous disposition that allows no offense, and could not turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man to achieve the knowledge of God, and change his disposition, and bear resounding testimony to God through God's public appearance. Change is achieved in the disposition of man through different kinds of God's work; without such changes in man's disposition, man would be unable to bear testimony to God, and could not be after God's heart. Changes in man's disposition signify that man has freed himself from Satan's bondage, has freed himself from the influence of darkness, and has truly become a model and specimen of God's work, has truly become a witness of God and someone who is after God's heart. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, obedience to Him, testimony to Him—know His practical and normal work, obey all of His words and work which do not accord with the conceptions of

man, and bear testimony to all His work of saving man, and all the deeds He does that conquer man. Those who bear testimony to God must have a knowledge of God; only this kind of testimony is accurate, and real, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment and chastisement, dealing and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him in word only, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to God, and only those whose disposition has changed are qualified to bear testimony to God, and God will not allow man to intentionally bring shame upon His name.

HOW PETER CAME TO KNOW JESUS

During the time that Peter spent with Jesus, he saw many lovable characteristics in Jesus, many aspects worthy of emulation, and many which supplied him. Although Peter saw the being of God in Jesus in many ways, and saw many lovable qualities, at first he did not know Jesus. Peter began following Jesus when he was 20 years old, and continued so for six years. During that time, he never came to know Jesus, but was willing to follow Him purely out of admiration for Him. When Jesus first called to him on the shores of the Sea of Galilee, He asked: “Simon, son of Jonah, will you follow Me?” Peter said: “I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit. I will follow You.” At the time, Peter had heard tell of a man named Jesus, the greatest of the prophets, God’s beloved Son, and Peter was constantly hoping to find Him, hoping for a chance to see Him (because that is how he was then led by the Holy Spirit). Although he had never seen Him and had only heard rumors about Him, gradually a yearning and adoration for Jesus grew in his heart, and he often yearned to one day look upon Jesus. And how did Jesus call upon Peter? He too had heard tell of a man called Peter, and it was not that the Holy Spirit instructed Him: “Go to the Sea of

Galilee, where there is one called Simon, son of Jonah.” Jesus heard someone say that there was one called Simon, son of Jonah, and that people had heard his sermon, that he too preached the gospel of the kingdom of heaven, and that the people who heard him were all moved to tears. After hearing this, Jesus followed that person, and made for the Sea of Galilee; when Peter accepted Jesus’ call, he followed Him.

During his time following Jesus, he had many opinions of Him and always judged Him from his own perspective. Although he had a certain degree of understanding of the Spirit, Peter was not very enlightened, hence his words when he said: “I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit.” He did not understand the things Jesus did and received no enlightenment. After following Him for some time he grew interested in what He did and said, and in Jesus Himself. He came to feel that Jesus inspired both affection and respect; he liked to associate with Him and stay beside Him, and listening to Jesus’ words rendered him supply and help. Over the time he followed Jesus, Peter observed and took to heart everything about His life: His actions, words, movements, and expressions. He gained a deep understanding that Jesus was not like ordinary men. Although His human appearance was exceedingly ordinary, He was full of love, compassion, and tolerance for man. Everything He did or said was of great aid to others, and by His side Peter saw and learned things he had never seen or had before. He saw that although Jesus had neither a grand stature nor unusual humanity, He had a truly extraordinary and uncommon air about Him. Although Peter couldn’t fully explain it, he could see that Jesus acted different from everyone else, for He did things far different from that done by ordinary man. From his time in contact with Jesus, Peter also realized that His character was different from that of an ordinary man. He always acted steadily and never with haste, never exaggerated nor underplayed a subject, and conducted His life in a way that was both normal and admirable. In conversation, Jesus was elegant and graceful, open and cheerful yet serene, and never lost His dignity in the execution of His work. Peter saw that Jesus was sometimes taciturn, yet other times talked incessantly. He was sometimes so happy that He became agile and lively like a dove, and yet sometimes so sad that He did not talk at all, as if He were a weather-beaten mother. At times He was filled with anger, like a brave soldier charging off to kill enemies, and sometimes even like a roaring lion. Sometimes He laughed; other

times He prayed and wept. No matter how Jesus acted, Peter grew to have boundless love and respect for Him. Jesus' laughter filled him up with happiness, His sorrow plunged him into grief, His anger frightened him, while His mercy, forgiveness, and strictness made him come to truly love Jesus, developing a true reverence and longing for Him. Of course, Peter only gradually came to realize all of this once he had lived alongside Jesus for a few years.

Peter was a particularly sensible man, born with natural intelligence, yet he did a good many foolish things when following Jesus. At the very start, he had some notions about Jesus. He asked: "People say You are a prophet, so when You were eight and old enough to understand things, did You know You were God? Did You know You were conceived by the Holy Spirit?" Jesus replied: "No, I didn't! Don't I seem just like a very ordinary person to you? I am the same as anyone else. The person the Father sends is a regular person, not an extraordinary one. And though the work I do represents My heavenly Father, My image, My person, and My flesh cannot fully represent My heavenly Father, only one part of Him. Although I came from the Spirit, I am still a normal person, and My Father sent Me on earth as a regular person, not an extraordinary one." Only when Peter heard this did he gain a slight understanding of Jesus. And it was only after he had gone through countless hours of Jesus' work, of His teaching, His shepherding, and His sustaining, that he gained a much deeper understanding. In His 30th year, Jesus told Peter of His upcoming crucifixion, that He had come to do the work of crucifixion to redeem all mankind. He also told him that three days after the crucifixion, the Son of man would rise again, and once risen would appear to the people for 40 days. Peter was sad on hearing these words, but grew ever closer to Jesus as he took His words to heart.

After experiencing for some time, Peter came to realize that everything Jesus did was of the being of God, and he came to think that Jesus was exceptionally lovable. Only when he came to have this understanding did the Holy Spirit enlighten him from within. Then Jesus turned to His disciples and other followers and asked: "John, who do you say that I am?" John replied: "You are Moses." He then turned to Luke: "And you, Luke, who do you say that I am?" Luke replied: "You are the greatest of the prophets." He then asked a sister: "Who do you say that I am?" The sister replied: "You are the greatest of prophets who speaks many words from everlasting to everlasting. No

one's prophecies are as great as Yours, nor anyone's wisdom more profound; You are a prophet." Then Jesus turned to Peter and asked: "Peter, who do you say that I am?" Peter replied: "You are the Christ, the Son of the living God. You come from heaven, You are not of the earth, You are not the same as God's creations. We are on earth and You are here with us, but You are of heaven, You are not of the world, and You are not of the earth." It was through his experience that the Holy Spirit enlightened him, which enabled him to come to this understanding. After this enlightenment, he admired everything Jesus had done even more, thought of Him as even more lovable, and was always in his heart reluctant to be parted with Jesus. So, the first time Jesus revealed Himself to Peter after He was crucified and resurrected Peter cried with exceptional happiness: "Lord! You are risen!" Then, weeping, he caught an extremely large fish, cooked it and served it to Jesus. Jesus smiled, but did not speak. Although Peter knew Jesus had been resurrected, he did not understand the mystery of it. When he gave Jesus the fish to eat, Jesus did not refuse and yet did not speak or sit down to eat, but instead suddenly vanished. This was an enormous shock to Peter, and only then did he understand that Jesus resurrected was different from the Jesus before. Once he realized this, Peter was grieved, but also gained comfort from knowing that the Lord had completed His task. He knew that Jesus had completed His task, that His time staying with man was over, and that man would have to walk his own path from then on. Jesus had once told him: "You too must drink from the bitter cup I have drunk from (this is what He said after the resurrection), you too must walk the path I have walked, you must lay down your life for Me." Unlike now, work at that time did not take the form of a face-to-face conversation. During the Age of Grace, the work of the Holy Spirit was very hidden, and Peter suffered through much hardship, and would sometimes reach the point of exclaiming: "God! I have nothing but this life. Although it is not worth much to You, I wish to dedicate it to You. Although men are unworthy to love You, and their love and hearts are worthless, I believe You can see the intent in men's hearts. And even though the bodies of men do not meet with Your acceptance, I wish for You to accept my heart." Upon uttering these prayers he would receive encouragement, especially when he prayed: "I'll dedicate my heart wholly to God. Even though I'm unable to do anything for God, I'll loyally satisfy God and devote myself to Him wholeheartedly. I believe God must look upon my heart." He said: "I

ask for nothing in my life but that my thoughts of love for God and my heart's desire be accepted by God. I was with the Lord Jesus for so long, yet I never loved Him, this is my biggest debt. Even though I stayed with Him, I did not know Him, and even spoke irreverent words behind His back. Thinking of these things makes me feel even more indebted to the Lord Jesus." He always prayed in this manner. He said: "I am less than dust. I can do nothing but dedicate this loyal heart to God."

There was a climax in Peter's experiences, when his body was almost totally broken, but Jesus gave him encouragement within. And He appeared to him once. When Peter was in tremendous suffering and his heart was broken, Jesus instructed him: "You were with Me on earth, and I was here with you. And though before we were together in heaven, it is, after all, of the spiritual world. Now I am returned to the spiritual world, and you are on earth. For I am not of earth, and though you too are not of earth, you have to fulfill your function on earth. As you are a servant, you must do your duty to the best of your ability." Peter was comforted, having heard he could return to God's side. When Peter was in such agony that he was almost bedridden, he felt remorse to the point of saying: "I am so corrupted, I am not able to satisfy God." Jesus appeared to him and said: "Peter, could it be that you have forgotten the resolution you once made before Me? Have you really forgotten everything I said? Have you forgotten the resolution you made to Me?" Peter saw that it was Jesus and rose from the bed, and Jesus comforted him: "I am not of the earth, I have already told you—this you must understand, but have you forgotten something else I told you? 'You are also not of the earth, not of the world.' Right now there is work that you need to do, you cannot be grieved like this, you cannot suffer like this. Although men and God cannot coexist in the same world, I have My work and you have yours, and one day when your work is finished, we will be together in one realm, and I will lead you to be with Me forever." Peter was comforted and reassured after hearing these words. He knew that this suffering was something he had to endure and experience, and was inspired from then on. Jesus specially appeared to him at every key moment, giving him special enlightenment and guidance, and doing much work in him. And what did Peter regret the most? Jesus asked Peter another question (although it is not recorded in the Bible in this way) not long after Peter had said "You are the Son of the living God," and that question was: "Peter! Have you ever loved Me?" Peter understood what He meant,

and said: "Lord! I once loved the Father in heaven, but I admit I have never loved You." Jesus then said: "If people do not love the Father in heaven, how can they love the Son on earth? And if people do not love the Son sent by God the Father, how can they love the Father in heaven? If people truly love the Son on earth, then they truly love the Father in heaven." When Peter heard these words he realized his lack. He always felt remorse to the point of tears over his words "I once loved the Father in heaven, but I have never loved You." After the resurrection and ascension of Jesus he felt even more remorse and grief over them. Recalling his past work and his present stature, he would often come to Jesus in prayer, always feeling regret and a debt due to his not having satisfied God's desire, and not measuring up to God's standards. These issues became his biggest burden. He said: "One day I will dedicate to You everything I have and everything I am, I will give You whatever is most valuable." He said: "God! I have only one faith and only one love. My life is worth nothing, and my body is worth nothing. I have only one faith and only one love. I have faith in You in my mind and love for You in my heart; these two things only have I to give to You, and nothing else." Peter was greatly encouraged by Jesus' words, because before Jesus was crucified He had said to him: "I am not of this world, and you too are not of this world." Later, when Peter reached a point of great pain, Jesus reminded him: "Peter, have you forgotten? I am not of the world, and it was only for My work that I departed earlier. You too are not of the world, have you forgotten? I have told you twice, do you not remember?" Peter heard Him and said: "I have not forgotten!" Jesus then said: "You once spent a happy time gathered with Me in heaven and a period of time by My side. You miss Me, and I miss you. Although the creatures are not worth mentioning in My eyes, how can I not love one who is innocent and lovable? Have you forgotten My promise? You must accept My commission on earth; you must fulfill the task that I entrusted you with. One day I will certainly lead you to be by My side." After hearing this, Peter became even more encouraged, and received even greater inspiration, such that when he was on the cross, he was able to say: "God! I cannot love You enough! Even if You ask me to die, I still cannot love You enough! Wherever You send my soul, whether or not You fulfill Your promises, whatever You do afterward, I love You and believe in You." What he held onto was his faith, and true love.

One evening, several of the disciples, including Peter, were on the

fishing boat. They were all together with Jesus, and Peter asked Jesus a very naive question: "Lord! There is a question I have had for a very long time that I would like to ask You." Jesus replied: "Then please ask!" Peter then asked: "Was the work done during the Age of Law Your doing?" Jesus smiled, as if saying: "This child, how naive he is!" He then continued with purpose: "It was not Mine, it was Jehovah and Moses' doing." Peter heard this and exclaimed: "Oh! So it was not Your doing." Once Peter had said this, Jesus spoke no more. Peter thought to himself: "It was not You that did it, so no wonder You have come to destroy the law, as it was not Your doing." His heart was also eased. Afterward, Jesus realized that Peter was quite naive, but because he didn't have any insight at the time, Jesus didn't say anything else or directly refute him. Once Jesus gave a sermon in a synagogue, and many people were present, including Peter, to hear Him preach. Jesus said: "The One that will come from everlasting to everlasting will do the work of redemption during the Age of Grace, to redeem all of mankind from sin, but He will not be constrained by any regulation in leading man out of sin. He will walk out of the law and enter into the Age of Grace. He will redeem all of mankind. He will stride forward from the Age of Law into that of Grace, yet none know Him, He who came from Jehovah. The work Moses did was granted by Jehovah; Moses drafted the law because of the work Jehovah had done." Once this was said, He continued: "Those who abolish the commandments of the Age of Grace during the Age of Grace will meet with calamity. They must stand in the temple and receive God's destruction, and fire shall come upon them." When Peter had finished listening to this, he had somewhat of a reaction. During a period of his experience, Jesus shepherded and sustained Peter, speaking heart-to-heart with him, which gave Peter a slightly better understanding of Jesus. As Peter thought of the preaching of Jesus that day, then the question he had asked Him when they were on the fishing boat and the response Jesus had given, as well as how He had laughed, it was then that he understood it all. Afterward, the Holy Spirit enlightened Peter, and only through this did he understand that Jesus was the Son of the living God. Peter's understanding came from the enlightenment of the Holy Spirit, but there was a process to his understanding. It was through asking questions, hearing Jesus preach, then through receiving Jesus' special fellowship and His special shepherding, that Peter came to realize Jesus was the Son of the living God. It was not achieved overnight; it

was a process, and this became a help to him in his later experiences. Why did Jesus not do the work of perfection in other people, but just in Peter? Because only Peter understood that Jesus was the Son of the living God, and none other knew this. Though there were many disciples who knew much in their time following Him, their knowledge was superficial. This is why Peter was chosen by Jesus as the exemplar of being made perfect. What Jesus said to Peter then is what He says to people today, whose knowledge and life entry must reach that of Peter. It is in accordance with this requirement and this path that God will perfect everyone. Why are people today required to have real faith and true love? What Peter experienced you too must experience, what fruits Peter gained from his experiences must too be manifested in you, and the pain that Peter suffered, you too must surely undergo. The path you walk is the same that Peter walked. The pain you suffer is the pain that Peter suffered. When you receive glory and when you live out a real life, then you live out the image of Peter. The path is the same, and in accordance with this is one made perfect. However, the caliber of the people of today is somewhat lacking in comparison to that of Peter, for times have changed, and so too has the extent of corruption. And also for Judea was a long-standing kingdom with an ancient culture. So you must try to improve your caliber.

Peter was a very sensible person, keen in everything he did, and also extremely honest. He suffered many setbacks. He came into contact with society at the age of 14, attending school while also often going to the synagogue. He had a lot of enthusiasm and was always willing to attend meetings. At the time, Jesus had not yet officially started His work; this was just the beginning of the Age of Grace. Peter started coming into contact with religious figures when he was 14; by the time he was 18 he was in contact with the religious elite, but after he had seen the religious chaos behind the scenes, he left. Seeing how crafty, cunning, and wrought by strife these people were, he became extremely disgusted (this was how the Holy Spirit worked at the time, to make him perfect. He especially moved him and did some special work in him), and so he withdrew from the synagogue at the age of 18. His parents persecuted him and would not let him believe (they belonged to the devil, and had no faith). Finally, Peter left home and traveled at will, fishing and preaching for two years, during which time he also led a fair few people. Now you should be able to clearly see the path that was taken by Peter. If you have seen this clearly, then you will

have determined the work being done today, so you would not complain or be passive, or long for anything. You should experience Peter's mood at the time: He was stricken with sorrow; he no longer asked for a future or any blessing. He did not seek the profit, happiness, fame, or fortune of the world, and only sought to live a most meaningful life, which was to repay God's love and dedicate what he held most precious to God. Then he would be satisfied in his heart. He often prayed to Jesus with the words: "Lord Jesus Christ, I once loved You, but I did not truly love You. Though I said I had faith in You, I never loved You with a true heart. I only looked up to You, adored You, and missed You, but never loved You or truly had faith in You." He always prayed to make his resolution, he was constantly encouraged by the words of Jesus^[a] and converted them to motivation. Later, after a period of experience, Jesus tested him, provoking him to yearn for Him further. He said: "Lord Jesus Christ! How I miss You, and long to look upon You. I lack too much, and cannot make up for Your love. I beg You to soon take me away. When will You have need of me? When will You take me away? When will I once again look upon Your face? I do not wish to live any longer in this body, to continue becoming corrupted, and neither do I wish to rebel any further. I am ready to dedicate all I have to You as soon as I can, and I do not wish to sadden You any further." This is how he prayed, but he did not know at the time what Jesus would perfect in him. During the agony of his test, Jesus appeared to him again and said: "Peter, I wish to make you perfect, such that you become a piece of fruit, one that is the crystallization of My perfection of you, and which I will enjoy. Can you truly testify for Me? Have you done what I ask you to do? Have you lived out the words I have spoken? You once loved Me, but though you loved Me, have you lived Me out? What have you done for Me? You recognize that you are unworthy of My love, but what have you done for Me?" Peter saw that he had done nothing for Jesus and remembered his previous oath to give his life for God. And so, he no longer complained, and his prayers afterward grew much better. He prayed, saying: "Lord Jesus Christ! I once left You, and You too once left me. We have spent time apart, and time together in company. Yet You love me more than all else. I have repeatedly rebelled against You and

Footnotes:

a. The original text reads "by these words."

repeatedly grieved You. How can I forget such things? The work You have done in me and what You have entrusted me with I always bear in mind, I never forget. With the work You have done in me I have tried my best. You know what I can do, and You further know what role I can play. Your wish is my command and I will dedicate everything I have to You. Only You know what I can do for You. Although Satan fooled me so much and I rebelled against You, I believe You do not remember me for those transgressions, that You do not treat me based on them. I wish to dedicate my entire life to You. I ask for nothing, and neither do I have other hopes or plans; I only wish to act according to Your intention and to do Your will. I will drink from Your bitter cup, and I am Yours to command.”

You must be clear about the path you walk; you must be clear about the path you will take in future, what it is that God will make perfect, and what has been entrusted upon you. One day, perhaps, you will be tested, and if then you are able to gain inspiration from Peter’s experiences, it will show that you are truly walking Peter’s path. Peter was commended by God for his true faith and love, and for his loyalty to God. And it was for his honesty and longing for God in his heart that God made him perfect. If you truly have the same love and faith as Peter, then Jesus will surely make you perfect.

ONLY BY EXPERIENCING REFINEMENT CAN MAN TRULY LOVE GOD

How should man love God during refinement? Having experienced refinement, during refinement people are able to truly praise God and to see just how much they are lacking. The greater your refinement, the more you are able to renounce the flesh; the greater their refinement, the more people’s love for God. This is what you should understand. Why must people be refined? What effect does it aim to achieve? What is the significance of God’s work of refinement in man? If you truly seek God, then having experienced His refinement to a certain point you will feel that it is so good, and that it is of the utmost necessity. How should man love God during refinement? By using the resolve to love God to accept His refinement: During refinement you are tormented inside, as if a knife were being twisted in your heart, yet you are willing to satisfy

God using your heart, which loves Him, and you are unwilling to care for the flesh. This is what is meant by practicing the love of God. You hurt inside, and your suffering has reached a certain point, yet you are still willing to come before God and pray, saying: “O God! I cannot leave You. Although there is darkness within me, I wish to satisfy You; You know my heart, and I would that You invest more of Your love within me.” This is practice during refinement. If you use the love of God as the foundation, refinement can bring you closer to God and make you more intimate with God. Since you believe in God, you must hand over your heart before God. If you offer up and lay your heart before God, then during refinement it will be impossible for you to deny God, or leave God. In this way your relationship with God will become ever closer, and ever more normal, and your communion with God will become ever more frequent. If you always practice in this way, then you will spend more time in God’s light, and more time under the guidance of His words, there will also be more and more changes in your disposition, and your knowledge will increase day by day. When the day comes and God’s trials suddenly befall you, you will not only be able to stand by God’s side, but will also be able to bear testimony to God. At that time, you will be like Job, and Peter. Having borne testimony to God you will truly love Him, and will gladly lay down your life for Him; you will be God’s witness, and one who is beloved by God. Love that has experienced refinement is strong, and not weak. Regardless of when or how God subjects you to His trials, you are able to care not whether you live or die, to gladly cast aside everything for God, and to happily endure anything for God—and thus your love will be pure, and your faith real. Only then will you be someone who is truly loved by God, and who has truly been made perfect by God.

If people fall under the influence of Satan, then they have no love for God within them, and their previous visions, love, and resolution have disappeared. People used to feel that they were supposed to suffer for God, but today they think it is shameful and have no shortage of complaints. This is the work of Satan; it shows that man has fallen under the domain of Satan. If you encounter this state you must pray, and turn the other way as soon as you can—this will protect you against Satan’s attacks. It is during bitter refinement that man can most easily fall under the influence of Satan—so how should you love God during such refinement? You should summon your will, laying your heart before God and devoting the last of your time to Him. No matter how

God refines you, you should be able to put the truth into practice to fulfill God's will, and you should take it upon yourself to seek God and seek communion with God. At times like these, the more passive you are, the more negative you will become and the easier it will be for you to regress. When it is necessary for you to serve your function, although you don't serve it well, you do all you can, and do it using nothing more than your love of God; regardless of what others say—whether they say you have done well, or that you have done badly—your motivations are correct, and you are not self-righteous, for you are acting in behalf of God. When others misinterpret you, you are able to pray to God and say: "O God! I do not ask that others tolerate me, nor that they forgive me. I only ask that I am able to love You in my heart, that I am certain in my heart, and that my conscience is clear. I do not ask that others commend me, or hold me in high regard; I only pursue to satisfy You from my heart, I serve my role by doing all that I can, and although I am foolish and stupid, and of poor caliber, and blind, I know that You are lovely, and I am willing to devote all I have to You." As soon as you pray in this way, your love for God emerges, and you feel much more certainty in your heart. This is what is meant by practicing the love of God. As you experience, you will fail twice and succeed once, or else fail five times and succeed twice, and as you experience in this way, only amid failure will you be able to see the loveliness of God and discover what is lacking within you. When you next encounter such situations, you should caution yourself, temper your steps, and pray more often. You will gradually develop the ability to triumph in such situations. When that happens, your prayers have been effective. When you see you have been successful this time, you will be gratified inside, and when you pray you will be able to feel God, and that the presence of the Holy Spirit has not left you—and only then will you know how God works within you. Practicing in this way will give you a path to experiencing. If you do not put the truth into practice, then you will be without the presence of the Holy Spirit within you. But if you put it into practice, then although you hurt inside, afterward the Holy Spirit will be with you, you will be able to feel the presence of God when you pray, you will have the strength to practice the words of God, and during communion with your brothers and sisters there will be nothing weighing on your conscience, and you will feel at peace, and in this way, you will be able to bring to light what you have done. Regardless of what others say, you will be able to have a normal relationship with

God, you will not be constrained by others, you will rise above everything—and in this, you will demonstrate that your practice of God's words has been effective.

The greater God's refinement, the more people's hearts are able to love God. The torment in their hearts is of benefit to their lives, they are more able to be at peace before God, their relationship with God is closer, and they are better able to see God's supreme love and His supreme salvation. Peter experienced refinement hundreds of times, and Job underwent several trials. If you wish to be made perfect by God, you too must undergo refinement hundreds of times; only if you have to go through this process, and have to rely upon this step, are you able to satisfy God's will, and be made perfect by God. Refinement is the best means by which God makes people perfect; only refinement and bitter trials can bring out the true love for God in people's hearts. Without hardship, people lack the true love for God; if they are not tested within, and are not truly subjected to refinement, then their hearts will always be floating in the outside world. Having been refined to a certain point, you will see your own weaknesses and difficulties, you will see how much you are lacking and that you are unable to overcome the many problems you encounter, and you will see how great is your disobedience. Only during trials will people be able to truly know their real states, and trials make people better able to be made perfect.

During his lifetime, Peter experienced refinement hundreds of times and underwent many painful ordeals. This refinement became the foundation of his supreme love of God, and became the most significant experience of his entire life. That he was able to possess a supreme love of God was, in one sense, because of his resolve to love God; more importantly, however, it was because of the refinement and suffering that he underwent. This suffering became his guide on the path of loving God, and became the thing that was most memorable to him. If people do not undergo the pain of refinement when loving God, then their love is full of naturalness and their preferences; love such as this is full of the ideas of Satan, and simply incapable of satisfying God's will. Having the resolve to love God is not the same as truly loving God. Even though all that they think of in their hearts is for the sake of loving God, and satisfying God, as if their thoughts are without any human ideas, as if they are all for the sake of God, when their thoughts are brought before God, such thoughts are not commended or

blessed by God. Even when people have fully understood all truths—when they have come to know them all—this cannot be said to be a sign of loving God, it cannot be said that these people actually love God. Despite having understood many truths without undergoing refinement, people are incapable of putting these truths into practice; only during refinement can people understand the real meaning of these truths, only then can people genuinely appreciate their inner meaning. At that time, when they try again, they are able to put the truths into practice properly, and in accordance with God's will; at that time, their human ideas are lessened, their human naturalness is reduced, and their human emotions are diminished; only at that time is their practice a true manifestation of the love of God. The effect of the truth of the love of God is not achieved through spoken knowledge or mental willingness, nor can it be achieved simply by being understood. It requires that people pay a price, and that they undergo much bitterness during refinement, and only then will their love become pure, and after God's own heart. In His requirement that man love Him, God does not demand that man love Him using passion, or naturalness; only through loyalty and the use of the truth to serve Him can man truly love Him. But man lives amid naturalness, and so is incapable of using the truth and loyalty to serve God. He is either too passionate about God or too cold and uncaring, he either loves God to the extreme or loathes Him to the extreme. Those who live amid naturalness always live between these two extremes, and they always live in a state without truth, and believe that they are right. Although I have brought this up time and time again, people are incapable of taking it seriously, they are incapable of fully knowing its importance, and so they live amid the faith of self-deception, and in the delusion of love for God that has no truth. Throughout history, as mankind has developed and the ages have passed, God's requirements of man have become ever higher, and He has increasingly demanded that man be absolute toward Him. Yet man's knowledge of God has become more and more vague and abstract, and his love of God has concomitantly become more and more impure. Man's state and all that he does are increasingly at odds with the will of God, for man has become ever more deeply corrupted by Satan. This requires that God do more, and greater, work of salvation. Man is increasingly exacting in his requirements of God, and his love of God is becoming less and less. People live in disobedience, without the truth, and they live lives that

are without humanity; not only are they without the slightest love of God, but they are teeming with disobedience and opposition. Although they think they already have the utmost love for God, and could not be any more accommodating toward Him, God does not believe so. It is perfectly clear to Him how tainted man's love of Him is, and He has never changed His opinion of man because of man's pandering, nor ever repaid man's goodwill as a result of his devotion. Unlike man, God is able to differentiate: He knows who truly loves Him and who does not, and instead of being overcome with fervor and losing Himself because of man's momentary impulse, He treats man according to man's essence and behavior. God, after all, is God, and He has His dignity, and His insights; man, after all, is man, and God's head will not be turned by a love of man that is at odds with the truth. On the contrary, He treats all that man does appropriately.

Faced with man's state and his attitude toward God, God has done new work, allowing man to possess both knowledge of and obedience toward Him, and both love and testimony. Thus, man must experience God's refinement of him, as well as His judgment, dealing and pruning of him, without which man would never know God, and would never be capable of truly loving and bearing witness to Him. God's refinement of man is not merely for the sake of a one-sided effect, but for the sake of a multi-faceted effect. Only in this way does God do the work of refinement in those who are willing to seek the truth, in order that man's resolve and love are made perfect by God. To those who are willing to seek the truth, and who yearn for God, nothing is more meaningful, or of greater assistance, than refinement such as this. God's disposition is not so easily known or understood by man, for God, in the end, is God. At the end of the day, it is impossible for God to have the same disposition as man, and thus it is not easy for man to know His disposition. The truth is not inherently possessed by man, and is not easily understood by those who have been corrupted by Satan; man is devoid of the truth, and devoid of the resolve to put the truth into practice, and if he does not suffer, and is not refined or judged, then his resolve will never be made perfect. For all people, refinement is excruciating, and very difficult to accept—yet it is during refinement that God makes plain His righteous disposition to man, and makes public His requirements for man, and provides more enlightenment, and more actual pruning and dealing; through the comparison between the facts and the truth, He gives man a greater knowledge of himself and

the truth, and gives man a greater understanding of God's will, thus allowing man to have a truer and purer love of God. Such are God's aims in carrying out refinement. All the work that God does in man has its own aims and significance; God does not do meaningless work, nor does He do work that is without benefit to man. Refinement does not mean removing people from before God, nor does it mean destroying them in hell. It means changing man's disposition during refinement, changing his motivations, his old views, changing his love for God, and changing his whole life. Refinement is a real test of man, and a form of real training, and only during refinement can his love serve its inherent function.

THOSE WHO LOVE GOD WILL FOREVER LIVE WITHIN HIS LIGHT

The substance of most people's belief in God is religious conviction: They are incapable of loving God, and can only follow God like a robot, unable to truly yearn for God or adore Him. They merely follow Him silently. Many people believe in God, but there are very few who love God; they only revere God because they fear catastrophe, or else they admire God because He is high and mighty—but in their reverence and admiration there is no love or true yearning. In their experiences they seek the minutiae of the truth, or else some insignificant mysteries. Most people merely follow, they fish in murky waters only to receive blessings; they do not seek the truth, nor do they truly obey God in order to receive God's blessings. The life of all people's belief in God is meaningless, it is without value, and in it are their personal considerations and pursuits; they do not believe in God in order to love God, but for the sake of being blessed. Many people act as they please, they do whatever they want, and never consider the interests of God, or whether what they do is in accordance with the will of God. Such people can't even achieve true belief, let alone the love of God. God's substance is not just for man to believe in; it is, moreover, for man to love. But many of those who believe in God are incapable of discovering this "secret." People don't dare to love God, nor do they try to love Him. They have never discovered that there is so much that is lovable about God, they have never discovered that God is the God who

loves man, and that He is the God who is for man to love. The loveliness of God is expressed in His work: Only when they experience His work can people discover His loveliness, only in their actual experiences can they appreciate the loveliness of God, and without observing it in real life, no one can discover God's loveliness. There is so much to love about God, but without actually engaging with Him people are incapable of discovering it. Which is to say, if God did not become flesh, people would be incapable of actually engaging with Him, and if they were unable to actually engage with Him, they also wouldn't be able to experience His work—and so their love of God would be tainted with much falsehood and imagination. The love of the God in heaven is not as real as the love of the God on earth, for people's knowledge of God in heaven is built upon their imaginings, rather than upon what they have seen with their own eyes, and what they have personally experienced. When God comes to earth, people are able to behold His actual deeds and His loveliness, and they can see everything of His practical and normal disposition, all of which is thousands of times more real than the knowledge of the God in heaven. Regardless of how much people love the God in heaven, there is nothing real about this love, and it is full of human ideas. No matter how little their love for the God on earth, this love is real; even if there is only a little of it, it is still real. God causes people to know Him through real work, and through this knowledge He gains their love. It's like Peter: If he hadn't lived with Jesus, it would have been impossible for him to adore Jesus. So, too, was his loyalty toward Jesus built upon his engagement with Jesus. To make man love Him, God has come among man and lives together with man, and all that He makes man see and experience is the reality of God.

God uses reality and the advent of facts to make people perfect; God's words fulfill part of His perfection of people, and this is the work of guidance and opening the way. Which is to say, in God's words you must find the path of practice, and must find the knowledge of visions. By understanding these things, man will have a path and visions as they actually practice, and will be able to be enlightened through God's words, they will be able to understand that these things come from God, and able to discern much. After understanding, they must immediately enter into this reality, and must use God's words to satisfy God in their actual life. God will guide you in all things, and will give you a path of practice, and make you feel that God is so lovely, and

allow you to see that every step of God's work in you is in order to make you perfect. If you wish to see God's love, if you wish to truly experience God's love, then you must go deep into reality, you must go deep into real life, and see that everything God does is love, and salvation, and so that people may leave behind that which is unclean, and in order to refine the things within them that are unable to satisfy God's will. God uses words to provide to man whilst also creating environments in real life that allow people to experience, and if people eat and drink many of God's words, then when they actually put them into practice, they can resolve all the difficulties in their lives using many words of God. Which is to say, you must have the words of God in order to go deep into reality; if you do not eat and drink the words of God, and are without the work of God, then you will have no path in real life. If you never eat or drink the words of God, then you will be confounded when something happens to you. You know only to love God, and are incapable of any differentiation, and have no path of practice; you are muddled and confused, and sometimes you even believe that by satisfying the flesh you are satisfying God—all of which is the consequence of not eating and drinking God's words. Which is to say, if you are without the aid of God's words, and only grope about within reality, then you are fundamentally incapable of finding the path of practice. People such as this simply don't understand what it means to believe in God, much less do they understand what it means to love God. If, using the enlightenment and guidance of God's words, you often pray, and explore, and seek, through which you discover that which you ought to put into practice, find opportunities for the work of the Holy Spirit, truly cooperate with God, and are not muddled and confused, then you will have a path in real life, and will truly satisfy God. When you have satisfied God, inside you there will be the guidance of God, and you will be especially blessed by God, which will give you a sense of enjoyment: You will feel especially honored that you have satisfied God, you will feel especially bright inside, and in your heart you will be clear and peaceful, your conscience will be comforted and free from accusations, and you will feel pleasant inside when you see your brothers and sisters. This is what it means to enjoy God's love, and only this is truly enjoying God. People's enjoyment of God's love is attained through experiencing: By experiencing hardship, and experiencing putting the truth into practice, they gain God's blessings. If you only say that God really loves you, that God has paid a heavy

price in people, that He has patiently and kindly spoken so many words, and always saves people, your utterance of these words is only one side of the enjoyment of God. A more real enjoyment would be for people to put the truth into practice in their real life, after which they will be peaceful and clear in their hearts, they will feel so moved inside, and that God is so lovable. You will feel that the price you have paid is so worthwhile. Having paid a great price in your efforts, you will be especially bright inside: You will feel that you are truly enjoying God's love, and understand that God has done the work of salvation in people, that His refinement of people is in order to purify them, and that God tries people in order to test whether they truly love Him. If you always put the truth into practice in this way, then you will gradually develop a clear knowledge of much of God's work, and at that time you will always feel that God's words before you are as clear as crystal. If you can clearly understand many truths, you will feel that all matters are easy to put into practice, that you can overcome this issue, and overcome that temptation, and you will see that nothing is a problem for you, which will make you so free and liberated. At this moment you will be enjoying God's love, and God's true love will have come upon you. God blesses those who have visions, who have the truth, who have knowledge, and who truly love Him. If people wish to behold God's love, they must put the truth into practice in real life, they must be willing to endure pain and forsake that which they love to satisfy God, and despite the tears in their eyes, they must still be able to satisfy God's heart. In this way, God will surely bless you, and if you endure hardship such as this, it will be followed by the work of the Holy Spirit. Through the real life, and through experiencing God's words, people are able to see God's loveliness, and only if they have tasted God's love can they truly love Him.

The more you put the truth into practice, the more you are possessed of the truth; the more you put the truth into practice, the more you possess God's love; and the more you put the truth into practice, the more you are blessed by God. If you always practice in this way, you will gradually see God's love in you, and you will know God as Peter did: Peter said that God not only has the wisdom to create the heavens and earth and all things, but, moreover, that He also has the wisdom to do real work in people. Peter said that He is not only worthy of people's love because of His creation of the heavens and earth and all things, but, moreover, because of His ability to create man, to save

man, to make man perfect, and to bequeath His love to man. So, too, did Peter say that there is much in Him that is worthy of man's love. Peter said to Jesus: "Are You not deserving of people's love for much more than creating of the heavens and earth and all things? There is more in You that is lovable, You act and move in real life, Your Spirit touches me inside, You discipline me, You reproach me—these things are even more worthy of people's love." If you wish to see and experience God's love, then you must explore and seek in real life, and must be willing to put aside your own flesh. You must make this resolution. You must be someone with resolve, who is able to satisfy God in all things, without being lazy, or coveting the enjoyments of the flesh, not living for the flesh but living for God. There may be times when you do not satisfy God. That's because you don't understand God's will; the next time, even though it will take more effort, you must satisfy Him, and must not satisfy the flesh. When you experience in this way, you will have come to know God. You will see that God created the heavens and earth and all things, that He has become flesh so that people can really and actually see Him, and really and actually engage with Him, that He is able to walk among man, that His Spirit can make people perfect in real life, allowing them to see His loveliness and experience His discipline, His chastening, and His blessings. If you always experience in this way, in real life you will be inseparable from God, and if one day your relationship with God ceases to be normal, you will be able to suffer reproach, and capable of feeling remorse. When you have a normal relationship with God, you will never wish to leave God, and if one day God says He will leave you, you will be afraid, and will say that you would rather die than be left by God. As soon as you have these emotions, you will feel that you are incapable of leaving God, and in this way you will have a foundation, and will truly enjoy God's love.

People often speak of letting God be their life, but they have yet to experience to that point. You are merely saying that God is your life, that He guides you every day, that you eat and drink His words each day, and you pray to Him each day, and so He has become your life. The knowledge of those who say this is so superficial. In many people there is no foundation; God's words have been planted within them, but they have yet to sprout, much less have they borne any fruit. Today, to what extent have you experienced? Only now, after God has forced you to come this far, do you feel that you cannot leave God. One day, when

you have experienced to a certain point, if God were to make you leave, you wouldn't be able to. You will always feel that you can't be without God inside you; you can be without a husband, wife, or children, without a family, without a mother or father, without the enjoyments of the flesh, but you can't be without God. Being without God will be like losing your life, you won't be able to live without God. When you have experienced to this point, you will have hit the mark in your faith in God, and in this way God will have become your life, He will have become the foundation of your existence, and you will never again be able to leave God. When you have experienced to this extent, you will have truly enjoyed God's love, your relationship with God will be so close, God will be your life, your love, and at that time you will pray to God and say: O God! I can't leave You, You are my life, I can go without everything else—but without You I can't go on living. This is people's true stature; it is the real life. Some people have been forced to come as far as they have today: They have to go on whether they want to or not, and they always feel like they're between a rock and a hard place. You must experience such that God is your life, such that if God were taken away from you it would be like losing your life; God must be your life, and you must be incapable of leaving Him. In this way, you will have actually experienced God, and at this time, when you love God again, you will truly love God, and it will be a singular, pure love. One day when your experiences are such that your life has reached a certain point, you will pray to God, eat and drink the words of God, and will be unable to leave God inside, and even if you wanted to, you would not be able to forget Him. God will have become your life; you can forget the world, you can forget your wife and children, but you'll have trouble forgetting God—that is impossible, this is your true life, and your true love for God. When people's love of God has reached a certain point, nothing they love is equal to their love of God, He is their number one love, and in this way they are able to give up everything else, and are willing to accept all dealing and pruning from God. When you have achieved a love of God that surpasses all else, you will live in reality, and in God's love.

As soon as God becomes the life within people, they become unable to leave God. Is this not the deed of God? There is no greater testimony! God has worked to a certain point; He has said for people to do service, and be chastised, or to die, and people have not backed away, which shows that they have been conquered by God. People who

have the truth are those who, in their real experiences, can stand firm in their testimony, stand firm in their position, stand on the side of God, without ever retreating, and who can have a normal relationship with people who love God, who, when things happen to them, are able to completely obey God, and can obey God unto death. Your practice and revelations in real life are the testimony of God, they are man's living out and the testimony of God, and this is truly enjoying God's love; when you have experienced to this point, the due effect will have been achieved. You are possessed of actual living out and your every action is looked upon with admiration by others. Your appearance is unremarkable, but you live out a life of the utmost piety, and when you communicate the words of God, you are guided and enlightened by Him. You are able to speak God's will through your words, communicate reality, and you understand much about serving in spirit. You are candid in your speech, you are decent and upright, non-confrontational and decorous, able to obey God's arrangements and stand firm in your testimony when things befall you, and you are calm and composed no matter what you are dealing with. This kind of person has truly seen God's love. Some people are still young, but they act as someone of middle age; they are mature, possessed of the truth, and admired by others—and these are the people who have testimony, and are the manifestation of God. Which is to say, when they have experienced to a certain point, inside they will have an insight toward God, and so their external disposition will also stabilize. Many people do not put the truth into practice, and do not stand firm in their testimony. In such people there is no love of God, or testimony to God, and these are the people most loathed by God. They eat and drink the words of God, but what they express is Satan, and they allow God's words to be vilified by Satan. In people such as this there is no sign of God's love; all that they express is of Satan. If your heart is always at peace before God, and you always pay attention to the people and things around you, and what is going on around you, and if you are mindful of God's burden, and always have a heart that reveres God, then God will often enlighten you within. In the church there are people who are "supervisors," they specifically watch the failings of others, and then copy and emulate them. They are incapable of differentiating, they do not hate sin, and do not loathe or feel disgusted by the things of Satan. Such people are filled with the things of Satan, and they will ultimately be utterly forsaken by God. Your heart should be ever

reverent before God, you should be moderate in your words and actions and never wish to oppose or upset God. You should never be willing for God's work in you to have been for nothing, or to allow all the hardship you have endured and all that you have put into practice to come to naught. You must be willing to work harder and to love God more on the path ahead. These are the people who have a vision as their foundation. These are the people who seek progress.

If people believe in God, and experience God's words, with a heart that reveres God, then in such people there can be seen God's salvation, and God's love. These people are able to testify to God, they live out the truth, and what they testify to is also the truth, what God is, and God's disposition, and they live amid God's love and have seen God's love. If people wish to love God, they must taste God's loveliness, and see God's loveliness; only then can there be roused in them a heart that loves God, a heart that is willing to loyally expend for God. God does not make people love Him through words and expressions, or their imagination, and He does not force people to love Him. Instead, He makes them love Him of their own volition, and He makes them see His loveliness in His work and utterances, after which there is borne in them the love of God. Only in this way can people truly bear testimony to God. People do not love God because they have been urged to do so by others, nor is it a momentary emotional impulse. They love God because they have seen His loveliness, they have seen that there is so much of Him that is worthy of people's love, because they have seen God's salvation, wisdom, and wondrous deeds—and as a result, they truly praise God, and truly yearn for Him, and there is roused in them such a passion that they could not survive without gaining God. The reason why those who truly testify to God are able to give a resounding testimony to Him is because their testimony is upon the foundation of the true knowledge and true yearning for God. It is not according to an emotional impulse, but according to the knowledge of God and His disposition. Because they have come to know God, they feel that they must surely testify to God, and make all those who yearn for God know God, and be aware of God's loveliness, and His realness. Like people's love for God, their testimony is spontaneous, it is real, and has real significance and worth. It is not passive, or hollow and meaningless. The reason why only those who truly love God have the most value and meaning in their lives, and only they truly believe in God, is because these people live in God's light, they are able to live for God's work and

management; they do not live in darkness, but live in the light; they do not live meaningless lives, but lives that have been blessed by God. Only those who love God are able to testify to God, only they are God's witnesses, only they are blessed by God, and only they are able to receive God's promises. Those who love God are God's intimates, they are the people beloved by God, and they can enjoy blessings together with God. Only people such as this will live to eternity, and only they will forever live under God's care and protection. God is for people to love, and He is worthy of all people's love, but not all people are capable of loving God, and not all people can testify to God and hold power with God. Because they are able to testify to God, and devote all their efforts to God's work, those who truly love God can walk anywhere beneath the heavens without anyone daring to oppose them, and they can wield power on earth and rule all the people of God. These people have come together from across the world, they speak different languages and have different skin colors, but their existence has the same meaning, they all have a heart that loves God, they all bear the same testimony, and have the same resolve, and the same wish. Those who love God can walk freely throughout the world, those who testify to God can travel across the universe. These people are beloved by God, they are blessed by God, and they will forever live in His light.

ONLY THOSE WHO FOCUS ON PRACTICE CAN BE PERFECTED

In the last days, God became flesh to do the work He ought to do and to perform His ministry of words. He came in person to work amidst human beings with the goal of perfecting those people who are after His heart. From the creation up until today He only does that work during the last days. Only during the last days was God incarnated to do such large-scale work. Though He endures hardships that people would find difficult to endure, though He as a great God has the humility to become an ordinary man, no aspect of His work has been delayed, and His plan is not thrown into confusion in the least. He is doing the work according to His original plan. One of the purposes of this incarnation is to conquer people. Another is to perfect the people He loves. He desires to see with His own eyes the people He perfects,

and He wants to see for Himself how the people He perfects bear witness for Him. It is not one person who is perfected, and it is not two. It is however, a group of very few people. This group of people come from various countries of the world, and from various of the world's nationalities. The purpose of doing this much work is to gain this group of people, to gain the witness this group of people bear for Him, and to obtain the glory He gets through this group of people. He does not do work that has no significance, nor does He do work that has no value. It can be said that, in doing so much work, God's aim is to perfect all those whom He wishes to perfect. In what spare time He has outside of this, He will eliminate those who are evil. Know that He does not do this great work because of those who are evil; on the contrary, He gives His all because of that tiny number of people who are to be perfected by Him. The work He does, the words He speaks, the mysteries He reveals, and His judgment and chastisement are all for the sake of that tiny number of people. He did not become flesh because of those who are evil, much less do they incite great wrath in Him. He speaks truth, and talks of entry, because of those who are to be perfected, He became flesh because of them, and it is because of them that He bestows His promises and blessings. The truth, entry, and life in humanity of which He speaks are not for the sake of those who are evil. He wants to avoid speaking to those who are evil, and wishes to bestow all truths upon those who are to be perfected. Yet His work requires that, for the moment, those who are evil be allowed to enjoy some of His riches. Those who do not carry out truth, who do not satisfy God, and who interrupt His work are all evil. They cannot be perfected, and are loathed and rejected by God. Conversely, the people who put truth into practice and can satisfy God and who expend their entire selves in God's work are the people who are to be perfected by God. The ones whom God wishes to complete are none other than this group of people, and the work that God does is for the sake of these people. The truth of which He speaks is directed toward the people who are willing to put it into practice. He does not speak to the people who do not put truth into practice. The increase of insight and growth of discernment that He speaks of are aimed at the people who can carry out truth. When He speaks of those who are to be perfected He is talking of these people. The work of the Holy Spirit is directed toward the people who can practice truth. Things like owning wisdom and having humanity are directed toward the people who are willing to put truth into

practice. Those who do not carry out truth may hear many truths and may comprehend many truths, but because they are among the evil persons, the truth that they understand only becomes doctrines and words, and has no significance for their change of disposition or for their lives. None of them is loyal to God; they are all people who see God but cannot obtain Him, and are all condemned by God.

The Holy Spirit has a path to walk in each person, and gives each person chances to be perfected. Through your negativity you are made to know your own corruption, and then through throwing off negativity you will find a path to practice, and this is the perfection of you. Further, through the continuous guidance and illumination of some positive things inside of you, you will proactively fulfill your function and grow in insight and gain discernment. When your conditions are good, you are especially willing to read the word of God, and especially willing to pray to God, and can relate the sermons you hear to your own states. At such times God enlightens and illuminates you within, making you realize some things of the positive aspect. This is perfection of you in the positive aspect. In negative states, you are weak and negative, and feel that you don't have God, yet God illuminates you, helping you find a path to practice. Coming out of this is attainment of perfection in the negative aspect. God can perfect man in both positive and negative aspects. It depends on whether you are able to experience, and on whether you pursue being perfected by God. If you truly seek being perfected by God, then the negative cannot make you suffer loss, but can bring you things that are more real, and can make you more able to know that which is lacking within you, more able to come to grips with your real states, and see that man has nothing, and is nothing; if you do not experience trials, you do not know, and will always feel that you are above others and better than everyone else. Through all this you will see that all that came before was done by God and protected by God. Entry into trials leaves you without love or faith, you lack prayer, and are unable to sing hymns—and, without realizing it, in the midst of this you come to know yourself. God has many means of perfecting man. He employs all manner of environments to deal with the corrupt disposition of man, and uses various things to lay man bare; in one regard He deals with man, in another He lays man bare, and in another He reveals man, digging out and revealing the “mysteries” in the depths of man's heart, and showing man his nature by revealing many of his states. God

perfects man through many methods—through revelation, dealing, refinement, and chastisement—so that man may know that God is practical.

What is it that you seek now? Maybe it is to be perfected by God, to know God, to obtain God, or it is the style of a nineties Peter, or to have the faith greater than that of Job. You may seek a lot, whether seeking to be called righteous by God and arrive in front of the throne of God, or to be able to manifest God on earth and bear strong and resounding witness for God. Regardless of what you seek, overall, it is for the sake of God's management plan. No matter if you seek to be a righteous person, or you seek the style of Peter, or the faith of Job, or to be perfected by God, whatever you seek, in summation, it is all the work of God. In other words, regardless of what you seek, it is all for the sake of being perfected by God, it is all for the sake of experiencing God's word, to satisfy God's heart; it is all for the sake of discovering the loveliness of God, it is all for searching out a path to practice in real experience with the aim of being able to throw off your own rebellious disposition, achieving a normal state within yourself, being able to completely conform to God's will, to become a correct person, and to have a correct motive in everything you do. The reason for you experiencing all of these things is to arrive at knowing God and achieving growth of life. Though what you experience is God's word, and what you experience are actual events, the people, matters, and things in your surroundings, ultimately you are able to know God and to be perfected by God. To seek to walk the path of a righteous person or seek to put God's word into practice, these are the runway. Knowing God and being perfected by God are the destination. Whether you seek now perfection by God, or to bear witness for God, on the whole, it is ultimately in order to know God; it is in order that the work He does in you is not in vain, so that finally you come to know the reality of God, to know His greatness, more so to know God's humbleness and hiddenness, and to know the much work that God does in you. God has humbled Himself to a certain level, to do His work in these filthy and corrupt people, and to perfect this group of people. God not only became flesh to live and eat among people, to shepherd people, to provide what people need. More important is that He does His huge work of salvation and conquest upon these unbearably corrupt people. He came to the heart of the great red dragon to work these most corrupt of people, so that all people may be changed and made new. The immense hardship that

God endures is not only the hardship that the God incarnate endures, but mainly it is that God's Spirit suffers extreme humiliation—He humbles and hides Himself so much that He becomes an ordinary person. God was incarnated and took the form of flesh so that people see that He has a normal human life, and that He has the normal human needs. This is enough to prove that God has humbled Himself to a certain level. The Spirit of God is realized in the flesh. His Spirit is so high and great, yet He takes the form of a common human, of a negligible human to do the work of His Spirit. The caliber, insight, sense, humanity, and lives of each of you show that you are really unworthy to accept God's work of this kind. You are really unworthy to let God endure such hardship for your sake. God is so great. He is so supreme, and people are so mean and lowly, yet He still works upon them. He not only was incarnated to provide for people, to speak to people, He even lives together with people. God is so humble, so lovable. If as soon as God's love is mentioned, as soon as God's grace is mentioned, you shed tears as you utter great praise, if you arrive at this state, then you have true knowledge of God.

There is a deviation in people's seeking nowadays; they only seek to love God and to satisfy God, but they do not have any knowledge of God, and have neglected the Holy Spirit's enlightenment and illumination within them. They do not have true knowledge of God as the foundation. In this way they lose energy as their experience progresses. All of those who seek to have true knowledge of God, the sort of person who in the past was not in good states, who tended toward negativity and weakness, who often shed tears, fell into discouragement, and became disappointed; such people are now in increasingly better states as they have more experience. After an experience of being dealt with and broken, or going through an episode of being refined, they have made great progress. Such states are not seen to befall them again, their dispositions have changed, and God's love is being lived out in them. There is a rule to God's perfection of people, which is that He enlightens you by using a desirable part of you so that you have a path to practice and can separate yourself from all negative states, helping your spirit attain release, and making you more able to love Him. In this way you are able to throw off the corrupt disposition of Satan. You are artless and open, willing to know yourself, and willing to put truth into practice. God sees that you are willing to know yourself and are willing to put truth into practice, so when you

are weak and negative, He enlightens you doubly, helping you know yourself more, be more willing to repent for yourself, and be more able to practice the things that you should practice. Only in this way is your heart peaceful and at ease. A person who ordinarily pays attention to knowing God, who pays attention to knowing himself, who pays attention to his own practice will be able to frequently receive God's work, to frequently receive guidance and enlightenment from God. Even though in a negative state, he is able to turn around immediately, whether due to the action of conscience or due to enlightenment from God's word. The change of a person's disposition is achieved always when he knows his own actual state and knows the disposition and work of God. A person who is willing to know himself and is willing to open himself up will be able to carry out truth. This kind of person is a person who is loyal to God, and a person who is loyal to God has understanding of God, whether it is deep or shallow, meager or plentiful. This is God's righteousness, and it is something that people attain, it is their own gain. A person who has knowledge of God is one who has a basis, who has vision. This kind of person is certain about God's flesh, is certain about God's word, and is certain about God's work. Regardless of how God works or speaks, or how other people cause disturbance, he can stand his ground, and stand witness for God. The more a person is this way the more he can carry out the truth that he understands. Because he is always practicing God's word, he obtains more understanding of God, and possesses the resolution to forever stand witness for God.

To have discernment, to have submission, and to have the ability to see into things so that you are keen in spirit means you have God's words illuminating and enlightening you inside as soon as you encounter something. This is being keen in spirit. Everything that God does is for the sake of helping revive people's spirits. Why does God always say people are numb and dull-witted? It is because people's spirits have died, and they have become numb to such an extent that they are completely unconscious of things of the spirit. God's work is to make people's lives progress and it is to help people's spirits come alive, so that they can see into things of the spirit, and are always able to love God, to satisfy God. Arrival at this place shows that a person's spirit has been revived, and the next time he encounters something, he can react right away. He is responsive to sermons, and reacts quickly to situations. This is what achieving keenness of spirit is. There are many

people who have a quick reaction to an external event, but as soon as entry into reality or the detailed things in spirit are mentioned, they become numb and dull-witted. They understand something only if it is staring them in the face. All these are signs of being spiritually numb and dull-witted, of having little experience of things of the spirit. Some people are keen of spirit and have discernment. As soon as they hear of something directed toward their states they lose no time in writing it down. They apply it to their subsequent experience, and to changing themselves. This is a person who is keen in spirit. And why is he able to react so quickly? Because he focuses on these aspects in daily life, and as soon as one of these aspects is mentioned, it happens to match his internal condition, and he is able to receive it immediately. It is similar to giving food to a hungry person; they are able to eat right away. If you give food to someone who is not hungry, they are not so quick to react. You often pray to God, and then you are able to react immediately when you encounter something: what God requires in this matter, and how you should act. God guided you on this matter last time; when you encounter this same sort of thing today you know how to enter this situation, to satisfy the heart of God. If you always practice in this way and always experience in this way, at some point you will become masterful at it. When reading God's word you know to what sort of person God is referring, you know what sort of conditions of the spirit He is talking about, and you are able to grasp the key point and put it into practice; this shows you are able to experience. Why are some people lacking in this respect? It is because they don't put much effort into the aspect of practice. Though they are willing to put truth into practice, they do not have true insight into the details of service, into the details of truth in their life. They get confused when something happens. In this way, you may be led astray when a false prophet or a false disciple comes along. It is not acceptable to ignore discernment. You must always pay attention to things of the spirit: how God works, what God speaks, what His demands on people are, with what sort of people you should come in contact, and what sort of people you should shun. You must put emphasis on these things when eating and drinking God's word and during experience. If you always experience things in this way, you will thoroughly understand many things, and will have discernment also. What is discipline by the Holy Spirit, what is blame born of human intent, what is guidance from the Holy Spirit, what is arrangement of an environment, what is God's words enlightening

within, if you are not clear about these things, you will have no discernment. You should know what comes from the Holy Spirit, what is rebellious disposition, how to obey God's word, and how to throw off one's own rebelliousness; you should understand the details of all of these truths, so that when something happens, you have an appropriate truth with which to compare it, have suitable visions as the foundation, have principles in every matter and are able to act according to the truth. Then your life will be full of God's enlightenment, full of God's blessings. God will not mistreat any person who sincerely seeks Him. He will not mistreat any person who lives Him out and bears witness for Him, and He will not curse any person who is able to sincerely thirst for truth. If, while you are eating and drinking the words of God, you can pay attention to your own true condition, pay attention to your own practice, and pay attention to your own understanding, then, when you meet a problem, you will receive enlightenment and will gain practical understanding. Then you will have a path of practice and will have discernment for everything. A person who has truth is unlikely to be deceived, and is unlikely to behave disruptively or act excessively. Because of truth he is protected, and also because of truth he obtains more understanding. Because of truth he has more paths to practice, gets more opportunities for the Holy Spirit to work in him, and more opportunities to be perfected.

THE WORK OF THE HOLY SPIRIT AND THE WORK OF SATAN

How do you grasp the specifics in spirit? How does the Holy Spirit work in man? How does Satan work in man? How do evil spirits work in man? And what are the manifestations of this work? When something happens to you, does it come from the Holy Spirit, and should you obey it, or reject it? People's actual practice gives rise to much that is of human will yet which people always believe to come from the Holy Spirit. Some comes from evil spirits, yet still people think it is born of the Holy Spirit, and sometimes the Holy Spirit guides people from within, yet people are afraid that such guidance comes from Satan, and do not dare to obey, when in reality it is the enlightenment of the Holy Spirit. Thus, without differentiation there is

no way to experience when such experiences are actually happening to you, and without differentiation, there is no way of gaining life. How does the Holy Spirit work? How do evil spirits work? What comes from the will of man? And what is born of the guidance and enlightenment of the Holy Spirit? If you grasp the rules of the Holy Spirit's work within man, then you will be able to grow your knowledge and differentiate in your daily life and during your actual experiences; you will come to know God, you will be able to understand Satan, you will not be confused in your obedience or pursuit, and you will be someone whose thoughts are clear, and who obeys the work of the Holy Spirit.

The work of the Holy Spirit is a form of proactive guidance and positive enlightenment. It does not allow people to be passive. It brings them solace, gives them faith and resolve and it enables them to pursue being made perfect by God. When the Holy Spirit works, people are able to actively enter; they are not passive or forced, but are proactive. When the Holy Spirit works, people are glad and willing, and they are willing to obey, and happy to humble themselves, and even though they are pained and fragile inside, they have the resolve to cooperate, they suffer gladly, they are able to obey, and they are untainted by human will, untainted by the thinking of man, and are certainly untainted by human desires and motivations. When people experience the work of the Holy Spirit, they are especially holy inside. Those who are possessed of the work of the Holy Spirit live out the love of God, the love of their brothers and sisters, and delight in the things that delight God, and loathe the things that God loathes. People who are touched by the work of the Holy Spirit have normal humanity, and they are possessed of humanity and constantly pursue the truth. When the Holy Spirit works within people, their conditions become better and better, and their humanity becomes more and more normal, and though some of their cooperation may be foolish, their motivations are right, their entry is positive, they do not try to interrupt, and there is no malevolence within them. The work of the Holy Spirit is normal and real, the Holy Spirit works in man according to the rules of the normal life of man, and He enlightens and guides in people according to the actual pursuit of normal people. When the Holy Spirit works in people, He guides and enlightens them according to the needs of normal people, He provides for them based on their needs, and He positively guides and enlightens them based upon what they lack, and upon their deficiencies; when the Holy Spirit works, this work is in consonance

with the rules of the normal life of man, and it is only in real life that people are able to see the work of the Holy Spirit. If, in their everyday lives, people are in a positive state and have a normal spiritual life, then they are possessed of the work of the Holy Spirit. In such a state, when they eat and drink the words of God they have faith, when they pray they are inspired, when something happens to them they aren't passive, and as it is happening to them they are able to see the lessons that God requires them to learn, and they are not passive, or weak, and although they have real difficulties, they are willing to obey all the arrangements of God.

What effects are achieved by the work of the Holy Spirit? You can be foolish, and there can be no differentiation within you, but the Holy Spirit has but to work for there to be faith in you, for you to always feel that you can't love God enough, for you to be willing to cooperate, to be willing to cooperate no matter how great the difficulties ahead. Things will happen to you and it won't be clear to you whether they come from God or from Satan, but you will be able to wait, and you will be neither passive or remiss. This is the normal work of the Holy Spirit. When the Holy Spirit works within them, people still encounter real difficulties, sometimes they cry, and sometimes there are things that they can't overcome, but this is all a stage of the ordinary work of the Holy Spirit. Although they do not overcome those things, and although, at the time, they are weak and make complaints, afterward they are still able to love God with absolute faith. Their passiveness cannot stop them having normal experiences, and regardless of what other people say, and how they attack them, still they are able to love God. During prayer, they always feel that they used to be so indebted to God, and they resolve to satisfy God and renounce the flesh when they encounter such things again. This strength shows there is the work of the Holy Spirit within them, and this is the normal state of the work of the Holy Spirit.

What work comes from Satan? In the work that comes from Satan, the visions in people are vague and abstract, and they are without normal humanity, the motivations behind their actions are wrong, and although they wish to love God, there are always accusations within them, and these accusations and thoughts are always interfering within them, constraining the growth of their life, and stopping them from having normal conditions before God. Which is to say, as soon as there is the work of Satan within people, their hearts can't be at peace before God, they don't know what to do with themselves, the sight of an

assembly makes them want to run away, and they are unable to close their eyes when others pray. The work of evil spirits wrecks the normal relationship between man and God, and upsets people's previous visions and the path that their life has entered upon, in their hearts they can never draw close to God, things always happen that cause disruption to them and enshackle them, and their hearts cannot find peace, leaving no strength to their love of God, and making their spirits sink downward. Such are the manifestations of the work of Satan. The work of Satan is manifested in the following: being unable to stand your ground and stand witness, causing you to become someone who is at fault before God, and who has no faithfulness toward God. At the interference from Satan, you lose the love and loyalty toward God within you, you are stripped of a normal relationship with God, you do not pursue the truth, or the improvement of yourself, you regress, and become passive, you indulge yourself, you give free rein to the spread of sin, and are not hateful of sin; furthermore, the interference of Satan makes you dissolute, it causes God's touch to disappear within you, and makes you complain about God and oppose Him, leading you to question God, and there is even the risk of you leaving God. All this is of the work of Satan.

When something happens to you in your daily life, how should you differentiate between whether it comes from the work of the Holy Spirit or from the work of Satan? When people's conditions are normal, their spiritual lives and their lives in the flesh are normal, and their reason is normal and orderly; generally what they experience and come to know within themselves at this time can be said to come from being touched by the Holy Spirit (having insights or possessing some shallow knowledge when you eat and drink the words of God, or being faithful when things happen to you, or having the strength to love God when things happen—these are all of the Holy Spirit). The Holy Spirit's work in man is especially normal; man is incapable of feeling it, and it seems to be through man himself—but in fact it is the work of the Holy Spirit. In daily life, the Holy Spirit does work both great and small in everyone, and it is simply that the extent of this work varies. Some people are of good caliber, they understand things quickly, and the enlightenment of the Holy Spirit is especially great within them; some people are of poor caliber, and it takes them longer to understand things, but the Holy Spirit touches them inside, and they, too, are able to achieve faithfulness to God—the Holy Spirit works in all those who

pursue God. When, in daily life, people do not oppose God, or rebel against God, do not do things that are at odds with the management of God, and do not interfere with the work of God, in each one of them the Spirit of God works to a greater or lesser extent, and touches them, enlightens them, gives them faith, gives them strength, and moves them to enter proactively, not being lazy or coveting the enjoyments of the flesh, willing to practice the truth, and longing for the words of God—all this is work that comes from the Holy Spirit.

When people's state is not normal, they are forsaken by the Holy Spirit, there is grumbling within them, their motivations are wrong, they are lazy, they indulge in the flesh, and their hearts rebel against the truth, and all of this comes from Satan. When people's conditions are not normal, when they are dark inside and have lost their normal reason, have been forsaken by the Holy Spirit, and are unable to grasp God within themselves, this is when Satan is working within them. If people always have strength within them and always love God, then generally when things happen to them they come from the Holy Spirit, and whoever they meet is the result of the arrangements of God. Which is to say, when your conditions are normal, when you are in the great work of the Holy Spirit, then it is impossible for Satan to make you waver; upon this foundation it can be said that everything comes from the Holy Spirit, and although you may have incorrect thoughts, you are able to renounce them, and do not follow them. All this comes from the work of the Holy Spirit. In what situations does Satan interfere? When your conditions are not normal, when you have not been touched by God, and are without the work of God, and you are dry and barren inside, when you pray to God but grasp nothing, and eat and drink the words of God but are not enlightened or illuminated—at such times it is easy for Satan to work within you. In other words, when you have been abandoned by the Holy Spirit and you cannot grasp God, then many things happen to you that come from the temptation of Satan. Satan works at the same time as the Holy Spirit works, and interferes in man at the same time as the Holy Spirit touches the inside of man; at such times, however, the work of the Holy Spirit takes the leading position, and people whose conditions are normal can triumph, which is the triumph of the work of the Holy Spirit over the work of Satan. Yet when the Holy Spirit works, there is very little work of Satan; when the Holy Spirit works there is still a disobedient disposition within people, and all that was originally in them is still there, but with the work of the

Holy Spirit it is easy for people to know the essential things of them and their rebellious disposition toward God—although they can only rid themselves of them during gradual work. The work of the Holy Spirit is especially normal, and as He works in people they still have troubles, they still cry, they still suffer, they are still weak, and there is still much that is unclear to them, yet in such a state they are able to stop themselves sliding backward, and can love God, and although they cry and are distressed inside, they are still able to praise God; the work of the Holy Spirit is especially normal, and not the slightest bit supernatural. Most people believe that, as soon as the Holy Spirit begins to work, changes occur in people's state and the essential things of them are removed. Such beliefs are fallacious. When the Holy Spirit works within man, the passive things of man are still there and his stature remains the same, but he has the illumination and enlightenment of the Holy Spirit, his state is more proactive, the conditions within him are normal, and he changes rapidly. In people's real experiences, they primarily experience the work of either the Holy Spirit or Satan, and if they are unable to get a hold over these states, and do not differentiate, then real experiences are out of the question, to say nothing of changes in disposition. Thus, the key to experiencing God is being able to see through to such things; in this way, it will be easier for them to experience.

The work of the Holy Spirit is proactive progress, while the work of Satan is regression and passivity, disobedience toward God, opposition to God, loss of faith in God, and unwillingness to even sing songs or get up and dance. That which comes from the enlightenment of the Holy Spirit is not forced upon you, but is especially natural. If you follow it, you will have the truth, and if you don't, then afterward there will be reproach. If it is the enlightenment of the Holy Spirit, then nothing you do will be interfered with or constrained, you will be set free, there will be a path to practice in your actions, and you will not be subject to any restraints, and be able to act upon the will of God. The work of Satan brings many things that cause interference to you, it makes you unwilling to pray, too lazy to eat and drink the words of God, and undisposed to live the life of the church, and it estranges you from the spiritual life. The work of the Holy Spirit does not interfere with your daily life, and does not interfere with your entry into a normal spiritual life. In many things that happen to you, you are unable to differentiate at the time. After a few days, however, you live out a little, and manifest

a little, and there are some reactions within you, and through these manifestations you are able to tell whether the thoughts within you come from God or from Satan. Some things clearly make you oppose God and rebel against God, or stop you from putting the words of God into practice, and these things all come from Satan. Some things are not apparent, and you can't tell what they are at the time; afterward, when you have seen their manifestations, you can tell which come from Satan and which are directed by the Holy Spirit. Having clearly discerned such things, you won't easily be led astray in your experiences. Sometimes, when your conditions are not good, you have certain thoughts that take you out of your passive state—which shows that when your conditions are unfavorable, some of your thoughts can also come from the Holy Spirit. It is not the case that when you are passive, all your thoughts are sent by Satan; if that were true, then when would you be able to turn to a positive state? Having been passive for a period of time, the Holy Spirit gives you an opportunity to be made perfect, He touches you, and brings you out of your passive state.

Knowing what the work of the Holy Spirit is, and what the work of Satan is, you can compare these to your own state during your experiences, and to your own experiences, and in this way there will be many more truths relating to principle in your experiences. Having understood these things, you will be able to control your actual state, and will be able to have discernment in people and things that happen to you,^[a] and you won't have to spend so much effort in gaining the work of the Holy Spirit. Of course, that's as long as your motivations are right, and as long as you are willing to seek, and to practice. Language such as this—language which relates to principles—should feature in your experiences. Without it, your experiences will be full of the interference of Satan, and full of foolish knowledge. If you don't understand how the Holy Spirit works, then you don't understand how you are to enter, and if you don't understand how Satan works, then you don't understand how you are to be cautious in your footsteps. People should understand both how the Holy Spirit works and how Satan works; they are an indispensable part of people's experiences.

Although you believe in nothing but God, do you have a normal relationship with God? Some people say all that matters is that they

Footnotes:

a. The original text omits "that happen to you."

have a normal relationship with God, and they don't concern themselves with their relationships with others. But how is a normal relationship with God manifested? Are such people not without the slightest actual knowledge? Why is it said that the extent of your resolve to love God, and whether you have truly renounced the flesh, depends on whether you are prejudiced toward your brothers and sisters, and on whether, if you are, you can push such prejudices aside. Which is to say, when your relationship with your brothers and sisters is normal, then your conditions before God are also normal. When one of your brothers and sisters is weak, you will not loathe them, despise them, make fun of them, or give them the cold shoulder. If you are able to be of service to them, you will commune with them and say, "I used to be passive and weak. I really did not want to attend an assembly, but something happened through which God enlightened me inside and disciplined me; I was reproached inside, I was so ashamed, and I always felt sorry toward God. Afterward, I dedicated myself to the life of the church, and the more I engaged with my brothers and sisters, the more I felt I couldn't do without God. When I was with them I didn't feel lonely; when I was shut in a room by myself I felt lonely and friendless, I felt that my life was empty, and my thoughts turned to death. Now that I was with my brothers and sisters, Satan did not dare to do its work, and I did not feel lonely. When I saw how strong the love for God of my brothers and sisters was, I was inspired, and so I was always with my brothers and sisters, and my passive state naturally disappeared." Hearing this, they feel that it is useless to pray at home, they still feel that there is no love between their brothers and sisters, that their life is empty, that they have no one to rely upon, and that it's not enough to merely pray. If you commune with them this way, then they will have a path by which to practice. If you feel you are unable to provide to them, then you can pay them a visit. This doesn't have to be done by the church leader—it is the responsibility of every brother and sister to do this work. If you see that a brother or sister is in a bad state, you should pay them a visit. This is the responsibility of every one of you.

A WARNING TO THOSE WHO DO NOT PRACTICE THE TRUTH

Those amongst brothers and sisters who are always venting their negativity are Satan's lackeys and they disturb the church. These people must one day be expelled and eliminated. In their belief in God, if people don't hold within them a God-revering heart, if they don't have a heart that is obedient to God, then not only will they be unable to do any work for God, but on the contrary will become people who disturb God's work and who defy God. When someone who believes in God does not obey God or revere God but instead defies Him, then this is the greatest disgrace for a believer. If the speech and conduct of a believer is always as casual and unrestrained as an unbeliever, then this believer is even more evil than the unbeliever; they are a typical demon. Those in the church who vent their venomous talk, those amongst brothers and sisters who spread rumors, foment disharmony and form cliques should have been expelled from the church. But because it is now a different era of God's work, these people have been restricted, for they are doomed to be objects for elimination. Those who have been corrupted by Satan all have a corrupt disposition. But whereas some people only have a corrupt disposition there are others who are not like this, in that not only do they have corrupt satanic dispositions, but their natures are also malicious to the extreme. All this type of person does and says is not only expressing their corrupt satanic dispositions, but they themselves are the real devil Satan. All they do is interrupt and disturb God's work, disturb the life entry of brothers and sisters, and destroy the normal life of the church. These wolves in sheep's clothing must sooner or later be cleared out, and one must adopt an attitude toward these lackeys of Satan that is in no way polite; one must adopt an attitude of abandonment toward them. Only by doing this can one stand at God's side and those who cannot do so are in collusion with Satan. God is always in the hearts of those who genuinely believe in God and they always carry within them a God-revering heart, a God-loving heart. Those who believe in God should do things with a cautious and prudent heart, and all they do should be in accordance with God's requirements and be able to satisfy the heart of God. They should not be headstrong, doing whatever they please; that does not befit saintly propriety. People cannot flaunt God's banner and run amok with it

everywhere, swaggering and swindling everywhere; doing this is the most rebellious conduct. Families have rules and nations have laws, so how much more does God's family have strict standards? Does it not more so have administrative decrees? People are free to do what they want, but the administrative decrees of God cannot be altered at will. God is a God who does not allow people to offend Him and God is a God who puts people to death—do people really not know this already?

Every single church has people who disturb the church, people who interrupt God's work. These people are all Satan masquerading in God's family. This type of person is especially good at impersonating, coming respectfully before Me, nodding and bowing, behaving like mangy dogs, devoting their "all" in order to achieve their own objectives, but showing their ugly countenance before brothers and sisters. When they see someone practicing the truth they attack and exclude them, and when they see someone more terrible than they are themselves, they flatter and fawn upon them, acting like tyrants within the church. It can be said that the majority of churches have this type of "local villainous snake," this type of "lap dog" within them. They sneak around together, winking and secretly signaling to each other, and none of them practice the truth. Whoever has the most venom is the "head demon," and whoever has the highest prestige leads them, bearing their flag aloft. These people run wild within the church, spreading their negativity, releasing death, doing as they please, saying what they please, with no one daring to stop them, being full of satanic dispositions. As soon as they begin to cause disturbance, an air of death enters into the church. Those who practice the truth within the church are abandoned and are unable to achieve their potential, while those who disturb the church and spread death run wild within the church. What is more, the majority of people follow them. This kind of church is simply under Satan's control and the devil is their king. If the people of the church do not rise up and cast out those head demons, then they will also come to ruin sooner or later. From now on measures must be taken against this kind of church. If those who are capable of practicing a little truth are not engaging in seeking, then that church will be banned. If there is no one in a church who is willing to practice the truth, no one who can stand witness for God, then that church should be completely ostracized, and their connections with other churches must be severed. This is called burying death, and casting Satan out. If there are several local villainous snakes in a church, as well as some

small flies who follow them who have no discernment whatsoever, if those of the church still cannot cast off the binds and manipulation of these snakes after they have seen the truth, then these fools will be eliminated in the end. Though these small flies may not have done anything terrible, they are even more cunning, even more slick and evasive and everyone like this will be eliminated. Not one will be left! Those who belong to Satan will be returned to Satan, while those who belong to God will surely go in search of the truth; this is determined by their natures. Let all those who follow Satan perish! No pity will be shown to these people. Let those who search for the truth attain provision and allow them to take pleasure in God's word to their hearts' content. God is righteous; He does not treat people unjustly. If you are a devil then you will be incapable of practicing the truth. If you are someone who searches for the truth then it is certain that you will not be taken captive by Satan—this is beyond all doubt.

Those who do not seek to progress always wish for others to be as negative and indolent as themselves, those who do not practice the truth are jealous of those who do practice the truth. Those who do not practice the truth always want to deceive those who are muddleheaded and who lack discernment. The things these people vent can cause you to degenerate, slip downward, develop abnormal conditions and be filled with darkness inside; they cause you to be distanced from God, and they make you cherish the flesh and indulge yourself. Those who do not love the truth, who are always dealing with God perfunctorily are without self-knowledge, and their dispositions seduce people into committing sins and defying God. They do not practice the truth and do not allow others to practice it either. They cherish sin and have no loathing for themselves. They do not know themselves and stop others from knowing themselves, and they stop others from longing for the truth. Those they deceive cannot see the light and fall into darkness; they do not know themselves, are unclear about the truth and become further and further from God. They do not practice the truth and they stop others from practicing the truth, bringing those foolish people before them. Rather than saying they believe in God, it would be better to say they believe in their ancestors, that what they believe in are the idols in their hearts. It would be best for those people who say they follow God to open their eyes and take a good look to see exactly who they believe in: Is it really God that you believe in, or Satan? If you know that what you believe in is not God but your own idols, then you

had best not say you are a believer. If you really do not know who you believe in then, again, you had best not say you are a believer. To say that would be blasphemy! No one is forcing you to believe in God. Do not say you believe in Me, as I heard enough of those words long ago and I do not wish to hear them again, because what you believe in are the idols in your hearts and the local villainous snakes among you. Those who shake their heads when they hear the truth, who smile widely when they hear talk of death are the offspring of Satan, and they are all objects to be eliminated. There exist in the church many people who have no discernment, and when something deceptive happens they just stand by Satan's side. When they are called Satan's lackeys they feel so wronged. And someone might say they have no discernment, but they always stand on the side without truth. There has not been a single critical time when they have stood on the side of truth, not a single time when they have stood up and argued for the truth, so are they really without discernment? Why do they always stand by Satan's side? Why do they never say one word that is fair or reasonable for the truth? Is this situation really created by their momentary confusion? The less discernment someone has, the less able they are to stand on the side of truth. What does this show? Does it not show that those without discernment love evil? Does it not show that those without discernment are the loyal offspring of Satan? Why is it that they are always able to stand on the side of Satan and speak the same language as it? Their every word and deed, and their expressions prove amply that they are not any kind of lover of the truth, but rather that they are people who detest the truth. That they can stand on the side of Satan proves amply that Satan really loves these petty devils who fight for Satan's sake all their lives. Are all these facts not abundantly clear? If you truly are someone who loves the truth, then why can't you have any regard for those who practice the truth, and why do you immediately follow those who do not practice the truth the minute they have a slight change of countenance? What kind of problem is this? I do not care whether you have discernment or not, I do not care how great a price you have paid, I do not care how great your forces are and I do not care whether you are a local villainous snake or a flag-bearing leader. If your forces are great then that is only with the help of Satan's strength; if your prestige is high, then that is merely because there are too many around you who do not practice the truth; if you have not been expelled then that is because now is not the time for the work of expelling, rather it is time

for the work of elimination. There is no rush to expel you now. I need only wait for that day to come after you have been eliminated to punish you. Whoever does not practice the truth will be eliminated!

Those who genuinely believe in God are those who are willing to put God's word into practice, and they are those who are willing to practice the truth. Those who can genuinely stand witness for God are also those who are willing to put His word into practice, and they are those who can genuinely stand on the side of the truth. Those who employ trickery and who do injustice are all people who have no truth and they all bring shame on God. Those in the church who engage in disputes are Satan's lackeys, and are the embodiment of Satan. This kind of person is too malicious. Those who have no discernment and are incapable of standing on the side of the truth all harbor evil intentions and tarnish the truth. These people are even more so typical representatives of Satan; they are beyond redemption and it goes without saying that they are all objects to be eliminated. Those who do not practice the truth should not be allowed to remain in God's family, nor should those who deliberately demolish the church. But now is not the time to do expelling work. They will merely be exposed and eliminated in the end. No more useless work is to be done on these people; those who belong to Satan are incapable of standing on the side of the truth, whereas those who search for the truth can stand on the side of the truth. Those who do not practice the truth are unworthy to hear the way of the truth and unworthy to bear witness to the truth. The truth is basically not for their ears but rather it is spoken for the ears of those who practice it. Before every person's end is revealed, those who disturb the church and interrupt the work will first be left to one side. Once the work is complete, these people will be exposed one after another before being eliminated. During the time of providing the truth, no attention is paid to them for the time being. When the whole truth is revealed to man those people should be eliminated, as that will also be the time when all people are classified after their kind. Because of their petty cleverness, those without discernment will come to ruin in the hands of evil people and they will be led astray by evil people and will be unable to return. These people should be handled in this way, as they do not love the truth, because they are incapable of standing on the side of the truth, because they follow evil people, they stand on the side of evil people, and because they collude with evil people and defy God. They know perfectly well that those evil people radiate evil but

they harden their hearts and follow them, moving contrary to the truth. Are these people who do not practice the truth but who do destructive and abominable things not all doing evil? Although there are those among them who style themselves as kings and those who trail along behind, are their God-defying natures not all the same? What excuse can they have to say that God does not save them? What excuse can they have to say that God is not righteous? Is it not their own evil that will destroy them? Is it not their own rebelliousness that will drag them down into hell? Those who practice the truth will in the end be saved and made perfect through the truth. Those who do not practice the truth will in the end invite ruination through the truth. These are the ends that await those who practice the truth and those who do not. I advise those who are not planning on practicing the truth to leave the church as soon as possible to avoid committing even more sins. When the time comes, even regret will be too late, and in particular those who form cliques and create division, and those local villainous snakes within the church must leave even sooner. These people who are of an evil wolf nature are incapable of change, they had better leave the church at the earliest opportunity, never again to disturb the proper life of brothers and sisters, and so avoid God's punishment. Those of you who went along with them would do well to make use of this opportunity to reflect upon yourselves. Will you follow the evil ones out of the church, or remain and follow submissively? You must consider this matter carefully. I give you one more opportunity to choose. I am waiting for your answer.

YOU OUGHT TO MAINTAIN YOUR DEVOTION TO GOD

How is the Holy Spirit working within the church now? Do you have a grasp of that? What are the brothers' and sisters' greatest difficulties? What do they most lack? Currently, there are some people who are negative in the midst of trials, and some of them even complain, and some are no longer moving forward because God is no longer speaking. People have not entered the right track of belief in God. They cannot live independently, and they cannot maintain their own spiritual life. There are some people who follow along, pursue with

energy, and are willing to practice when God speaks. But when God does not speak, they no longer move forward. People still have not understood God's will within their hearts and they do not automatically have love for God; their following God in the past was because they were forced. Now there are some people who are tired of God's work. Aren't they in danger? A lot of people are in a state of just coping. Although they eat and drink God's words and pray to Him, it's all half-hearted. They don't have the drive that they once did, and most people are not interested in God's work of refinement and perfection. It's as if they never have any internal drive, and when they are overcome by transgressions they do not feel indebted to God, nor do they regret themselves. They do not pursue the truth or leave the church. They only pursue temporary pleasures. This is the most foolish type of idiot! When the time comes, they will all be cast out, and not a single one will be saved! Do you think that if someone has been saved once they will always be saved? This is just trying to fool people! All those who do not pursue entry into life will be chastised. Most people have absolutely no interest in entering into life, in visions, or in putting the truth into practice. They do not pursue entering in, and they certainly don't pursue entering in more deeply. Aren't they ruining themselves? Right now, there is a portion of people whose conditions are getting better and better. The more the Holy Spirit works the more confidence they have, and the more they experience the more they feel the profound mystery of God's work. The deeper they enter in, the more they understand. They feel that God's love is so great, and they feel steady and enlightened inside. They have an understanding of God's work. These are the people in whom the Holy Spirit is working. Some people say, although there are no new words from God, I must still seek to go deeper into the truth, I must be earnest about everything in my actual experience and enter into the reality of God's words. This kind of person has the work of the Holy Spirit. Although God does not show His countenance and is hidden from every single person, and He does not utter a word, and there are times that people experience some internal refinement, yet God has not completely left people. If one cannot maintain the truth that they should carry out, they will not have the work of the Holy Spirit. During the period of refinement, of God not showing Himself, if you do not have confidence and you cower, if you do not focus on experiencing His words, this is fleeing from God's work. Later, you will be cast out. Those who do not seek to enter into the

word of God cannot possibly stand as a witness for Him. People who are able to bear witness for God and satisfy His will are all entirely reliant upon their drive to pursue God's words. The work that God performs in people is primarily to allow them to gain the truth. Your pursuit of life is for the sake of perfecting you—it is all to make you suitable for God's use. All you are pursuing now is hearing mysteries, listening to God's words, feasting your eyes, having a look at something new or seeing what the trend is, and satisfying your curiosity. If this is the intention in your heart, there is no way for you to meet God's requirements. Those who do not pursue the truth cannot follow until the very end. Right now, it's not that God isn't doing something—it's that people are not cooperating, because they are tired of His work. They only want to hear words of His blessing, and they are unwilling to hear words of His judgment and chastisement. What's the reason for this? It's because people's desire to gain blessings has not been fulfilled, and they are negative and weak. It is not that God purposely does not allow people to follow Him, and it is not that He is purposely delivering blows to mankind. People are negative and weak only because their intentions are improper. God is the God that gives man life, and He cannot bring man into death. People's negativity, weakness, and retreat is all caused by themselves.

God's current work brings people some refinement, and only those who can stand firm within this refinement will gain God's approval. No matter how He conceals Himself, not speaking or working, you can still pursue with vigor. Even if God said that He would reject you, you would still follow Him. This is standing as a witness for God. If God conceals Himself from you and you stop following Him, is this standing witness for God? If people don't actually enter in, they don't have actual stature, and when they really encounter a great trial, they stumble. God is not speaking right now, or what He's doing is not in line with your own notions, so you are not okay. If God were currently acting according to your own notions, if He were satisfying your will and you were able to stand up and pursue with energy, then what would you really be living on? I say that there are many people who are living entirely reliant upon human curiosity! They absolutely do not have a true heart of pursuit. All those who do not pursue entry into the truth but rely on their curiosity in life are despicable people in danger! God's various kinds of work is all to perfect mankind. However, people are always curious, they like to inquire about hearsay, they're concerned about

what's going on abroad—what's happening in Israel, if there was an earthquake in Egypt—they're always looking for some new, strange things to satisfy their selfish desires. They do not pursue life, nor do they pursue being perfected. They only seek to have the day of God arrive sooner so that their beautiful dream may be realized and their extravagant desires can be fulfilled. That kind of person is not practical—they are a person with an improper perspective. Pursuit of the truth is the foundation of mankind's belief in God. If people do not pursue entry into life, if they do not seek to satisfy God, then they will be subject to punishment. Those who are to be punished are those who have not had the work of the Holy Spirit during God's time of work.

How should people cooperate with God during this stage of His work? God is currently testing people. He is not uttering a word; He is concealing Himself and not directly contacting people. From the outside, it looks like He's not working, but the truth is that He is still working within man. Anyone who is pursuing entry into life and has a vision for their pursuit of life does not have doubts, even if they do not fully understand God's work. In the midst of trials, even when you don't know what God wants to do and what work He wants to accomplish, you should know that God's intentions for mankind are always good. If you pursue Him with a true heart, He will never leave you, and in the end He will surely perfect you, and bring people to an appropriate destination. Regardless of how God is currently testing people, there will be one day when He will provide people with an appropriate outcome and give them the appropriate retribution based on what they have done. God will not lead people to a certain point and then just cast them aside and ignore them. This is because He is a faithful God. At this stage, the Holy Spirit is doing the work of refinement. It is refining every single person. In the steps of work of the trial of death and the trial of chastisement, the refinement at that time was all refinement through words. For people to experience God's work, they must first understand His current work and understand how mankind should cooperate. This is something that everyone should understand. No matter what God does, whether it's refinement or if He's not speaking, every step of God's work is not in line with mankind's conceptions. They all break apart and break through people's conceptions. This is His work. But you must believe when God's work reaches a certain stage, no matter what He will not put all mankind to death. He gives both promises and blessings to mankind, and all those who pursue Him

will be able to gain His blessings, while those who do not will be thrown out by God. This depends on your pursuit. No matter what, you must believe that when God's work is concluded, every single person will have a suitable destination. God has provided mankind with beautiful aspirations, but if they don't pursue, they cannot attain them. You should be able to see this now—God's refinement and chastisement is His work, but for people, they must pursue a change in disposition at all times. In your practical experience, you must first know how to eat and drink God's words and find what you should enter into and your shortcomings within His words, and seek entry in your practical experience. Take the portion of God's words that should be put into practice and try to practice it. Eating and drinking God's words is one aspect, the life of the church must also be maintained, you must have a normal spiritual life, and be able to hand over all of your current states to God. No matter how His work changes, your spiritual life should remain normal. A spiritual life can maintain your proper entering in. No matter what God does, you will be able to continue your spiritual life uninterrupted and fulfill your duty. This is what people should do. It is all the work of the Holy Spirit, but for those with a normal condition it is being perfected. For those with an abnormal condition it is a trial. In the Holy Spirit's current stage of refinement work, some people say that God's work is so great and that people are very much in need of refinement, otherwise their stature will be too small and they will have no way of reaching God's will. However, for those with a condition that is not good, it becomes a reason to not pursue God, and a reason to not attend gatherings or eat and drink God's word. In God's work, no matter what He does or what changes, at the very least people must maintain a normal spiritual life. Perhaps you have not been lax in this current stage of your spiritual life, but you still haven't gained much; you haven't reaped a great deal. Under these kinds of circumstances you must still follow the rules; you must keep to these rules so that you don't suffer losses in your life and so that you satisfy God's will. If your spiritual life is not normal, you cannot understand God's current work; you always feel that it is completely incompatible with your own notions, and you are willing to follow Him, but you lack internal drive. So no matter what God is currently doing, people must cooperate. If people don't cooperate the Holy Spirit can't do His work, and if people do not have a heart of cooperation, they cannot attain the work of the Holy Spirit. If you want to have the work of the Holy Spirit

inside of you, and want to gain God's approval, you must maintain your original devotion in front of God. Now, it's not necessary for you to have a deeper understanding, higher theory, or more things—all that is required is that you uphold God's word on the original foundation. If people do not cooperate with God and do not pursue deeper entry, God will take away what they once had. Inside, people are always greedy for ease and would rather enjoy what is already available. They want to gain God's promises without paying any price at all. These are the extravagant thoughts within mankind. Gaining life itself without paying a price—what has ever been so easy? When someone believes in God and seeks to enter into life and seeks a change in their disposition, they must pay a price and achieve a state where they will always follow God no matter what He does. This is something that people must do. Even if you follow all of this as a rule, you must stick to it, and no matter how great the trials, you cannot let go of your normal relationship with God. You should be able to pray, maintain your church life, and stay with brothers and sisters. When God tries you, you should still seek the truth. This is the minimum for a spiritual life. Always having a heart of seeking and striving to cooperate, applying all of your energy—can this be done? On this basis, discernment and entering into reality will be something that you can achieve. It's easy to accept God's word when your own state is normal, and it doesn't feel difficult to practice the truth, and you feel that God's work is great. But if your condition is poor, no matter how great God's work is and no matter how beautifully someone speaks, you will pay no mind. When a person's condition isn't normal, God cannot work in them, and they cannot achieve changes in their disposition.

If people don't have any confidence, it's not easy to continue down this path. Everyone can see now that God's work is not at all in line with people's notions—no matter how much work He does or how much He speaks, it is completely out of line with human notions. This requires people to have confidence and resolve to be able to stand by what they have already seen and what they have gained from their experiences. No matter what God does in people, they must uphold what they themselves possess, be sincere in front of God, and be devoted to Him to the very end. This is mankind's duty. This is what people should do—they should uphold this. Belief in God requires obedience of Him and experience of His work. God has done so much work—it could be said that for people it is all perfection, it's all

refinement, and even more, it's all chastisement. There has not been a single step of God's work that has been in line with human notions; what people have enjoyed is God's harsh words. When God comes, people should enjoy His majesty and His wrath, but no matter how harsh His words are, He comes to save and perfect mankind. As creatures, people should fulfill the duties that they ought to, and stand witness for God in the midst of refinement. In every trial they should uphold the witness that they should bear, and bear a resounding witness for God. This is an overcomer. No matter how God refines you, you remain full of confidence and never lose confidence in God. You do what man should do. This is what God requires of man, and man's heart should be able to fully return to Him and turn toward Him at every single moment. This is an overcomer. Those who God refers to as overcomers are those who are still able to stand witness, maintain their confidence, and their devotion to God when under the influence of Satan and under siege by Satan, that is, when within the forces of darkness. If you are still able to maintain a heart of purity and your genuine love for God no matter what, you stand witness in front of God, and this is what God refers to as being an overcomer. If your pursuit is excellent when God blesses you, but you retreat without His blessings, is this purity? Since you are certain that this way is true, you must follow it until the end; you must maintain your devotion to God. Since you have seen that God Himself has come to the earth to perfect you, you should give your heart entirely to Him. No matter what He does, even if He determines an unfavorable outcome for you at the very end, you can still follow Him. This is maintaining your purity in front of God. Offering a holy spiritual body and a pure virgin to God means keeping a heart of sincerity in front of God. For mankind, sincerity is purity, and being able to be sincere toward God is maintaining purity. This is what you should put into practice. When you ought to pray, you pray; when you ought to gather together in fellowship, you do so; when you ought to sing hymns, you sing hymns; and when you ought to forsake the flesh, you forsake the flesh. When you perform your duty you do not muddle through it; when you are faced with trials you stand firm. This is devotion to God. If you do not uphold what people should do, then all of your previous suffering and resolutions were futile.

For every step of God's work, there is a way that people should cooperate. God refines people so that they have confidence in the midst of refinements. God perfects people so that they have confidence to be

perfected by God and are willing to accept His refinements and being dealt with and pruned by God. The Spirit of God works within people to bring them enlightenment and illumination, and to have them cooperate with Him and practice. God does not speak during refinements. He does not utter His voice, but there is still the work that people should do. You should uphold what you already have, you should still be able to pray to God, be close to God, and stand witness in front of God; this way you will fulfill your own duty. All of you should see clearly from God's work that His trials of people's confidence and love require that they pray more to God, and that they savor God's words in front of Him more often. If God enlightens you and has you understand His will but you do not put it into practice at all, you will gain nothing. When you put God's words into practice, you should still be able to pray to Him, and when you savor His words you should always seek in front of Him and be full of confidence in Him without being disheartened or cold. Those who don't put God's words into practice are full of energy during gatherings, but fall into darkness when they return home. There are some who don't even want to gather together. So you must clearly see what duty it is that people should fulfill. You may not know what God's will actually is, but you can perform your duty, you can pray when you should, you can put the truth into practice when you should, and you can do what people ought to do. You can uphold your original vision. This way, you will be more able to accept God's next step of work. It's a problem if you do not seek when God works in a hidden way. When He speaks and preaches during assemblies, you listen with enthusiasm, but when He does not speak you lack energy and retreat. What kind of person does this? This is someone who just goes with the flow. They have no stance, no testimony, and no vision! Most people are like that. If you continue on that way, one day when you come upon a great trial, you will descend into punishment. Having a stance is very important in God's perfection of people. If you do not doubt a single step of God's work, you fulfill man's duty, you sincerely uphold what God has you put into practice, that is, you remember God's exhortations, and no matter what He does now you do not forget His exhortations, have no doubt about His work, maintain your stance, uphold your testimony, and are victorious every step of the way, in the end you will be perfected into an overcomer by God. If you are able to stand firm through every step of God's trials, and you can still stand firm to the very end, you are an overcomer, and you

are someone who is perfected by God. If you cannot stand firm in your current trials, in the future it will become even more difficult. If you only undergo a bit of insignificant suffering and you do not pursue the truth, you will gain nothing in the end. You will be empty-handed. There are some people who give up their pursuit when they see that God is not speaking, and their heart becomes scattered. Isn't this a fool? These kinds of people have no reality. When God is speaking, they're always running around, busy and enthusiastic on the outside, but now that He's not speaking, they are no longer seeking. This kind of person has no future. During refinements, you must enter in from a positive perspective and learn the lessons you should learn; when you pray to God and read His word, you should compare your own state to it, discover your shortcomings, and find that you have so many lessons to learn. The more sincerely you seek in the midst of refinements, the more you will find yourself to be inadequate. When you are experiencing refinements there are many issues that you encounter; you cannot see them clearly, you complain, you reveal your own flesh—only through this do you discover how great your corrupt disposition is.

People are lacking in caliber and they fall far short of God's standards, in the future they may be even more in need of confidence to walk this path. God's work in the last days requires enormous confidence—it requires confidence even greater than that of Job's. Without confidence, people will not be able to continue to gain experience and will not be able to be perfected by God. When the day comes that great trials come, some people will leave this church, and some will leave that church. There will be some who had been doing quite well in their pursuit in the previous days and it's not clear why they no longer believe. Many things will happen and you will not know what is going on, and God will not reveal any signs or wonders, or do anything supernatural. This is to see if you can stand firm—God uses facts to refine people. You have not yet suffered much. In the future when great trials come, in some places every single person in the church will leave, and those you have gotten along very well with will leave and abandon their faith. Will you be able to stand firm then? Now, the trials you have faced have been minor, and you have probably been barely able to withstand them. This step includes refinements and perfecting through word only. In the next step, the facts will come upon you to refine you, and then you will be in the midst of peril. Once it

becomes really serious, God will advise you to hurry up and leave, and religious people will try to rope you in. This is to see if you can continue on the path. These are all trials. The current trials are minor, but the day will come when there are parents in the home who no longer believe and there are children in the home who no longer believe. Will you be able to continue on? The farther forward you go, the greater your trials will become. God carries out His work of refining people according to their needs and their stature. During the stage of God perfecting mankind, it is not possible that the number of people will continue to grow—it will only shrink. It is only through these refinements that people can be perfected. Being dealt with, disciplined, tested, chastised, cursed—can you withstand all of this? When you see a church with a particularly good situation, the sisters and brothers are all seeking with great energy, you yourself feel encouraged. When the day comes that they have all left, some of them no longer believe, some have left to do business or get married, and some have joined the religion, will you be able to stand firm then? Will you be able to remain unaffected within? God's perfection of mankind is not such a simple thing! He utilizes many things to refine people. People see these as methods, but in God's original intention these aren't methods at all, but facts. In the end, when He has refined people to a certain point and they no longer have any complaints, this stage of His work will be complete. The great work of the Holy Spirit is to perfect you, and when He does not work and hides Himself, it is even more for the purpose of perfecting you, and this way it can particularly be seen whether people have love for God, and if they have true confidence in Him. When God speaks plainly, there's no need for you to search; it is only when He is concealed that you need to search, you need to feel your way through. You are able to fulfill the duty of a creature, and no matter what your future outcome and your destination are, you are able to pursue knowledge and love of God during the years you are alive, and no matter how God treats you, you are able to not complain. There is one condition for the work of the Holy Spirit within people. As long as they thirst and seek and are not half-hearted or doubtful about God's actions, and they are able to uphold their duty at all times, only this way can they gain the work of the Holy Spirit. In each step of God's work, what is required of mankind is enormous confidence and seeking in front of God—only through experience are people able to discover how lovable God is and how the Holy Spirit works in people. If you do

not experience, if you do not feel your way through that, if you do not seek, you will gain nothing. You must feel your way through your experiences, and only through your experiences can you see God's actions, and recognize His wondrousness and unfathomableness.

HAVE YOU COME ALIVE?

When you have achieved the living out of normal humanity, and have been made perfect, although you will be unable to speak prophecy, nor of any mysteries, you will be living out and revealing the image of a human. God created man, after which man was corrupted by Satan, and this corruption has made people into dead bodies—and thus, after you have changed, you will be different from these dead bodies. It is the words of God that give life to people's spirits and cause them to be reborn, and when people's spirits are reborn they will have come alive. Mention of the "dead" refers to corpses that have no spirit, to people in whom their spirit has died. When people's spirits are given life, they come alive. The saints that were spoken of before refer to people who have come alive, those who were under Satan's influence but defeated Satan. The chosen people of China have endured the cruel and inhumane persecution and trickery of the great red dragon, which has left them mentally ravaged and without the slightest courage to live. Thus, the awakening of their spirits must begin with their substance: Bit-by-bit, in their substance their spirit must be awakened. When, one day, they come alive, there will be no more obstructions, and all will proceed smoothly. At the moment, this remains unachievable. Most people's living out contains much of the atmosphere of death, they are shrouded in an aura of death, and they lack too much. Some people's words carry death, their actions carry death, and almost everything they live out is death. If, today, people publicly bear testimony to God, then this work will fail, for they have yet to fully come alive, and there are too many dead among you. Today, some people ask why God doesn't show some signs and wonders so that He can quickly spread His work among the Gentile nations. The dead can't bear testimony to God; the living can, but most people today are dead, too many of them live in the cage of death, they live under the influence of Satan, and are unable to gain victory—and so how could they bear testimony to God?

How could they spread the work of the gospel?

Those who live under the influence of darkness are those who live amid death, they are those who are possessed by Satan. Without being saved by God, and judged and chastised by God, people are unable to escape the influence of death, they cannot become the living. These dead can't bear testimony to God, nor can they be used by God, much less enter the kingdom. God wants the testimony of the living, not the dead, and He asks that the living work for Him, not the dead. "The dead" are those who oppose and rebel against God, they are those who are numb in spirit and do not understand God's words, they are those who do not put the truth into practice and have not the slightest loyalty to God, and they are those who live under the domain of Satan and are exploited by Satan. The dead show themselves by standing in opposition to the truth, by rebelling against God, and by being lowly, contemptible, malicious, brutish, deceitful, and insidious. Even though such people eat and drink the words of God, they are unable to live out the words of God; they live, but they are the walking dead, they are breathing corpses. The dead are totally incapable of satisfying God, much less can they utterly obey Him. They can only deceive Him, blaspheme against Him, and betray Him, and all that they live out reveals the nature of Satan. If people wish to become living beings, and to bear testimony to God, and to be approved of by God, they must accept God's salvation, they must gladly submit to His judgment and chastisement, and must gladly accept the pruning and dealing of God. Only then will they be able to put all of the truths required by God into practice, and only then will they gain God's salvation, and truly become living beings. The living are saved by God, they have been judged and chastised by God, they are willing to devote themselves and are happy to lay down their lives to God, and they would gladly dedicate their whole lives to God. Only when the living bear testimony to God can Satan be shamed, only the living can spread the gospel work of God, only the living are after God's heart, and only the living are real people. Originally the man made by God was alive, but because of Satan's corruption man lives amid death, and lives under the influence of Satan, and so these people have become the dead who are without a spirit, they have become enemies who oppose God, they have become the tools of Satan, and they have become the captives of Satan. All the living people created by God have become dead, and so God has lost His testimony, and He has lost mankind, which He created and is the

only thing that has His breath. If God is to take back His testimony, and take back those who were made by His own hand but who have been taken captive by Satan, then He must resurrect them so that they become living beings, and He must reclaim them so that they live in His light. The dead are those who have no spirit, those who are numb in the extreme, and who oppose God. Moreover, they are those who do not know God. These people have not the slightest intention of obeying God, they only rebel against Him and oppose Him, and have not the slightest loyalty. The living are those whose spirits have been reborn, who know to obey God, and who are loyal to God. They are possessed of the truth, and of testimony, and only these people are pleasing to God in His house. God saves those who can come alive, who can see God's salvation, who can be loyal to God, and willing to seek God. He saves those who believe in God's incarnation, and believe in His appearance. Some people can come alive, and some people can't; it depends on whether their nature can be saved or not. Many people have heard a lot of God's words yet do not understand God's will, they have heard God's many words but are still incapable of putting them into practice, they are incapable of living out any truth and also deliberately interfere with God's work. They are incapable of doing any work for God, they cannot devote anything to Him, and they also secretly spend the church's money, and eat in the house of God for free. These people are dead, and they will not be saved. God saves all those who are amid His work. But there is a part of them who cannot receive His salvation; only a small number can receive His salvation, for most people are too dead, they are so dead that they cannot be saved, they have been totally exploited by Satan, and in nature, they are too malicious. Neither was that small number of people fully able to obey God. They were not those who had been absolutely faithful to God since the beginning, or who had the utmost love for God since the beginning; instead, they have become obedient to God because of His work of conquest, they see God because of His supreme love, there are changes in their disposition because of God's righteous disposition, and they come to know God because of His work, which is both real and normal. Without this work of God, no matter how good these people are they would still be of Satan, they would still be of death, they would still be dead. That, today, these people can receive God's salvation is purely because they are willing to cooperate with God.

Because of their loyalty to God, the living shall be gained by God

and live amid His promises, and because of their opposition to God, the dead shall be detested and rejected by God and live amid His punishment and curses. Such is the righteous disposition of God, and it is unchangeable by any man. Because of their own seeking, people receive God's approval and live in the light; because of their cunning schemes, people are cursed by God and descend amid punishment; because of their evildoing, people are punished by God; and because of their yearning and loyalty, people receive God's blessings. God is righteous: He blesses the living, and curses the dead, so that they are always amid death, and will never live in God's light. God will take the living into His kingdom, He will take the living into His blessings to be with Him forever. The dead He will strike into eternal death; they are the object of His destruction, and will always belong to Satan. God treats no one unjustly. All those who truly seek God will surely remain in the house of God, and all those who are disobedient to God, and incompatible with Him will surely live amid His punishment. Perhaps, you're unsure about God's work in the flesh—but one day God's flesh will not directly arrange man's end; instead, His Spirit will arrange man's destination, and at that time people will know that God's flesh and His Spirit are one, that His flesh cannot commit error, and that His Spirit is even more incapable of error. Ultimately, He will surely take those who come alive into His kingdom, not one more, nor one less, and those dead who have not come alive will be tossed into the cavern of Satan.

TO HAVE AN UNCHANGED DISPOSITION IS TO BE IN ENMITY TO GOD

After several thousand years of corruption, man has become numb and dull-witted, a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray

Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet he still wishes to gain blessings; his humanity is so ignoble yet he still wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet you still wish for a wonderful tomorrow. You're deluding yourself! Born into such a filthy land, man has been severely blighted by society, he has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly obey God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the domain of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

Man's disposition should be changed starting from the knowledge of his substance and through changes in his thinking, nature, and mental outlook—through fundamental changes. Only in this way will true changes be achieved in the disposition of man. Man's corrupt disposition stems from his being poisoned and trampled upon by

Satan, from the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because these fundamental things of man have been corrupted by Satan, and are utterly unlike how God originally created them, that man opposes God and does not understand the truth. Thus, changes in man's disposition should begin with changes in his thinking, insight and sense that will change his knowledge of God and his knowledge of the truth. Those who were born in the most deeply corrupted of all lands are even more ignorant of what God is, or what it means to believe in God. The more corrupted people are, the less they know the existence of God, and the poorer their sense and insight. The source of man's opposition and rebelliousness against God is his corruption by Satan. Because he has been corrupted by Satan, man's conscience has grown numb, he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally followed God and obeyed His words. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, his original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his obedience and love toward God. Man's sense has become aberrant, his disposition has become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely blindly opposes and rebels. The revelation of man's disposition is the expression of his sense, insight and conscience, and because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is being after God's heart. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to obeying and being faithful to God, to yearning for God, to being unequivocal toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Those who are of an aberrant sense are not like this. Since man was corrupted by Satan, he has produced conceptions about God, and he has had no loyalty or yearning for God, to say nothing of a conscience toward God. Man deliberately opposes and passes judgments on God, and, furthermore, hurls invective at Him behind His back. Man clearly knows He is God, yet still passes judgments on Him behind His back, has no intention of obeying Him,

and merely makes blind demands and requests of God. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more people are rebellious against God but do not know themselves, the more they are of unsound sense.

The source of the revelation of man's corrupt disposition is nothing more than his dulled conscience, his malicious nature and his unsound sense; if man's conscience and sense are able to return to normal, then he will become fit for use before God. It is simply because man's conscience has always been numb, man's sense has never been sound, and is increasingly dull that man is increasingly rebellious toward God, such that he even nailed Jesus to the cross and has refused God incarnate of the last days entry into his home, and condemns God's flesh, and sees God's flesh as vile and lowly. If man had but a little humanity, he would not be so cruel in his treatment of God's incarnate flesh; if he had but a little sense, he would not be so vicious in his treatment of the flesh of God incarnate; if he had but a little conscience, he would not be so "grateful" to God incarnate in this way. Man lives in the era of God become flesh, yet he is incapable of thanking God for giving him such a good opportunity, and instead curses the coming of God, or completely ignores the fact of God's incarnation, and is seemingly against it and weary of it. Regardless of how man treats the coming of God, God, in short, has always carried on with His work regardless—even though man has not been the slightest bit welcoming toward Him, and blindly makes requests of Him. Man's disposition has become supremely vicious, his sense has grown supremely dull, and his conscience has been completely trampled by the evil one and long ago ceased to be the original conscience of man. Man is not only ungrateful to God incarnate for bestowing so much life and grace upon mankind, but has even become resentful toward God for giving him the truth; it is because man has not the slightest interest in the truth that he is resentful toward God. Not only is man unable to lay down his life for God incarnate, but he also tries to extract favors from Him, and claims an interest that is dozens of times greater than what man has given to God. People of such conscience and sense take all this as a given, and still believe that they have expended so much for God, and that God has given them too little. There are people who have given Me a bowl of water yet held out

their hands and demanded the equivalent of^[a] two bowls of milk, or have given Me a room for one night but tried to charge Me many times more in accommodation fees. With such a humanity, and such a conscience, how could you still wish to gain life? What contemptible wretches you are! It is because of this humanity and conscience of man that God incarnate wanders across the land, with no place to find shelter. Those who are truly possessed of conscience and humanity should worship and wholeheartedly serve God incarnate not because of how much work He has done, but even if He were to do no work at all. This is what should be done by those who are of sound sense, and it is the duty of man. Most people even speak of conditions in their service to God: They do not care whether He is God or a man, and they only talk of their own conditions, and only pursue the achievement of their own desires. When you cook for Me, you demand chef's fees, when you run for Me, you ask for running fees, when you work for Me you demand work fees, when you wash My clothes you demand laundry fees, when you provide for the church you demand recuperation costs, when you speak you demand speaker's fees, when you give out books you demand distribution fees, and when you write you demand writing fees. Those I have dealt with even demand recompense from Me, while those who have been sent home demand reparations for the damage to their name; those who are unmarried demand a dowry, or compensation for their lost youth, those who kill a chicken demand butcher's fees, those who fry food demand frying fees, and those who make soup demand payment for that, too.... This is your lofty and mighty humanity, and these are the actions dictated by your warm conscience. Where is your sense? Where is your humanity? Let Me tell you! If you carry on like this, I will cease to work among you. I will not work among a pack of beasts in human attire, I will not suffer thus for such a group of people whose fair face hides a feral heart, I will not endure for such a pack of animals that has not the slightest possibility of salvation. The day I turn My back on you is the day you die, it is the day that darkness comes upon you, and the day that you are forsaken by the light! Let Me tell you! I will never be benevolent to a group such as yours, a group which is beneath even animals! There are limits to My words and actions, and with your humanity and

Footnotes:

a. The original text reads "the gold coins for."

conscience as they are, I will do no more work, for you are too lacking in conscience, you have caused Me too much pain, and your despicable behavior disgusts Me too much! People who are so lacking in humanity and conscience will never have the chance of salvation; I would never save such heartless and ungrateful people. When My day comes, I will rain down My scorching flames for all eternity upon the children of disobedience that once provoked My fierce wrath, I will impose My everlasting punishment upon those animals that once hurled invective at Me and forsook Me, I will burn for all time with the fires of My anger the sons of disobedience that once ate and lived together with Me but did not believe in Me, and insulted and betrayed Me. I will subject all those who provoked My anger to My punishment, I will rain down the entirety of My anger upon those beasts that once wished to stand shoulder-to-shoulder with Me yet did not worship or obey Me, the rod with which I strike man will fall upon those animals who once enjoyed My care and the mysteries that I spoke, and who tried to take material enjoyments from Me. I will be forgiving of no person who tries to take My place; I will spare none of those who attempt to wrest food and clothes from Me. For now, you remain free from harm and continue to overreach yourselves in the demands you make of Me. When the day of wrath arrives you will not make any more demands of Me; at that time, I will let you “enjoy” yourselves to your heart’s content, I will force your face into the earth, and you will never be able to get up again! Sooner or later, I am going to “repay” this debt to you—and I hope you patiently await the arrival of this day.

If these contemptible beings can truly set aside their extravagant desires and return to God, then they still have the chance of salvation; if man has a heart that truly yearns for God, then he will not be abandoned by God. Man fails to gain God not because God has emotion, or because God is unwilling to be gained by man, but because man does not want to gain God, and because man does not urgently seek God. How could one of those who truly seek God be cursed by God? How could one of sound sense and sensitive conscience be cursed by God? How could one who truly worships and serves God be consumed by the fires of His wrath? How could one who is happy to obey God be kicked out of God’s house? How could one who could not love God enough live in God’s punishment? How could someone who is happy to forsake everything for God be left with nothing? Man is unwilling to pursue God, unwilling to spend his belongings for God,

and unwilling to devote a lifetime's effort to God, and instead says that God has gone too far, that too much about God is at odds with man's conceptions. With a humanity like this, even if you were unstinting in your efforts you would still be unable to gain God's approval, to say nothing of the fact that you don't seek God. Do you not know that you are the defective goods of mankind? Do you not know that no humanity is more lowly than yours? Do you not know what your "honorific title" is? Those who truly love God call you the father of the wolf, the mother of the wolf, the son of the wolf, and the grandson of the wolf; you are the descendants of the wolf, the people of the wolf, and you should know your own identity and never forget it. Do not think that you are some superior figure: You are the most vicious group of non-humans among mankind. Do you not know any of this? Do you know how much of a risk I have taken to work among you? If your sense cannot return to normal, and your conscience cannot work normally, then you will never be free of the "wolf" appellation, you will never escape the day of curse, will never escape the day of your punishment. You were born inferior, a thing without any worth. You are inherently a pack of hungry wolves, a pile of debris and rubbish, and, unlike you, I do not work upon you in order to gain favors, but because of the need of work. If you carry on being rebellious in this way, then I will stop My work, and will never work upon you again; on the contrary, I will transfer My work to another group that pleases Me, and in this way will leave you forever, because I am unwilling to look upon those who are in enmity to Me. So then, do you wish to be compatible with Me, or in enmity against Me?

ALL WHO DO NOT KNOW GOD ARE THOSE WHO OPPOSE GOD

To grasp the purpose of God's work, what effect to be achieved in man, and the will of God toward man, this is what every man who follows God should achieve. Now what all men lack is the knowledge of God's work. Man neither comprehends nor understands exactly what constitutes the deeds of God in man, all the work of God, and the will of God since the creation of the world. This inadequacy is not merely seen throughout the religious world, but moreover in all believers of God. When the day comes that you truly behold God and realize the

wisdom of God; when you behold all the deeds of God and recognize what God is and has; when you behold His abundance, wisdom, wonder, and all His work in man, it is then that you will have attained successful faith in God. When God is said to be all-encompassing and greatly abundant, what is meant by all-encompassing? And what is meant by abundance? If this you do not understand, then you cannot be deemed a believer of God. Why do I say that those in the religious world do not believe in God and are evildoers, who are of the same kind as the devil? When I say they are evildoers, it is because they do not understand the will of God or see His wisdom. God at no time reveals His work to them; they are blind men, who do not see the deeds of God. They are those forsaken by God and do not possess at all the care and protection of God, much less the work of the Holy Spirit. Those without the work of God are evildoers and stand in opposition to God. Those who I say are in opposition to God are those who do not know God, those who acknowledge God with empty words yet do not know Him, those who follow God yet do not obey Him, and those who revel in the grace of God yet cannot stand witness to Him. Without an understanding of the purpose of God's work and the work of God in man, man cannot be in accord with the heart of God, and cannot stand witness to God. The reason that man opposes God stems, on the one hand, from the corrupt disposition of man, and on the other hand, from ignorance of God and lack of understanding of the principles of God's work and His will toward man. These two aspects merge into a history of man's resistance to God. Novices in the faith oppose God because such opposition lies within their nature, while the opposition against God of those with many years in the faith results from their ignorance of God, in addition to their corrupt disposition. In the time before God became flesh, the measure of whether a man opposed God was whether he kept the decrees set forth by God in heaven. For instance, in the Age of Law, any who did not keep the laws of Jehovah were those who opposed God; any who stole the offerings to Jehovah, and any who stood against those favored by Jehovah were those who opposed God and those who would be stoned to death; any who did not respect his father and mother, and any who struck or cursed another were those who did not keep the laws. And all who did not keep the laws of Jehovah were those who stood against Him. This was no longer so in the Age of Grace, when any who stood against Jesus were those who stood against God, and any who did not obey the

words uttered by Jesus were those who stood against God. In this age, the determination of “opposition to God” became more clearly defined and more real. In the time when God had not become flesh, the measure of whether man opposed God was based on whether man worshiped and looked up to the invisible God in heaven. The definition of “opposition to God” at the time was not so real, for man then could neither see God nor know the image of God or how He worked and spoke. Man had no conceptions of God and believed in God in vagueness, for He had not appeared to man. Therefore, however man believed in God in their imaginations, God did not condemn man or ask much from man, for man could not see God at all. When God becomes flesh and comes to work among men, all behold God and hear His words, and all see the doings of God in the flesh. At that time, all the conceptions of man dissolve into nothing but foam. As for those who see the God appearing in the flesh, all who have obedience in their hearts shall not be condemned, whereas those who purposefully stand against Him shall be deemed an opponent of God. Such men are antichrists and are enemies who willfully stand against God. Those who have conceptions regarding God yet gladly obey will not be condemned. God condemns man on the basis of his intentions and actions, never for his thoughts and ideas. If man was condemned on such basis, then not one would be able to escape from the wrathful hands of God. Those who willfully stand against the incarnate God shall be punished for their disobedience. Their willful opposition to God stems from their conceptions of Him, which result in their disturbance to the work of God. Such men knowingly resist and destroy the work of God. Not merely do they have conceptions of God, but they do that which disturbs His work, and it is for this reason that such manner of men shall be condemned. Those who do not engage in willful disturbance of the work shall not be condemned as sinners, for they are able to intentionally obey and not cause disruption and disturbance. Such men shall not be condemned. However, when men have experienced many years of God’s work, if they still harbor their conceptions of God and remain unable to know the work of the incarnate God, and despite many years of experience, they continue to hold onto many conceptions of God and are still unable to come to know God, then even if they cause no trouble with so many conceptions of God in their hearts, and even if such conceptions do not show up, such men are of no service to the work of God. They are

unable to preach the gospel or stand witness to God; such men are good-for-nothings and imbeciles. Because they do not know God and are incapable of casting away their conceptions of God, they are condemned. It can be said like this: It is not uncommon for novices in the faith to have conceptions of God or know nothing of Him, but it is abnormal for those who have believed for many years and experienced much of the work of God to hold such conceptions, and much more so for such men to have no knowledge of God. It is as a result of such abnormal state that such men are condemned. Such abnormal men are good-for-nothings; they are those who most oppose God and who have enjoyed the grace of God in vain. All such men shall be eliminated in the end!

Any who do not understand the purpose of God's work are those who stand against God, and even more so are those who are aware of the purpose of God's work yet do not seek to satisfy God. Those who read the Bible in grand churches recite the Bible every day, yet not one understands the purpose of God's work. Not one is able to know God; moreover, not one is in accord with the heart of God. They are all worthless, vile men, each standing on high to teach God. Though they brandish the name of God, they willfully oppose Him. Though they label themselves believers of God, they are ones who eat the flesh and drink the blood of man. All such men are devils who devour the soul of man, demons who purposefully disturb those who try to step onto the right path, and stumbling blocks that impede the path of those who seek God. Though they are of "robust flesh," how are their followers to know that they are antichrists who lead man in opposition to God? How are they to know that they are living devils who specially seek souls to devour? Those who honor themselves before God are the most lowly of men, while those who humble themselves are the most honorable. And those who think themselves to know the work of God and proclaim the work of God to others with great fanfare while their eyes are upon Him—these are the most ignorant of men. Such men are those without the testimony of God, and those who are arrogant and conceited. Those who believe that they have too little knowledge of God despite their actual experience and practical knowledge of God are those most beloved by Him. It is men such as these who truly have testimony and are truly able to be perfected by God. Those who do not understand the will of God are opponents of God; those who understand the will of God yet do not practice the truth are opponents

of God; those who eat and drink the words of God yet go against the substance of God's words are opponents of God; those who have conceptions of the incarnate God and intentionally rebel are opponents of God; those who judge God are opponents of God; and any who is unable to know God and bear witness to Him is an opponent of God. So hear My exhortation: If you truly have the faith to walk this path, then continue following it. If you are unable to refrain from opposition to God, then you best walk away before it is too late. Otherwise, it truly bodes ill rather than well, for your nature is much too corrupt. You do not have the slightest loyalty or obedience, or a heart that thirsts for righteousness and truth. And neither have you the slightest bit of love for God. It could be said that your condition before God is in utter shambles. You are not able to keep what you ought or speak what you ought. You are unable to put into practice that which you ought, and you are unable to perform the function that you ought. You do not have the loyalty, conscience, obedience or resolution that you ought. You have not endured the suffering that you ought to have, and you do not have the faith that you ought. You are completely devoid of any merit; do you have the self-respect to go on living? I urge you that you are better off closing your eyes for eternal rest, thereby sparing God from concern for you and enduring suffering for your sake. You believe in God yet do not know His will; you eat and drink the words of God yet are unable to keep the demands of God. You believe in God yet do not know Him, and live though you have no aim to strive for. You have no values and no purpose. You live as a man yet do not have any conscience, integrity, or the slightest credibility. How can you be considered a man? You believe in God yet deceive Him. Furthermore, you take the money of God and eat of His offerings, yet, in the end, show no consideration for God's feelings or conscience toward God. Not even the most trivial of God's demands can you meet. So how can you be considered a man? The food you eat and air you breathe come from God, you enjoy His grace, yet in the end, you do not have the slightest knowledge of God. On the contrary, you have become good-for-nothings that oppose God. Are you not then a beast no better than a dog? Are there any among animals more malicious than you?

Those pastors and elders who stand in the high pulpit teaching man are opponents of God and in alliance with Satan; would not those of you who do not stand in the high pulpit teaching man be even greater opponents of God? Moreover, are you not then in collusion with

Satan? Those who do not understand the purpose of God's work do not know how to be in accord with the heart of God. Certainly, it cannot be true for those who understand the purpose of His work? The work of God is never in error; rather, it is the pursuit of man that is flawed. Are not those degenerates who willfully oppose God more sinister and malicious than those pastors and elders? Many are those who oppose God, and among those many men, there exist various kinds of opposition against God. As there are all manner of believers, so too are there all manner of those who oppose God, each unlike the other. Not one of those who do not clearly recognize the purpose of God's work can be saved. Regardless of how man may have opposed God in the past, when man comes to understand the purpose of God's work and dedicates his efforts to satisfying God, his former sins shall be wiped away clean by God. As long as man seeks the truth and practices the truth, God will not keep in mind what he has done. Rather, it is on the basis of man's practice of the truth that God justifies man. This is the righteousness of God. Before man has seen God or experienced His work, regardless of how man acts toward God, He does not keep it in mind. However, once man has seen God and experienced His work, all deeds and actions of man are written down in the "annals" by God, for man has seen God and lived within His work.

When man has truly seen what God has and is, seen His supremacy, and truly come to know the work of God, and furthermore, when the former disposition of man is changed, then man will have completely cast away his rebellious disposition that opposes God. It can be said that every man has once opposed God and every man has once rebelled against God. However, if you are purposeful in obeying the incarnate God, and thenceforth satisfy God's heart with your loyalty, practice the truth that you ought, perform your duty as you ought, and keep the regulations that you ought, then you are one who is willing to cast aside your rebelliousness to satisfy God and one who can be perfected by God. Should you refuse to realize your errors and have no heart of repentance; should you persist in your rebellious ways and have not at all a heart to work with God and satisfy God, then such an obstinate fool as you will certainly be punished and shall never be one to be perfected by God. If such, you are the enemy of God this day and tomorrow, and so too will you remain the enemy of God the day after; you will forever be an opponent of God and the enemy of God. How could God let you off? It is the nature of man to oppose God, but man

cannot purposefully seek out the “secrets” of opposing God because changing his nature is an insurmountable task. If such is the case, then you had better walk away before it is too late, lest your chastisement in the future become more severe, and lest your brutish nature emerge and become ungovernable until your fleshly body is terminated by God in the end. You believe in God to be blessed; if in the end, only misfortune befalls you, that would not be worthwhile. I exhort you to best construct another plan; any other exercise would be better than your belief in God. Surely there is more than this one path? Would you not go on living all the same without seeking the truth? Why live at odds with God in this manner?

**THE WORDS OF
THE SON OF MAN INCARNATE
AS HE WALKED IN THE CHURCHES
(II)**

WORK AND ENTRY (1)

Ever since people began to tread the right track of life, there have been many things about which they remain unclear. They are still in a complete muddle about God's work, and about much work they should do. This is due, on the one hand, to the deviation in their experience and the limitations in their capacity to receive; on the other, it is because God's work has not yet brought people to this stage. So, everyone is ambiguous about most spiritual matters. Not only are you unclear about what you should enter into; you are even more ignorant about God's work. This is more than simply a matter of the shortcomings in you: It is a great flaw belonging to all those in the religious world. Herein lies the key to why people do not know God, and so this flaw is a common defect shared by all those who seek after Him. Not a single person has ever known God, or has ever seen His true face. It is because of this that God's work becomes as arduous as moving a mountain or draining the sea. How many people have sacrificed their lives for God's work; how many have been cast out on account of His work; how many, for the sake of His work, have been tormented to death; how many, their eyes filled with tears of love for God, have died unjustly; how many have met with cruel and inhumane persecution...? That these tragedies come to pass—is it not all due to people's lack of knowledge about God? How could someone who does not know God have the face to come before Him? How could someone who believes in God and yet persecutes Him have the face to come before Him? These are not solely the inadequacies of those within the religious world, but rather are common to both you and them. People believe in God without knowing Him; it is for this reason alone that they do not revere God in their hearts, and do not fear Him in their hearts. There are even those who, with great pomp and circumstance, do the work that they envision by themselves within this stream, and go about doing God's work according to their own demands and prodigal desires. Many people act wildly, holding God in no esteem but following their own will. Are these not perfect embodiments of people's selfish hearts? Do these not manifest the overabundant element of deception people have? People may indeed be supremely intelligent, but how can their gifts take the place of God's work? People may indeed care for God's burden, but they

cannot act too selfishly. Are people's deeds really divine? Can anyone be positively assured? To bear witness to God, to inherit His glory—this is God making an exception and lifting up people; how could they be worthy? God's work has only just begun, His words have only just begun to be spoken. At this point, people feel good about themselves; wouldn't that simply be courting humiliation? They understand far too little. Even the most gifted theoretician, the most silver-tongued orator, cannot describe all of God's abundance—how much the less can you? You had best not set your own worth higher than the heavens, but rather see yourselves as lower than the least of those rational people who seek to love God. This is the path by which you shall enter: to see yourselves as shorter than all others by a span. Why deem yourselves so high? Why place yourselves in such high estimation? On the long journey of life, you have taken but the few first steps. All you see is God's arm, not the whole of God. It behooves you to see more of God's work, to discover more of what you should enter into, because you have changed too little.

In working man and transforming his disposition, God's work never ceases, because they are lacking in too many ways and they fall far short of the standards set by Him. And so it can be said that, in the eyes of God, you will eternally be newborn babes, bearing very few of the elements that please Him, because you are nothing but creatures in God's hands. If one falls into complacency, would he not be loathed by God? That you can satisfy God today is spoken relative to your flesh, but matched against God, you will always be defeated in the arena. Man's flesh has never once known victory. Only through the work of the Holy Spirit is it possible for man to have redeeming features. In truth, out of the myriad things in God's creation, man is the lowest. Though he is the master of all things, man is the only one among them that is subject to Satan's trickery, the only one that falls prey in endless ways to its corruption. Man has never had sovereignty over himself. Most people live in the foul place of Satan, and suffer its derision; it teases them this way and that till they are half alive, enduring every vicissitude, every hardship in the human world. After toying with them, Satan puts an end to their destiny. And so people go through their whole lives in a daze of confusion, never once enjoying the good things that God has prepared for them, but instead being damaged by Satan and left in tatters. Today they have become so enervated and listless that they simply have no inclination to take notice of God's work. If

people have no inclination to take notice of God's work, their experience is doomed forever to remain fragmented and incomplete, and their entry will forever be an empty space. In the several thousand years since God came into the world, any number of men with lofty ideals have been used by God to do His work over any number of years; but those who know His work are so few as to be almost non-existent. For this reason, untold numbers of people assume the role of resisting God at the same time that they take on His work, because, rather than doing His work, they actually do human work in a position conferred by God. Can this be called work? How can they enter in? Humanity has taken God's grace and buried it. Because of this, over generations past those who do His work have little entry. They simply do not speak about knowing God's work, because they understand too little of God's wisdom. It can be said that, though there are many who serve God, they have failed to see how exalted He is, and this is why all have set themselves up as God for others to worship.

For so many years God has remained hidden within creation; has observed through so many springs and autumns from behind a veiling mist; has looked down from the third heaven for so many days and nights; has walked among men for so many months and years. He has sat above all men quietly waiting through so many cold winters. Never once has He shown Himself openly to anyone, nor made a single sound, departing without a sign and just as silently returning. Who can know His true face? He has never once spoken to man, never once appeared to man. How easy is it for people to do God's work? Little do they realize that to know Him is of all things the most difficult. Today God has spoken to man, but man has never known Him, because his entry in life is too limited and shallow. Seen from His perspective, people are wholly unfit to appear before God. They have too little understanding of God and are too far estranged from Him. Moreover, the hearts with which they believe in God are too complicated, and they simply do not hold the image of God in their innermost hearts. As a result, God's painstaking effort, and His work, like pieces of gold buried beneath the sand, cannot emit a glint of light. To God, the caliber, motives, and views of these people are loathsome in the extreme. Impoverished in their capacity to receive, unfeeling to the point of insensibility, debased and degenerate, excessively servile, weak and without willpower, they must be led as cattle and horses are led. As for their entry in spirit, or entry in God's work, they pay not the slightest heed, possessing not one

jot of determination to suffer for the sake of the truth. For this kind of person to be made complete by God will not be easy. Thus it is vital that you set about your entry from this angle—that through your work and your entry you approach getting to know God's work.

WORK AND ENTRY (2)

Your work and entry are quite poor; man does not place importance on work and is even more careless with entry. Man does not regard these as lessons that they ought to enter into; therefore, in their spiritual experience, virtually all man sees is fantastical illusions. Not very much is asked of you in terms of your experience in work, but, as one to be perfected by God, you ought to learn to work for God so that you may soon be after God's heart. Throughout the ages, those who did work have been called workers or apostles, which refers to a small number of people used by God. However, the work I speak of today does not refer solely to those workers or apostles; it is directed toward all those to be perfected by God. Perhaps there are many who have little interest in this, but, for the sake of entry, it would be best to discuss this truth.

When work is spoken of, man believes that work is to run to and fro for God, preach in all places, and spend for God. Though this belief is correct, it is too one-sided; what God asks of man is not solely to journey to and fro for God; it is more the ministry and supply within the spirit. Many brothers and sisters have never thought about working for God even after so many years of experience, for work as conceived by man is incongruous with that which is asked of by God. Therefore, man has no interest whatsoever in the matter of work, and this is precisely the reason why the entry of man is also quite one-sided. All of you should begin to enter by working for God, so that you may better experience all its aspects. This is what you should enter into. Work refers not to running to and fro for God; it refers to whether the life of man and what man lives out are for God to enjoy. Work refers to man using faithfulness they have to God and the knowledge they have of God to testify to God and minister to man. This is the responsibility of man and what all man should realize. In other words, your entry is your work; you are seeking to enter during the course of your work for God. Experiencing God is not only being able to eat and drink of His word;

more importantly, you must be able to testify to God, to serve God, and to minister to and supply man. This is work, and also your entry; this is what every man should accomplish. There are many who only focus on journeying to and fro for God, and preaching in all places, yet overlook their personal experience and neglect their entry into the spiritual life. This is what causes those who serve God to become those who resist God. For so many years, those who serve God and minister to man have simply regarded working and preaching as entry, and none have taken their own spiritual experience as an important entry. Rather, they capitalize on the enlightenment of the Holy Spirit's work to teach others. When preaching, they are much burdened and receive the work of the Holy Spirit, and through this they release the voice of the Holy Spirit. At that time, those who work feel smug and self-satisfied, as if the work of the Holy Spirit is their own spiritual experience; they feel that all the words they speak during that time are their own being, and also as if their own experience is not as clear as they have described. In addition, they do not have an inkling what to say prior to speaking, but when the Holy Spirit works in them, they have an unceasing and continuous flow of words. After you have preached once in such a way, you feel that your actual stature is not as small as you believed. After the Holy Spirit works similarly in you several times, you then determine that you already have stature and mistakenly believe that the work of the Holy Spirit is your own entry and being. When you constantly have this experience, you become lax about your own entry. You then become lazy without noticing, and place no importance at all on your own entry. Therefore, when you are ministering to others, you must clearly distinguish between your stature and the work of the Holy Spirit. This will better facilitate your entry and better benefit your experience. Man regarding the work of the Holy Spirit as their own experience is the beginning of man's degeneration. Hence, whatever duty you perform, you ought to regard your entry as a key lesson.

One works to fulfill the will of God, to bring all those who are after God's heart before Him, to bring man to God, and to introduce the Holy Spirit's work and God's guidance to man, thereby perfecting the fruits of God's work. For this reason, it is imperative that you grasp the substance of working. As one used by God, all men are worthy of working for God, that is, all have the opportunity to be used by the Holy Spirit. However, there is one point that you must realize: When man does the work of God, man has the opportunity to be used by God, but

what is said and known by man are not entirely the stature of man. You can only better come to know your deficiencies in your work, and receive greater enlightenment from the Holy Spirit, thereby allowing you to gain better entry in your work. If man regards guidance from God as man's own entry and what is inherent within man, there is no potential for man's stature to grow. The Holy Spirit enlightens man when they are in a normal state; at such times, man often mistakes the enlightenment they receive as their own stature in reality, for the Holy Spirit enlightens in a most normal way: by making use of what is inherent within man. When man works and speaks, or during man's prayer in his spiritual devotions, a truth will suddenly become clear to them. In reality, however, what man sees is only enlightenment by the Holy Spirit (naturally, this is related to cooperation from man) and not man's true stature. After a period of experience in which man encounters numerous real difficulties, the true stature of man is made apparent under such circumstances. Only at that time does man discover that man's stature is not so great, and the selfishness, personal considerations, and greed of man all emerge. Only after several cycles of such experience will many of those who are awakened within their spirits realize that it was not their own reality in the past, but a momentary illumination from the Holy Spirit, and man had but received the light. When the Holy Spirit enlightens man to understand the truth, it is often in a clear and distinct manner, without context. That is, He does not incorporate the difficulties of man into this revelation, and rather directly reveals the truth. When man encounters difficulties in entry, man then incorporates the enlightenment of the Holy Spirit, and this becomes the actual experience of man. For instance, an unmarried sister speaks thus during fellowship: "We do not seek glory and riches or covet the happiness of a love between husband and wife; we seek only to devote a heart of purity and singleness to God." She goes on to say: "Once people marry, there is much that besets them, and their heart of love for God is no longer genuine. Their hearts are always preoccupied with their family and their spouse, and so their hearts become much more complicated...." As she speaks, it is as if the words she speaks are what she is thinking in her heart; her words are resounding and powerful, as if all that she speaks comes from deep in her heart. She wishes she could devote herself entirely to God and hopes that brothers and sisters like her share the same resolution. It can be said that your resolution and

feeling of being moved at this moment come entirely from the work of the Holy Spirit. When the method of God's work changes, you have grown a few years in age; you see that all your classmates and friends of your age have husbands, or you hear that after so-and-so became married, her spouse took her into the city to live and she got a job there. When you see her, your heart begins to feel envious. You see that she is full of charm and poise from head to toe; when she speaks, she has a cosmopolitan bearing and has completely lost her provincial air. This stirs up feelings in you. You, having spent for God all along, have no family or career, and have withstood much dealing; long ago, you entered middle age, and your youth quietly slipped away, as if you have been in a dream. You have come all this way to this day, but you do not know where to settle down. It is at that time you are in a whirlwind of thought, as if you are out of your wits. All alone and unable to sleep soundly, finding it difficult to fall asleep throughout the night, you, before you know it, begin to think of your resolution and your solemn vows to God. Why have these circumstances befallen you? Before you know it, silent tears fall and you are greatly pained. You come before God to pray and begin to think of the intimacy and inseparable closeness during your happy days with God. Scene after scene appears before your eyes, and the oath you made on that day rings once again in your ears, "Is God not my only intimate?" By that time, you are sobbing: "God! Beloved God! I have already given my heart to You entirely. I wish to be promised to You forever, and I will love You unchangingly my whole life long...." Only as you struggle in that extreme suffering do you truly sense how lovely God is, and only then do you realize clearly: I gave my all to God long ago. After such a blow, you become much more experienced in this matter and see that the work of the Holy Spirit at the time is not the possession of man. In your experiences afterward, you are no longer constrained in this entry; it is as if your scars have greatly benefited your entry. Whenever you encounter such circumstances, you will immediately recall your tears from that day, as if you are reuniting with God. You are in constant fear of again severing your relationship with God and damaging the emotional attachment (normal relationship) between you and God. This is your work and your entry. Therefore, when you receive the work of the Holy Spirit, you ought to more so focus on your entry at the same time, seeing exactly what is the work of the Holy Spirit and what is your entry, as well as incorporating the work of the Holy Spirit into your

entry, so that you may be better perfected by Him and allow the substance of the Holy Spirit's work to be wrought in you. During the course of your experience of the Holy Spirit's work, you come to know the Holy Spirit, as well as yourselves, and amidst the numerous instances of extreme suffering, you develop a normal relationship with God, and the relationship between you and God grows closer day by day. After countless instances of pruning and refinement, you develop a true love for God. That is why you must realize that suffering, smiting, and tribulations are not daunting; what is frightening is having only the work of the Holy Spirit but not your entry. When the day comes that the work of God is finished, you will have labored for nothing; though you experienced the work of God, you will not have come to know the Holy Spirit or have had your own entry. The enlightenment of man by the Holy Spirit is not to sustain the passion of man; it is to open up a way out for the entry of man, as well as to allow man to come to know the Holy Spirit, and from that develop a heart of reverence and adoration for God.

WORK AND ENTRY (3)

God has entrusted much to humans and has also addressed their entry in countless ways. But because people's caliber is considerably poor, many of the words of God have failed to take root. There are various reasons for this poor caliber, such as the corruption of human thought and morality, and a lack of proper upbringing; feudal superstitions that have seriously taken hold of the heart of man; depraved and decadent lifestyles that have lodged many ills in the deepest corners of the human heart; a superficial grasp of cultural literacy, with almost ninety-eight percent of the people lacking education in cultural literacy and, what is more, very few receiving higher levels of cultural education, so that people basically have no idea what is meant by God or the Spirit, but have only a vague and unclear image of God acquired from feudal superstitions; pernicious influences that thousands of years of "the lofty spirit of nationalism" have left deep in the human heart as well as the feudal thinking by which people are bound and chained, without an iota of freedom, with no will to aspire or persevere, no desire to make progress, remaining instead passive

and regressive, entrenched in a slave mentality. And so on. These objective factors have imparted an indelibly filthy and ugly cast to the ideological outlook, ideals, morality, and disposition of humanity. Humans, it would seem, are living in a terrorist world of darkness, which none among them seeks to transcend, and none among them thinks of moving on to an ideal world; rather, they are content with their lot in life,^[1] to spend their days bearing and raising children, striving, sweating, going about their chores, dreaming of a comfortable and happy family, of conjugal affection, of filial children, of joy in their twilight years as they peacefully live out their lives. ... For tens, thousands, tens of thousands of years until now, people have been squandering their time in this way, with no one creating a perfect life, all intent only on mutual slaughter in this dark world, on the race for fame and fortune, and on intriguing against one another. Who has ever sought after God's will? Has anyone ever heeded the work of God? All the parts of humanity occupied by the influence of darkness have long since become human nature, and so it is quite difficult to carry out the work of God, and people have even less heart to pay attention to what God has entrusted to them today. Anyway, I believe that people will not mind Me uttering these words since what I am talking about is the history of thousands of years. To speak of history means facts and, moreover, scandals that are obvious to all, so what point is there in saying that which is contrary to fact? But I also believe that reasonable people, upon seeing these words, will awaken and strive for progress. God hopes that humans can live and work in peace and contentment while at the same time being able to love God. It is God's will that all of humanity may enter into rest; more than this, the filling of the entire land with God's glory is God's great desire. It is just a shame that human beings remain benighted and unawakened, so badly corrupted by Satan that today they no longer have the likeness of humans. So human thought, morality and education form an important link, with training in cultural literacy forming a second link, the better to raise the cultural caliber of human beings and change their spiritual outlook.

Actually, God does not require much of humanity, but because the gap between people's caliber and the standard God requires is so large,

Footnotes:

1. "Content with their lot in life" indicates that people stick by the rules and do nothing that violates laws.

most people simply look up in the direction of God's requirements but lack the ability to fulfill them. People's innate endowment, together with what they are equipped with after birth, is far from sufficient to meet the requirements of God. But simply to recognize this point is not a surefire solution. Distant water cannot quench an immediate thirst. Even if people know themselves to be inferior to dust, if they do not have the resolve to satisfy God's heart, much less take the advanced way to meet God's requirements, then what value does that kind of knowledge have? Is it not like drawing water with a sieve—a futile effort? The crux of what I am saying has to do with entry; that is the main topic.

During the course of man's entry, life is always boring, full of the monotonous elements of spiritual life, such as doing some praying, eating and drinking the words of God, or forming gatherings, so that people always feel that believing in God brings no great enjoyment. Such spiritual activities are always carried out on the basis of humanity's original disposition, which has been corrupted by Satan. Although people can sometimes receive the enlightenment of the Holy Spirit, their original thinking, disposition, lifestyles and habits are still rooted within, and so their nature remains unchanged. The superstitious activities that people engage in are what God hates the most, but many people are still unable to let go of them, thinking these superstitious activities to be decreed by God, and even today have yet to shed them completely. Such things as the arrangements young people make for wedding feasts and bridal trousseaus; gifts of cash, banquets, and similar ways with which joyous occasions are celebrated; ancient formulae that have been handed down; all the meaningless superstitious activities conducted in behalf of the dead and their obsequies: these are even more detestable to God. Even Sunday (the Sabbath, as observed by Jews) is detestable to Him; and the social relationships and worldly interactions between man and man are all the more despised and rejected by God. Even the Spring Festival and Christmas Day, which are known to everyone, are not decreed by God, let alone the toys and decorations (couplets, New Year cake, firecrackers, lanterns, Christmas gifts, Christmas parties, and Holy Communion) for these festive holidays—are they not idols in the minds of men? The breaking of bread on the Sabbath, wine, and fine linen are even more emphatically idols. All the traditional festival days popular in China, such as the Dragon Heads-raising Day, the Dragon Boat

Festival, the Mid-Autumn Festival, the Laba Festival, and New Year's Day, and the festivals in the religious world, such as Easter, Baptism Day, and Christmas Day, all of these unjustifiable festivals have been arranged and handed down from olden times to today by many people, and are thoroughly incompatible with the human race that God created. It is humanity's rich imagination and ingenious conception that have allowed them to be passed down to today. They appear to be free of flaws, but are in fact tricks Satan plays on humanity. The more a place is thronged with Satans, and the more obsolete and backward that place is, the more deeply entrenched are its feudal customs. These things bind people tight, allowing absolutely no room for movement. Many of the festivals in the religious world seem to display great originality and to create a bridge to the work of God, but they are actually the invisible ties with which Satan binds people from coming to know God—they are all Satan's cunning stratagems. In fact, when a stage of God's work is finished, He has already destroyed the tools and the style of that time, without leaving any trace. However, "devout believers" continue to worship those tangible material objects; meanwhile they consign what God has to the back of their minds, studying it no further, seeming to be full of the love of God when they actually pushed Him out of the house long ago and placed Satan on the table to worship. Portraits of Jesus, the Cross, Mary, Jesus' Baptism and the Last Supper—people venerate these as the Lord of Heaven, all the while repeatedly crying out "God the Father." Isn't this all a joke? To this day, many similar sayings and practices that have been passed down amongst humanity are hateful to God; they seriously obstruct the way ahead for God and, furthermore, create huge setbacks to humanity's entry. Putting aside the extent to which Satan has corrupted humanity, the insides of people are completely filled up with things like the law of Witness Lee, the experiences of Lawrence, the surveys by Watchman Nee, and the work of Paul. There is simply no way for God to work upon human beings, because they have inside them too much of individualism, laws, rules, regulations, systems, and the like; these things, in addition to people's feudal superstitious tendencies, have captured and devoured humanity. It is as if people's thoughts are an interesting film narrating a fairy tale in full color, with fantastic beings riding the clouds, so imaginative as to amaze people, leaving people dazed and speechless. To tell the truth, the work that God comes to do today is mainly to deal with and dispel the superstitious attributes of

human beings and completely transform their mental outlook. God's work is not what has been handed down the generations and preserved till today by humanity; it is work as personally initiated by Him and completed by Him, without any need for succeeding to the legacy of a certain great spiritual man, or inheriting any work of a representative nature done by God in some other era. Human beings need not concern themselves with any of these things. God today has another style of speaking and of working, so why should human beings trouble themselves? If humans walk the path of today within the current stream while continuing the legacy of their "ancestors," they will not reach their destination. God feels deep repugnance for this particular mode of human behavior, just as He abominates the years, months and days of the human world.

The best way to change human disposition is to reverse those portions of people's innermost hearts that have been profoundly poisoned, allowing people to begin changing their thinking and morality. First of all, people need to see clearly that all these religious rites, religious activities, years and months, and festivals are hateful to God. They should break free from these bonds of feudal thinking and eradicate every trace of their deep-seated propensity to superstition. These are all included in humanity's entry. You must understand why God leads humanity out of the secular world, and again why He leads humanity away from rules and regulations. This is the gate through which you will enter, and although it has nothing to do with your spiritual experience, these are the greatest obstacles blocking your entry, blocking your knowing God. They form a net which enmeshes people. Many people read the Bible too much and can even recite numerous passages from the Bible from memory. In their entry today, people unconsciously use the Bible to measure the work of God, as if the basis of this stage in the work of God is the Bible and its source is the Bible. When the work of God is in line with the Bible, people strongly support the work of God and regard Him with newfound esteem; when the work of God does not match up with the Bible, people become so anxious that they break into a sweat, searching in it for the basis of the work of God; if the work of God has no mention in the Bible, people will ignore God. It can be said that, as far as God's work today is concerned, most people accept it with gingerly caution, give it selective obedience, and feel indifferent toward knowing it; as for the things of the past, they hold on to one half and abandon the other. Can this be called entry?

Holding the books of others as treasures, and treating them as the golden key to the gate of the kingdom, people simply show no interest in what God requires of them today. Moreover, many “intelligent experts” hold the words of God in their left hand and the “masterworks” of others in their right, as if they want to find the basis of the words of God in these masterworks in order to fully prove that the words of God are correct, and they even explain God’s words to others by integrating them with the masterworks, as if they were at work. To tell the truth, there are many “scientific researchers” among humanity who have never thought highly of today’s latest scientific achievements, scientific achievements that are without precedent (i.e. the work of God, the words of God, and the path for life entry), so people are all “self-reliant,” “preaching” far and wide on the strength of their silver tongues, and flaunting “the good name of God.” Meanwhile, their own entry is in peril and they seem to be as far from God’s requirements as the creation is from this moment. How easy is it to do the work of God? It seems that people have already made up their minds to leave half of themselves to yesterday and bring half to today, deliver half to Satan and present half to God, as if this is the way to ease their conscience and feel some sense of comfort. People’s inner worlds are so insidious, they are afraid of losing not only tomorrow but also yesterday, deeply afraid of offending both Satan and the God of today, who seems to be and yet not to be. Because people have failed to cultivate their thinking and morality properly, they are exceptionally lacking in discernment, and they simply cannot tell whether or not today’s work is that of God. Perhaps it is because people’s feudal and superstitious thinking is so deep that they have long placed superstition and truth, God and idols, in the same category, not caring to distinguish between these things, and they seem unable to discriminate clearly even after racking their brains. That is why human beings have stopped in their tracks and no longer move forward. All of these problems arise from people’s lack of the correct kind of ideological education, which creates great difficulties for their entry. As a result, people never feel any interest in the work of the true God, but persistently stick to^[1] the work of man (such as those whom

Footnotes:

1. “Persistently stick to” is used mockingly. This phrase indicates that people are stubborn and intractable, holding onto outdated things and being unwilling to let them go.

they view as great men) as if it is imprinted with a brand. Are not these the latest topics that humanity should enter into?

WORK AND ENTRY (4)

If man can truly enter in accordance with the Holy Spirit's work, his life would quickly sprout like a bamboo shoot after a spring rain. Judging from most people's current statures, no one is attaching any importance to life. Instead, people are placing importance on some inconsequential surface matters. Or they are rushing hither and yon and working aimlessly and randomly without focus, not knowing in which direction to go and much less for whom. They are merely "concealing themselves humbly." The truth is, few among you know God's intentions for the last days. Scarcely any of you know God's footprint, and even fewer know what God's ultimate accomplishment will be. Yet everyone, by sheer willpower, is accepting discipline and dealing from others, as if gearing up^[1] and waiting for the day when they have finally made it and can relax. I will not offer any commentary on these "wonders" among people, but there is one point that you must all understand. Right now most people are progressing toward abnormality,^[2] their entry steps already marching toward a dead end.^[3] Perhaps many people think that is the Shangri-La that man longs for, believing it to be the place of freedom. In fact, it is not. Or one can say that people have already gone astray. But regardless of what people are doing, I still want to talk about what man should enter into. The merits and shortcomings of the multitudes are not the primary topic of this discourse. I hope that all brothers and sisters will be able to receive My words purely and precisely and not misunderstand My intention.

God is incarnated in the Chinese mainland, what the compatriots in Hong Kong and Taiwan call the inland. When God came from above

Footnotes:

1. "Gearing up" is said mockingly.
2. "Abnormality" indicates that people's entry is deviant and their experiences one-sided.
3. "A dead end" indicates that people are walking a path that is antithetical to the will of God.

to the earth, no one in heaven and earth knew about it, for this is the true meaning of God returning in a concealed fashion. He has been in the flesh working and living for a long time, yet no one has known about it. Even to this day, no one recognizes it. Perhaps this will remain an eternal riddle. God's coming into flesh this time is not something anyone is able to be aware of. No matter how large-scale and powerful the Spirit's work, God always stays composed, never giving Himself away. One can say that it is as if this stage of His work is taking place in the heavenly realm. Even though it is perfectly obvious to everyone, no one recognizes it. When God finishes this stage of His work, everyone will awake from their long dream and reverse their past attitude.^[1] I remember God once saying, "Coming into flesh this time is like falling into the tiger's den." What this means is that because this round of God's work has God coming into flesh and being born in the dwelling place of the great red dragon, His coming to earth this time is accompanied even more so with extreme dangers. What He faces are knives and guns and clubs; what He faces is temptation; what He faces are crowds wearing murderous looks. He risks being killed at any moment. God did come with wrath. However, He came in order to do the work of perfection, meaning to do the second part of His work that continues after redemption work. For the sake of this stage of His work, God has devoted utmost thought and care and is using every conceivable means to avoid the assaults of temptation, concealing Himself humbly and never flaunting His identity. In rescuing man off the cross, Jesus was only completing redemption work; He was not doing perfection work. Thus only half of God's work was being done, and finishing the redemption work was only half of His whole plan. As the new age was about to begin and the old one about to recede, God the Father began to deliberate the second part of His work and started preparing for it. In the past, this incarnation in the last days may not have been prophesied, and therefore that laid a foundation for the increased secrecy surrounding God's coming into flesh this time. At the break of dawn, unbeknownst to any, God came to earth and began His life in the flesh. People were unaware of this moment. Maybe they were all fast asleep, maybe many who were watchfully awake were

Footnotes:

1. "Reverse their past attitude" refers to how people's conceptions and views about God change once they know God.

waiting, and maybe many were praying silently to God in heaven. Yet among all these many people, not one knew that God had already arrived on earth. God worked like this so as to more smoothly carry out His work and achieve better results, and it was also to avoid more temptations. As man's spring slumber breaks, God's work will have long been finished and He shall depart, bringing to a close His life of roaming and sojourning on earth. Because God's work requires God to act and speak personally, and because there is no way for man to help, God has endured extreme pain to come to earth to do the work Himself. Man is unable to stand in for God's work. Therefore God risked dangers several thousand times greater than those during the Age of Grace to come down to where the great red dragon dwells to do His own work, to put all His thinking and care into redeeming this group of impoverished people, redeeming this group of people mired in a heap of manure. Even though no one knows of God's existence, God is not troubled because it greatly benefits God's work. Everyone is atrociously evil, so how can anyone tolerate God's existence? That is why on earth God is always silent. No matter how excessively cruel man is, God does not take any of it to heart, but just keeps doing the work He needs to do so as to fulfill the greater commission that the heavenly Father gave Him. Who among you has recognized God's loveliness? Who shows more consideration for God the Father's burden than His Son does? Who is able to understand the will of God the Father? God the Father's Spirit in heaven is often troubled, and His Son on earth prays frequently over God the Father's will, worrying His heart to pieces. Is there anyone who knows of God the Father's love for His Son? Is there anyone who knows how the beloved Son misses God the Father? Torn between heaven and earth, the two are constantly gazing after each other from afar, side by side in Spirit. O mankind! When will you be considerate of God's heart? When will you understand God's intention? Father and Son have always depended on each other. Why then should They be separated, one in heaven above and one on earth below? The Father loves His Son as the Son loves His Father. Why then should He have to wait with such longing and long with such anxiety? Although They have not been separated for long, does anyone know that the Father has already been anxiously yearning for so many days and nights and has long been looking forward to His beloved Son's quick return? He observes, He sits in silence, He waits. It is all for His beloved Son's quick return. When will He again be with

the Son who is wandering on earth? Even though once together, They will be together for eternity, how can He endure the thousands of days and nights of separation, one in heaven above and one on earth below? Tens of years on earth are like thousands of years in heaven. How could God the Father not worry? When God comes to earth, He experiences the many vicissitudes of the human world just as man does. God Himself is innocent, so why let God suffer the same pain as man? No wonder God the Father longs so urgently for His Son; who can understand God's heart? God gives man too much; how can man adequately repay God's heart? Yet man gives God too little; how could God not therefore be worried?

Scarcely one among men understands God's urgent heart because people's caliber is too low and their spiritual sensitivity quite dull, and because they all neither notice nor heed what God is doing. So God keeps worrying about man, as if man's beastly nature could break out at any moment. This further shows that God's coming to earth is accompanied by great temptations. But for the sake of completing a group of people, God, laden with glory, told man of His every intention, hiding nothing. He has firmly resolved to complete this group of people. Therefore, come hardship or temptation, He looks away and ignores it all. He only quietly does His own work, firmly believing that one day when God has gained glory, man will know God, and believing that when man has been completed by God, he will fully understand God's heart. Right now there may be people tempting God or misunderstanding God or blaming God; God takes none of that to heart. When God descends into glory, people will all understand that everything God does is for the well-being of mankind, and people will all understand that everything God does is so that mankind can better survive. God's coming is accompanied by temptations, and God also comes with majesty and wrath. By the time God leaves man, He will have already gained glory, and He will leave fully laden with glory and with the joy of return. The God working on earth does not take things to heart no matter how people reject Him. He is just doing His work. God's creation of the world goes back thousands of years, He has come to earth to do an immeasurable amount of work, and He has fully experienced the human world's rejection and slander. No one welcomes God's arrival; everyone merely regards Him with a cold eye. In the course of these several thousand years' worth of hardships, man's conduct has long ago

shattered God's heart. He no longer pays attention to people's rebellion, but is instead making a separate plan to transform and cleanse man. The derision, the slander, the persecution, the tribulation, the suffering of crucifixion, the exclusion by man, and so on that God has experienced in the flesh—God has tasted enough of these. God in the flesh has thoroughly suffered the miseries of the human world. The Spirit of God the Father in heaven long ago found such sights unbearable and threw His head back and shut His eyes, waiting for His beloved Son to return. All He wishes for is that people all listen and obey, are able to feel great shame before His flesh, and not rebel against Him. All He wishes for is that people all believe that God exists. He long ago stopped making greater demands of man because God has paid too high a price, yet man is resting easy,^[1] not at all taking God's work to heart.

Although what I am discussing today about God's work is filled with many "baseless words,"^[2] it has great relevance for man's entry. I am just talking some about work and then talking some about entry, but neither aspect is dispensable, and when combined, these two aspects are even more beneficial to man's life. The two aspects are complementary^[3] and greatly beneficial, causing people to further understand God's will and promoting people's relationship with God. Through today's talk on work, people's relationship with God is further improved, mutual understanding is deepened, and man is able to give greater consideration and care to God's burden; man can feel what God feels, have more confidence about being changed by God, and wait for God's reappearance. This is God's sole request of man today—to live out the image of one who loves God, so that the light of the crystallization of God's wisdom flashes forth in the age of darkness and so that man's living leaves behind a radiant page in God's work, shining forever in the East, commanding the attention of the world

Footnotes:

1. "Resting easy" indicates that people are unconcerned about God's work and don't see it as important.
2. "Baseless words" indicates that people are fundamentally incapable of grasping the source of the words that are spoken. They don't know what is being said. This phrase is used ironically.
3. "Complementary" indicates that if two aspects of "work" and "entry" are combined in fellowship, this is of greater benefit to our knowledge of God.

and the admiration of all. This, more assuredly, is the better entry for those who love God today.

WORK AND ENTRY (5)

Today you all know that God is leading people onto the right track of life, that He is leading man to take the next step into another age, that He is leading man to transcend this dark old era, out of the flesh, away from the oppression of the forces of darkness and the influence of Satan, so that each and every person live in a world of freedom. For the sake of a beautiful tomorrow, and so that people may be bolder in their steps tomorrow, the Spirit of God plans everything for man, and in order that man may have greater enjoyment, God devotes all of His efforts in the flesh to preparing the path ahead of man, hastening the arrival of the day for which man longs. Would that you all cherish this beautiful moment; it is no easy feat to come together with God. Although you have never known Him, you have already long since been together with Him. If only everyone could remember these beautiful yet fleeting days forever, and make them their cherished possessions on earth. God's work has long since been revealed to man—but because people's hearts are too complicated, and because they have never had any interest in it, God's work has remained paused upon its original foundation. Their thoughts, conceptions, and mental outlook, it would seem, remain outdated, so much so that the mental outlook of many of them resembles that of the primitives of ancient times, and has not changed in the slightest. As a result, people are still bewildered and unclear about the work God does. They're even more unclear about what they do and what they should enter into. These things present tremendous difficulties to God's work and prevent people's lives from ever moving forward. Because of man's essence and the root reason of their poor caliber, they are fundamentally incapable of grasping these things, and never treat them as important. If you wish for progress in your life, you must begin paying attention to the details of your existence, grasping each and every one of them in order to control your entry into life, thoroughly transform the heart of every one of you, and resolve the problems of the emptiness within your hearts and a stale and dreary existence that afflict you, so that each of you will be renewed

from the inside out and truly enjoy a life that is heightened, transcendent, and free. The aim is that each of you will be able to come alive, be revived in your spirit, and come to possess the likeness of a living being. Of all the brothers and sisters you come in contact with, rarely are there any who are vibrant and fresh. They are all like ancient ape men, simple-minded and stupid, apparently without any prospect of development. Even worse, the brothers and sisters I've come in contact with have been as boorish and uncivilized as mountain savages. They know hardly anything about manners, much less any of the basics of how to behave. Many are the young sisters who, though they may look intelligent and handsome, and have grown as pretty as flowers, still get themselves up in an "alternative" fashion. One sister's^[a] hair covers her whole face, leaving nothing to be seen of her eyes. Though her facial features are clean and decent, her hairstyle is repulsive, giving off a weird sensation, as if she were the number one offender in a juvenile detention center. Her eyes, limpid and bright, like emeralds in water, are offset by her clothing and hairstyle, making them seem like a pair of lanterns, seen suddenly on a pitch-dark night, that flash intermittently with a blinding brilliance that strikes terror into men's hearts, and yet it also appears as if she's deliberately hiding from someone. When I meet her, she's always devising ways to get away from the "scene," like a murderer who has just killed someone and, being afraid of being found out, is constantly dodging about; so, too, is she like the black Africans^[1] who have been slaves for generations and can never raise their heads before others. This spectrum of behaviors, down to the way these people dress and groom themselves, would take several months of work to improve.

For thousands of years, the Chinese people have led the life of slaves, and this has so constrained their thoughts, concepts, life, language, behavior, and actions that they have been left without the slightest freedom. Several thousand years of history have taken vital people possessed of a spirit and worn them down into something akin to corpses bereft of a spirit. Many are those who live under the butcher's knife of Satan, many are those who live in homes like the lairs

Footnotes:

a. The original text reads "Her."

1. "Black Africans" refers to black people who were cursed by God, who have been slaves for generations.

of beasts, many are those who eat the same food as oxen or horses, and many are those who lie, insensate and in disarray, in the “netherworld.” In outward appearance, people are no different from primitive man, their place of rest is like a hell, and for companions they are surrounded by all manner of filthy demons and evil spirits. On the outside, human beings appear to be higher “animals”; in fact, they live and reside with filthy demons. Without anyone to tend to them, people live inside Satan’s ambushade, caught in its toils with no way of escape. Rather than saying that they gather with their loved ones in cozy homes, living happy and fulfilling lives, one should say that human beings live in Hades, dealing with demons and associating with devils. In fact, people are still bound by Satan, they live where filthy demons gather, and they are manipulated by these filthy demons, as if their beds were a place for their corpses to slumber on, as if they were a cozy nest. On entering their home, the courtyard is cold and lonely, a chill wind whistling through the dry branches. When I open the door to the “living space,” the room is pitch black—you could stretch out your hand and not see your fingers. A little light leaks in through a crack in the door, which makes the room feel even more gloomy and terrible. From time to time, rats emit strange squeaks, as if making merry. All within the room is repulsive and frightening, like a house in which someone who has just been put into the coffin used to live. The bed, quilts, and the unremarkable little cabinet in the room are all covered in dust, on the ground several little stools bare their fangs and brandish their claws, and spider webs hang on the walls. A mirror sits on the table, a wooden comb next to it. Walking toward the mirror, I pick up a candle and light it. I see that the mirror is covered in dust, creating a kind of “make-up” on people’s reflections^[a] so they look like they’ve just come out of a tomb. The comb is full of hairs. All these things are old and crude, and seem as if they’ve just been used by someone who just died. Looking at the comb, it feels as if there’s a corpse lying aside. The hairs in the comb, without blood circulating in them, have the smell of the dead about them. A chill wind enters through the crack in the door, as if a ghost is squeezing through the crack, returning to inhabit the room. There’s an oppressive chill about the room, and suddenly, a stench as of a rotting corpse, and at this moment it can be seen that there are a

Footnotes:

a. The original text reads “people’s face.”

jumble of things hanging about the walls, on the bed is disheveled bedding, dirty and smelly, there is grain in the corner, the cabinet is coated with dust, the floor is covered with twigs and dirt, and so on—as if they have just been used by a dead person, lurching forward, gnashing their teeth and clawing at the air. It’s enough to give you the shivers. There’s not a vestige of life anywhere in the room, all’s dark and damp, like the Hades and hell spoken of by God. This is just like a man’s tomb, with the unpainted cabinet, stools, window frames, and doors clothed in mourning attire and paying silent tribute to the dead. Man has been living in this netherworld for several decades, or several centuries, or even several millennia, going out early and returning late. They emerge from their “tomb” at first light, when the cocks are crowing, and, look up at the sky and glance down at the ground, start their day’s activities. When the sun drops behind the mountains, they drag their tired body back to the “tomb”; by the time they’ve filled their belly it is dusk. Then, having finished making their preparations for leaving the “tomb” again tomorrow, they put out the light, which seems to be emitting the radiance of phosphorescent fires. At this time, all that can be seen beneath the moonlight are grave mounds spreading like little hillocks into every corner. From within the “tombs” emanates the sound of snores, rising and falling. People all lie fast asleep, and the filthy demons and ghosts too all seem to be resting peacefully. From time to time, one hears crows cawing from far off—the sound of these desolate cries on a still and silent night such as this is enough to send shivers down your spine and make your hair stand on end.... Who knows how many years they’ve spent in such settings, dying and being reborn, who knows how long they’ve remained in the human world where people and ghosts mingle, and what’s more, who knows how many times they’ve bidden farewell to the world. In this hell on earth men lead happy lives, as if they are without a single word of complaint, for they have long since grown accustomed to life in Hades. And so, people are fascinated by this place where filthy demons reside, as if the filthy demons are their friends and companions, as if the world of man is a band of hoods^[1]—for man’s original essence has long since vanished without a whisper, it has disappeared without a trace.

Footnotes:

1. “A band of hoods” is a metaphor for a company of evildoers. It refers to mankind’s corruption, and how there are no holy human beings among mankind.

People's appearance has something of a filthy demon about it; more than that, their actions are manipulated by filthy demons. Today, they look no different from filthy demons, as if they were birthed from filthy demons. Moreover, people are also extremely loving toward, and supportive of, their ancestors, who knows that man has long since been so downtrodden by Satan that they have become like gorillas in the mountains. Their bloodshot eyes hold an imploring look, and in the dim light that shines from them is a faint vestige of a filthy demon's baleful malice. Their faces are covered in wrinkles, cracked like the bark of a pine tree, their mouths protrude outward, as if fashioned by Satan, their ears are coated in grime inside and out, their backs are arched, their legs struggle to support their bodies, and their bony arms swing rhythmically back and forth. It's as if they're nothing but skin and bone, but then again they're also as fat as a mountain bear. Inside and out, they're groomed and dressed like an ape from ancient times—it's as if, today, these apes have yet to fully evolve into the shape of modern man,^[1] so backward are they!

Man lives side by side with the animals, and they get along harmoniously, without disputes or verbal disagreements. Man is fastidious in his care and concern for the animals, and the animals exist for the sake of man's survival, expressly for his benefit, without any advantage to themselves and in complete and total obedience to man. To all appearances, the relationship between man and beast is a close^[2] and harmonious^[3] one—and filthy demons, it would seem, are the perfect combination of man and beast. Thus, man and the filthy demons on earth are even more intimate and inseparable: Though apart from the filthy demons, man remains connected to them; meanwhile, the filthy demons hold nothing back from man, and "devote" all they have to them. Daily, people cavort in the "palace of the king of hell," frolicking in the company of the "king of hell" (their ancestor) and being manipulated by it, so that, today, people have become caked in grime, and, after spending so much time in Hades,

Footnotes:

1. This sentence refers to the ape men's "evolution" into the shape of the people of today. The intent is satirical: There is, in fact, no such thing as a theory of ancient apes transitioning into human beings who walk upright.
2. "Close" is used mockingly.
3. "Harmonious" is used mockingly.

have long since stopped wishing to return to the “world of the living.” Thus, as soon as they see the light, and behold the demands of God, and God’s character, and His work, they feel jittery and anxious, still yearning to return to the netherworld and reside with ghosts. Long ago did they forget God, and so they have ever wandered in the graveyard. When I meet a person, I try to talk to her, and only at this time do I discover that the person standing before Me is not human at all. Her hair is unkempt, her face filthy, and there is something wolf-like about her toothy smile. So, too, does she seem to have the awkwardness of a ghost that has just emerged from the tomb and beheld man of the living world. This person is always trying to form her lips into a smile; it appears both insidious and sinister. When she smiles at Me, it’s as if she’s got something to say but can’t seem to find the words, and so all she can do is stand to one side, looking blank and stupid. Seen from behind, she seems to present the “mighty image of the Chinese laboring people”; at these moments she appears even more loathsome, recalling the image of the descendants of the legendary Yan Huang/Yan Wang of old^[a] that people speak of. When I question her, she lowers her head in silence. It takes her a long time to reply, and she is very inhibited when she does so. She can’t keep her hands still, and sucks her two fingers like a cat. Only now do I realize that man’s hands look as if they’ve just been picking through rubbish, with ragged nails so discolored that one would never know that they were supposed to be white, “slender” nails thickly lined with dirt. Even more disgusting, the backs of their hands look like the skin of a chicken that’s just been plucked. The lines across their hands are almost all impregnated with the price of the blood and sweat of man’s labors, within each is something that looks like dirt, seemingly exuding the “aroma of the soil,” the better to represent the preciousness and praiseworthiness of man’s spirit of suffering—so that this spirit of suffering has even been deeply embedded in each of the lines on man’s hands. From head to toe, none of the clothing man wears looks anything like an animal’s pelt, but little do they know that, be they ever so “honorable,” their value is actually less than a fox’s

Footnotes:

a. “Yan” and “Huang” are the names of two mythological emperors who were among China’s first culture-givers. “Yan Wang” is the Chinese name for the “king of hell.” “Yan Huang” and “Yan Wang” are almost homophonous when pronounced in Mandarin.

fur—less, even, than a single peacock’s feather, for their clothing has long since made them so ugly that they look worse than a pig and a dog. Her skimpy top dangles halfway down her back, and her trouser legs—like chicken intestines—fully expose her ugliness to the bright sunlight. They are short and narrow, as if for the sake of showing that her feet have long since been unbound: They’re big feet, no longer the “three-inch golden lotuses” of the old society. This person’s dress is too Westernized, but also too cheap. When I meet with her, she’s always bashful, her face flushing crimson, and she’s unable to raise her head at all, as if she’s been trodden down by filthy demons, and can’t bring herself to look people in the face anymore. Dust covers man’s face. This dust, which has fallen from the sky, appears to fall all unfairly upon man’s face, making it look like sparrow’s down. Man’s eyes are like a sparrow’s, too: small and dry, without any brightness. When they talk, their speech is habitually halting and evasive, loathsome and disgusting to others. Yet many extol such people as “representatives of the nation.” Is this not a joke? God wishes to change people, to save them, to rescue them from the tomb of death, that they may escape from the life they lead in Hades and in hell.

WORK AND ENTRY (6)

Work and entry are inherently practical and refer to God’s work and man’s entry. Man’s complete lack of understanding of God’s true face and God’s work has brought great difficulties to his entry. To this day, many people still do not know the work God accomplishes in the last days or why God endures extreme humiliation to come into flesh and stand with man in weal and woe. Man knows nothing of the goal of God’s work, nor the purpose of God’s plan for the last days. For various reasons, people are always lukewarm and equivocal^[1] toward the entry that God demands, which has brought great difficulties to God’s work in the flesh. People seem to have all become obstacles and, to this day, they still have no clear understanding. Therefore I will talk about the work that God does on man, and God’s urgent intention, so that all of

Footnotes:

1. “Equivocal” indicates that people do not have clear insight into God’s work.

you will become God's loyal servants who, like Job, would rather die than reject God and will endure every humiliation, and who, like Peter, will offer your whole beings to God and become the intimates gained by God in the last days. May all brothers and sisters do everything in their power to offer their whole beings to God's heavenly will, become holy servants in the house of God, and enjoy the infinite promises bestowed by God, so that God the Father's heart can soon enjoy peaceful rest. "Accomplish God the Father's will" should be the motto of all who love God. These words should serve as man's guide for entry and the compass directing his actions. This is the resolve that man should have. To thoroughly finish God's work on earth and cooperate with God's work in the flesh—this is man's duty. One day, when God's work is done, man will bid Him farewell on an early return to the Father in heaven. Is this not the responsibility that man should fulfill?

When, in the Age of Grace, God returned to the third heaven, God's work of redeeming all of mankind had actually already moved into its closing act. All that remained on earth were the cross that Jesus carried, the fine linen that Jesus was wrapped in, and the crown of thorns and scarlet robe that Jesus wore (these were objects the Jews used to mock Him). That is, the work of Jesus' crucifixion had caused an uproar for a time and then had settled down. From then on, Jesus' disciples began to carry His work forward, shepherding and watering in the churches everywhere. The content of their work was this: to have all people repent, admit their sins, and be baptized; the apostles all spreading the inside story of Jesus' crucifixion and what actually happened, everyone not being able to help but fall down before Jesus to admit their sins, and furthermore the apostles spreading everywhere the words Jesus spoke and the laws and commandments He established. From that point began the building of churches in the Age of Grace. What Jesus talked about during that age also focused on man's life and the heavenly Father's will. It is only because the ages are different that many of those sayings and practices differ greatly from today's. But the essence of both is the same. Both are nothing more or less than the work of God's Spirit in the flesh. That kind of work and those words have continued to this day, and that is why what is still shared in today's religious churches is that sort of thing and is utterly unchanged. When Jesus' work concluded, the right track of Jesus Christ was taking hold on earth, but God began plans for another stage of His work, the matter of incarnation in the last days. To man, God's

crucifixion concluded the work of God's incarnation, redeemed all of mankind, and allowed Him to seize the key to Hades. Everyone thinks God's work has been fully accomplished. In actuality, to God, only a small part of His work has been accomplished. He has only redeemed mankind; He has not conquered mankind, let alone changed the ugliness of Satan in man. That is why God says, "Although My incarnate flesh went through the pain of death, that was not the whole goal of My incarnation. Jesus is My beloved Son and was nailed to the cross for Me, but He did not fully conclude My work. He only did a portion of it." Thus God began the second round of plans to continue the work of the incarnation. God's ultimate intention is to perfect and gain everyone rescued from Satan's hands, which is why God prepared again to risk dangers to come into flesh. What is called "incarnation" indicates not carrying glory (not carrying glory because God's work is not yet finished), but appearing in the identity of the beloved Son, and that He is Christ, in whom God is well pleased. That is why this is said to be risking dangers. The flesh is of minuscule power and must exercise great caution,^[1] a far cry from the authority of the Father in heaven, and He only fulfills the ministry of the flesh, accomplishing God the Father's work and commission without getting involved in other work. He only accomplishes one part of the work. This is why God is called "Christ" upon coming to earth. This is the embedded meaning. The reason it is said that the coming is accompanied with temptations is because only one work project is being accomplished. Furthermore, the reason God the Father only calls Him "Christ" and "beloved Son" and has not given Him all the glory is precisely because the incarnate flesh comes to do one work project, not to represent the Father in heaven, but rather to fulfill the beloved Son's ministry. When the beloved Son completes the entire commission He has accepted onto His shoulders, the Father will give Him full glory along with the identity of Father. One can say that this is the heavenly rule. Because the One who has come into flesh and the Father in heaven are in two different circumstances, the two only gaze toward each other in Spirit, the Father keeping an eye on the beloved Son but the Son unable to see the Father from afar. It is because the function of the flesh is too small and He has

Footnotes:

1. "Is of minuscule power and must exercise great caution" indicates that the difficulties of the flesh are too many, and the work done too limited.

the potential of being murdered at any moment, that this coming is said to be accompanied by great danger. This is the equivalent of God once again relinquishing His beloved Son and depositing Him into the tiger's mouth. It is at risk to life that God deposited Him in the place where Satan is most concentrated. Even in such dire straits, God still handed His beloved Son to the people of a filthy, licentious place for them to "bring up." This is because it is the only way for God's work to make total sense and the only way to fulfill all the wishes of God the Father and accomplish the last part of His work among mankind. Jesus only accomplished one stage of God the Father's work. Because of the barrier of the incarnate flesh and the differences in the work accomplished, Jesus Himself did not know that there would be a second return to flesh. Thus no one who has read historical accounts of Him has ever discovered Jesus prophesying that God wants to incarnate Himself for a second time to finish the entirety of His work in the flesh. Since Jesus did not even know of this matter, the great prophets and exegetes also do not know that God wants to return to flesh, meaning come into flesh again to do the second part of His work in the flesh. Therefore, no one realizes that God hid Himself in flesh starting a long time ago. This is understandable because it was only after Jesus was resurrected and rose to heaven that He accepted this commission, so God's second incarnation has no root and no basis and is, like rootless water, difficult to grasp. Moreover, it is hard to find references to it even in the highly renowned^[1] Bible. Of all of the Bible's many chapters and verses, not a single sentence or word mentions this matter. But Jesus' arrival in the world was long prophesied and furthermore was through conception by the Holy Spirit. Nevertheless, God still said it was at risk to life. Then what does that say about today? No wonder God says the incarnation this time risks dangers thousands of times greater than those during the Age of Grace. In many places, God has prophesied gaining a group of overcomers in the land of Sinim. It is in the world's East that overcomers are gained, so the landing spot of God's second incarnation is without a doubt the land of Sinim, exactly where the great red dragon lies coiled. There God will gain the descendants of the great red dragon so that it is thoroughly defeated

Footnotes:

1. "Highly renowned" is said mockingly. It refers to how many experts in religious fallacies worship the yellowed "old almanac" as God.

and shamed. God wants to awaken these deeply suffering people, to awaken them completely, and to have them walk out of the fog and reject the great red dragon. God wants to awaken them from their dream, have them know the essence of the great red dragon, give all their heart to God, rise up out of the oppression of the dark forces, stand up in the East of the world, and become proof of God's victory. Only then will God gain glory. For just this reason, God brought the work that came to an end in Israel to the land where the great red dragon lies coiled and, nearly two thousand years after departing, has come again into flesh to continue the work of the Age of Grace. To man's naked eye, God is launching new work in the flesh. But to God, He is continuing the work of the Age of Grace, only with a time separation of a few thousand years, and only with a change in work location and work project. Although the flesh image that God has taken in today's work is quite a different person than Jesus, They share the same substance and root, and They are from the same source. Maybe They have many exterior differences, but the inner truths of Their work are completely identical. The ages, after all, are as different as night and day. How can God's work stay unchanged? Or how can the work interrupt each other?

Jesus took on the appearance of a Jew, conformed to the attire of the Jews, and grew up eating Jewish food. This is His normal human aspect. But today's incarnate flesh takes the form of the people of Asia and grows up on the food of the nation of the great red dragon. These do not conflict with the goal of God's incarnation. Rather, they complement each other, more fully completing the true significance of God's incarnation. Because the incarnate flesh is referred to as "Son of man" or "Christ," the exterior of today's Christ cannot be equated with Jesus Christ. After all, the flesh is called "Son of man" and is in the image of flesh. Every stage of God's work contains considerably deep meaning. The reason Jesus was conceived by the Holy Spirit is because He was to redeem sinners. He had to be without sin. But only in the end when He was forced to become the likeness of sinful flesh and took on the sins of the sinners did He rescue them off the cursed cross that God used to chastise people. (The cross is God's tool for cursing and chastising people; mentions of cursing and chastising are specifically about cursing and chastising sinners.) The goal was to have all sinners repent and to use crucifixion to have them admit their sins. That is, for the sake of redeeming all mankind, God incarnated

Himself in a flesh that was conceived by the Holy Spirit and took on the sins of all mankind. The commonplace way of describing this is offering a holy flesh in exchange for all sinners, the equivalent of Jesus being a sin offering placed in front of Satan to “beseech” Satan to return to God the entire innocent mankind that it had trampled. Thus to accomplish this stage of redemption work required conception by the Holy Spirit. This was a necessary condition, a “treaty” during the battle between God the Father and Satan. That is why Jesus was given to Satan, and only then did this stage of work conclude. However, God’s redemption work today is already of unprecedented magnificence, and Satan has no reason to make demands, so God’s incarnation does not require conception by the Holy Spirit, for God is inherently holy and innocent. So God incarnate this time is no longer the Jesus of the Age of Grace. But He is still for the sake of God the Father’s will and for the sake of fulfilling God the Father’s wishes. How can this be considered an unreasonable saying? Must God’s incarnation follow a set of rules?

Many people look in the Bible for evidence, wanting to find a prophecy of God’s incarnation. How can man’s broken thinking know that God long ago stopped “working” in the Bible and has “jumped” outside of it to do with gusto the work that He had long planned but had never told man about? People are too lacking in sense. After only a taste of God’s disposition, they casually get up on a tall stage and sit in a high-class “wheelchair” inspecting God’s work, going so far as to start educating God with bombastic, rambling talk. Many an “old man,” wearing reading glasses and stroking his beard, opens up his yellowed “old almanac” (Bible) that he has been reading for a lifetime. Muttering words and eyes seemingly sparkling, he turns now to the Book of Revelation and now to the Book of Daniel, and now to the universally known Book of Isaiah. Staring at a page packed dense with tiny words, he reads in silence, his mind spinning ceaselessly. Suddenly the hand stroking the beard stops and begins pulling at it. Now and then one hears the sound of beard being broken. Such unusual behavior takes one aback. “Why use such force? What is he so mad about?” Back to the old man, his brows are now bristling. The silvered brows have landed like goose feathers precisely two centimeters from this old man’s eyelids, as if by chance and yet so perfectly, as the old man keeps his eyes glued to the mildewed-looking pages. He repeats the above sequence of actions several times, and then he can’t help but jump to his feet and begins

chattering as if making small-talk^[1] with someone, though the light from his eyes has not left the almanac. Suddenly he covers up the present page and turns to “another world.” His movements are so hurried and frightening, almost taking people by surprise. Presently, the mouse that had come out of its hole and had just started to “feel unfettered” during his silence was so alarmed by his uncharacteristic movements that it ran straight back into the hole, disappearing without a trace. Now the old man’s motionless left hand resumes its up-and-down beard-stroking motion. He moves away from the seat, leaving the book on the desk. Through the slightly ajar door and the open window, the wind comes in, uncaringly blowing the book shut, then open, then shut and open again. There is an inexpressible forlornness about the scene, and except for the sound of the book’s pages being rustled by the wind, everything seems to have fallen silent. He, with hands clasped behind his back, paces the room, now stopping, now starting, shaking his head from time to time, seemingly repeating “Oh! God! Would You really do that?” From time to time he also nods, “O God! Who can fathom Your work? Is it not hard to search for Your footprints? I believe You do not do unreasonable things.” Presently the old man’s brows scrunch together, his eyes squeeze shut, showing an embarrassed look, and also an exceedingly pained expression, as if he wants to slowly deliberate. This is really challenging this “grand old man.” At this late stage in his life, he has “unfortunately” come upon this matter. What can be done about it? I am also at a loss and powerless to do anything. Who made his old almanac grow yellowed? Who made his beard and brows all grow heartlessly like white snow on different places on his face? It is as if his beard represents his background. Yet who knew man could become foolish to this degree, looking for the presence of God in the old almanac? How many sheets of paper can the old almanac have? Can it really record all of God’s deeds? Who dares to guarantee that? Man actually seeks God’s appearance and tries to fulfill God’s will by overly parsing words.^[2] Is trying to enter life this way as easy as it sounds? Is this not preposterous, false reasoning? Do you not find this laughable?

Footnotes:

1. “Small-talk” is a metaphor for the ugly face of people when they research into the work of God.
2. “Overly parsing words” is used to mock the experts in fallacies, who split hairs over the words but don’t seek the truth or know the work of the Holy Spirit.

WORK AND ENTRY (7)

It has taken man until this day to realize that what man lacks is not only the supply of spiritual life and experience of knowing God, but, more importantly, changes in their disposition. Due to man's complete ignorance of the history and ancient culture of mankind, they have not the slightest knowledge of God's work. Man hopes that deep in the heart, man can be attached to God, but due to the excessive corruption of man's flesh, as well as numbness and obtuseness, man is reduced to having not the slightest knowledge of God. God comes among man this day for the purpose of transforming their thoughts and spirits as well as the image of God in their hearts that they have had for thousands of years. Through this opportunity, He will make man perfect. That is, through man's knowledge He will change the way they come to know Him and their attitude toward Him, so that their knowledge of God can start from a clean slate, and their hearts are thereby renewed and transformed. Dealing and discipline are the means, while conquest and renewal are the goals. Dispelling the superstitious thoughts man has held about the vague God has forever been the intention of God, and lately has become a matter of urgency to Him. I hope all people give this further thought. Change how each person experiences so that this urgent intention of God can soon be done and the last stage of God's work on earth can be brought to a fruitful conclusion. Show your loyalty as you ought to, and comfort the heart of God one final time. I hope that none of the brothers and sisters shirk this responsibility or merely go through the motions. God comes in the flesh this time on invitation, and in light of the condition of man. That is, He comes to supply man with what is needed. He will enable every man, whatever caliber or breeding, to see the word of God and, from His word, see the existence and manifestation of God and accept God's perfection of them. His word will change the thoughts and conceptions of man so that the true countenance of God is firmly rooted in the depths of man's heart. This is God's only wish on earth. No matter how great the nature of man, how poor man's essence, or how man acted in the past, God pays no regard to these. He only hopes for man to completely renew the image of God they have in their hearts and to come to know the essence of mankind, thereby changing the ideological outlook of man. He hopes that man is able to deeply long

for God and have an eternal attachment to Him. This is all that God asks of man.

Knowledge of several thousand years of ancient culture and history has closed off the thinking and concepts and mental outlook of man so tightly as to be impenetrable and nondegradable. Man lives in the eighteenth level of hell, as if they have been banished by God into the dungeons, never to see the light. Feudal thinking has oppressed man such that man can barely breathe and is suffocating. They have not the slightest strength to resist and just quietly endure and endure.... Never has any dared to fight or stand up for righteousness and justice; they simply live a life, no better than an animal's, under the abuse and assault of feudal lords, year after year, day after day. Man has never thought to seek God to enjoy happiness on earth. It is as if man has been beaten down, like the fallen leaves of autumn, withered and browned. Man has long lost their memory and helplessly lives in the hell by the name of the human world, waiting for the coming of the last day so that they may perish together with the hell, as if the last day that they yearn for is the day they shall enjoy restful peace. Feudal ethics have taken the life of man into "Hades," so that man has even less ability to resist. Various kinds of oppression forced man to gradually fall deeper into Hades and farther away from God. Now, God has been a complete stranger to man, and man still hastens to avoid Him when they meet. Man does not acknowledge Him and isolates Him as if man has never known or seen Him before. God has been waiting throughout the long journey of human life but has never directed His uncontrollable fury toward man. He has merely been waiting in silence for man to repent and start anew. God long ago came to the human world and endures the same suffering as man. He has lived with man for many years and none has discovered His existence. God has been silently enduring the misery of the human world while carrying out the work He has brought with Him. For the will of God the Father and the needs of mankind, He has endured, suffering pain never before experienced by man. Before man, He has quietly served them and humbled Himself, for the sake of God the Father's will and the needs of mankind. Knowledge of ancient culture has quietly stolen man from the presence of God and turned man over to the king of devils and its sons. The Four Books and Five Classics have taken the thinking and concepts of man into another age of rebellion, causing man to further worship those who wrote the Books and Classics,

furthering their notions of God. The king of devils heartlessly cast out God from the heart of man without their awareness, while it gleefully took over the heart of man. From then on, man was possessed of an ugly and wicked soul with the face of the king of devils. A hatred of God filled their chests, and the maliciousness of the king of devils spread within man day by day until man was utterly consumed. Man no longer had freedom and was unable to break free from entanglement with the king of devils. Therefore, man could only stay in place and be seized, surrendering to it and becoming subjugated to it. It long ago planted the seed of the tumor of atheism within the young heart of man, teaching man fallacies such as “learn of science and technology, realize the Four Modernizations, there is no God in the world.” Not only that, it repeatedly proclaimed, “Let us build a beautiful homeland through our industrious labor,” asking all to be prepared from childhood to serve their country. Man was unconsciously brought before it, and it unhesitatingly took the credit (referring to God holding all of mankind in His hands). Never once did it feel ashamed or have a sense of shame. Moreover, it shamelessly captured God’s people into its house, while it leaped like a mouse onto the table and had man worship it as God. Such a desperado it is! It cries out such shocking scandals, “There is no God in the world. The wind is due to natural laws; the rain is moisture that condenses and falls in drops to the earth; an earthquake is the shaking of the surface of the earth due to geological changes; drought is due to dryness in the air caused by nucleonic disruption on the sun’s surface. These are natural phenomenon. Which part is an act of God?” It even shouts out^[a] such shameless statements: “Man evolved from ancient apes, and the world today has progressed from a primitive society of approximately a billion years ago. Whether a country flourishes or falls is decided by the hands of its people.” In the back, it has man hang it upside down on the walls and place it on tables to be enshrined and worshiped. While it cries out, “There is no God,” it regards itself as God, pushing God out of bounds of the earth relentlessly. It stands in God’s place and acts as the king of devils. How utterly ludicrous! It causes one to be consumed by a poisonous hatred. It seems that God is its sworn enemy and God is irreconcilable with it. It schemes to chase

Footnotes:

a. The original text reads “Some even shout out.”

God away while it remains unpunished and at large.^[1] Such a king of devils it is! How could we tolerate its existence? It will not rest until it has disturbed the work of God and left it in tatters and a complete shambles,^[2] as if it wants to oppose God until the end, until either the fish dies or the net breaks. It deliberately opposes God and moves ever closer. Its odious face has long ago been completely unmasked and is now bruised and battered,^[3] in a terrible plight, yet it does not relent in its hatred of God, as if it wishes it could devour God entirely at one mouthful to relieve the hatred in its heart. How could we tolerate it, this hated enemy of God! Only its eradication and complete extermination will bring our life's wish to an end. How can it be allowed to go on running rampant? It has corrupted man to such degree that man does not know the heavensun, and becomes deadened and obtuse. Man has lost normal human reason. Why not sacrifice our whole being to destroy and burn it to eliminate the fear of danger that remains and allow the work of God to reach unprecedented splendor sooner? This gang of scoundrels has come among men and caused utter unrest and turmoil. They have brought all men to the edge of a precipice, secretly planning to shove them down to be dashed to pieces and devour their corpses. They vainly hope to disrupt God's plan and compete with God in a long-shot gamble.^[4] That is by no means easy! The cross is prepared, after all, for the king of devils who is guilty of the most heinous crimes. God does not belong to the cross and has already left it to the devil. God long ago emerged victorious and no longer feels sorrow over the sins of mankind. He will bring salvation to all mankind.

From top to bottom and beginning to end, it has been disturbing the work of God and acting in discord with Him. All the talk of ancient cultural heritage, valuable knowledge of ancient culture, teachings of Taoism and Confucianism, and Confucian classics and feudal rites has

Footnotes:

1. "It remains unpunished and at large" indicates that the devil goes berserk and runs amok.
2. "A complete shambles" refers to how the devil's violent behavior is unbearable to people.
3. "Bruised and battered" refers to the ugly face of the king of devils.
4. "A long-shot gamble" is a metaphor for the devil's insidious, sinister schemes. It is used mockingly.

taken man into hell. Advanced modern-day science and technology, as well as developed industry, agriculture, and business are nowhere to be seen. Rather, it simply emphasizes the feudal rites propagated by the ancient “apes” to deliberately disrupt, oppose, and destroy the work of God. Not only has it afflicted man until this day, but it wants to consume^[1] man completely. The teaching of the feudal code of ethics and passing down of knowledge of ancient culture has long infected man and turned man into devils big and small. There are but few who would readily receive God and jubilantly welcome the coming of God. Man’s face is filled with murder, and in all places, death is in the air. They seek to cast God out from this land; with knives and swords in hand, they arrange themselves in battle formation to annihilate God. Idols are spread across the land of the devil where man is constantly taught there is no God. Above this land permeates a nauseating odor of burning paper and incense, so thick that it is suffocating. It seems to be the smell of sludge that wafts up when the serpent twists and coils, and is enough that man cannot help but vomit. Besides, there can faintly be heard evil demons chanting scriptures. This sound seems to be coming from faraway in hell, and man cannot help but feel a chill down his spine. Across this land are scattered idols, with all colors of the rainbow, which turn the land into a dazzling world, and the king of devils keeps a smirk on its face, as if its evil plot has succeeded. Meanwhile, man is completely unaware of it, nor does man know that the devil has already corrupted him to such degree that he has become senseless and defeated. It wishes to wipe out God’s all in one blow, to again insult and assassinate Him, and attempts to tear down and disturb His work. How could it allow God to be of equal status? How can it tolerate God “interfering” with its work among men on earth? How can it allow God to unmask its odious face? How can it allow God to disrupt its work? How could this devil, fuming with rage, allow God to govern its court of power on earth? How could it willingly admit defeat? Its odious countenance has been revealed for what it is, hence one finds himself not knowing whether to laugh or cry, and it is truly difficult to speak of. Is this not its essence? With an ugly soul, it still believes that it is incredibly beautiful. This gang of accomplices! They

Footnotes:

1. “Consume” refers to the violent behavior of the king of devils, which plunders people in their entirety.

come down among the mortals to indulge in pleasures and stir up disorder. Their disturbance causes fickleness in the world^[1] and brings panic in the heart of man, and they have distorted man so that man resembles beasts of unbearable ugliness, no longer possessing the slightest trace of the original holy man. They even wish to assume power as tyrants on earth. They impede the work of God so that it can barely move forward and close off man as if behind walls of copper and steel. Having committed so many sins and caused so much trouble, how could they expect anything other than to wait for chastisement? Demons and evil spirits have been running amok on earth and have closed off the will and painstaking effort of God, making them impenetrable. What a mortal sin! How could God not feel anxious? How could God not feel wrathful? They cause grievous hindrance and opposition to the work of God. Too rebellious! Even those demons big and small become haughty on the strength of the more powerful devil and begin to make waves. They deliberately resist the truth despite clear awareness of it. Sons of rebellion! It is as if, now that their king of hell has ascended to the kingly throne, they become smug and treat all others with contempt. How many seek the truth and follow righteousness? They are all beasts like pigs and dogs, leading a gang of stink flies in a dung heap to wag their heads and incite disorder.^[2] They believe that their king of hell is the most superior of kings, without realizing that they are nothing more than flies on rot. Not only that, they make slanderous remarks against the existence of God by relying on their pigs and dogs of parents. The minuscule flies think their parents to be as large as a toothed whale.^[3] Do they not realize that they are diminutive, yet their parents are unclean pigs and dogs a billion times larger than themselves? Unaware of their own lowliness, they run amok on the basis of the putrid odor of those pigs and dogs and have the delusional idea to procreate future generations. That is absolutely

Footnotes:

1. "Fickleness in the world" indicates that if someone is rich and powerful, people curry favor with them, and if someone is penniless and without power, people ignore them. This phrase refers to the injustice of the world.
2. "Incite disorder" refers to how people who are demonic run riot, obstructing and opposing the work of God.
3. "A toothed whale" is used mockingly. It is a metaphor for how flies are so small that pigs and dogs appear as big as whales to them.

shameless! With green wings upon their backs (this refers to their claiming to believe in God), they begin to become conceited and boast everywhere of their own beauty and attractiveness, secretly casting away their impurities onto man. And they are even smug, as if a pair of rainbow-colored wings could conceal their own impurities, and thus they persecute the existence of the true God (this refers to the inside story of the religious world). Little does man know that, though the wings of the fly are beautiful and enchanting, it is after all no more than a minuscule fly that is full of filth and covered with germs. On the strength of their pigs and dogs of parents, they run amok across the land (this refers to the religious officials who persecute God on the basis of strong support from the country betraying the true God and the truth) with overwhelming ferocity. It is as if the ghosts of the Jewish Pharisees have returned along with God to the nation of the great red dragon, back to their old nest. They have again begun their work of persecution, continuing their work spanning several thousand years. This group of degenerates is sure to perish on earth in the end! It appears that, after several millennia, the unclean spirits have become even more crafty and sly. They constantly think of ways to secretly undermine the work of God. They are wily and cunning and wish to replay in their homeland the tragedy of several thousand years ago. This almost goads God into giving out a loud cry, and He can hardly keep Himself from returning to the third heaven to annihilate them. For man to love God, he must understand His will and His joy and sorrow, as well as what He abhors. This will better advance the entry of man. The faster the entry of man, the more the heart of God is satisfied; the more clear man's discernment of the king of devils, the closer man draws to God, so that His desire may be fulfilled.

WORK AND ENTRY (8)

I have spoken so many times that God's work of the last days is in order to alter each person's spirit, to change each person's soul, such that their heart, which has suffered great trauma, is reformed, thus rescuing their soul, which has been so profoundly harmed by evil; it is in order to awaken people's spirits, to thaw their cold hearts, and allow them to be rejuvenated. This is God's greatest will. Put aside talk of how

lofty or profound man's life and experiences are; when people's hearts have been awakened, when they have been roused from their dreams and know full well the harm wrought by the great red dragon, the work of God's ministry will have been completed. The day that God's work is finished is also when man officially starts on the path of correct belief in God. At this time, God's ministry will have come to an end: The work of God become flesh will have completely finished, and man will officially begin to perform the duty that he ought to perform—he will perform his ministry. These are the steps of God's work. Thus, you should grope for your path to entry upon the foundation of knowing these things. All of this is what you should understand. Man's entry will only improve when changes have occurred deep within his heart, for God's work is the complete salvation of man—man who has been redeemed, who still lives under the forces of darkness, and who has never roused himself—from this gathering place of demons; it is so that man may be freed of millennia of sin, and be beloved of God, completely striking down the great red dragon, establishing God's kingdom, and bringing rest to God's heart sooner, it is to give vent, without reservation, to the hate that swells your breast, to eradicate those moldy germs, to allow you to leave this life that is no different from an ox or horse's, to no longer be a slave, to no longer be freely trampled upon or ordered about by the great red dragon; you will no longer be of this failed nation, will no longer belong to the heinous great red dragon, you will no longer be enslaved by it. The demons' nest will surely be torn to pieces by God, and you will stand beside God—you belong to God, and do not belong to this empire of slaves. God has long since loathed this dark society to His very bones. He gnashes His teeth, desperate to plant His feet upon this wicked, heinous old serpent, so that it may never rise again, and will never again abuse man; He will not excuse its actions in the past, He will not tolerate its deceit of man, He will settle the score for every one of its sins throughout the ages; God will not be in the least bit lenient toward this ringleader of all evil,^[1] He will utterly destroy it.

For thousands of years this has been the land of filth, it is unbearably dirty, misery abounds, ghosts roam its every corner, tricking

Footnotes:

1. "Ringleader of all evil" refers to the old devil. This phrase expresses extreme dislike.

and deceiving, making groundless accusations,^[1] being ruthless and vicious, trampling this ghost town and leaving it littered with dead bodies; the stench of decay covers the land and pervades the air, and it is heavily guarded.^[2] Who can see the world beyond the skies? The devil tightly trusses all of man's body, it puts out both his eyes, and seals his lips firmly shut. The king of devils has rampaged for several thousand years, right up until today, when it still keeps a close watch on the ghost town, as if it were an impenetrable palace of demons; this pack of watchdogs, meanwhile, stare with glaring eyes, deeply fearful that God will catch them unawares and wipe them all out, leaving them without a place of peace and happiness. How could the people of a ghost town such as this have ever seen God? Have they ever enjoyed the dearness and loveliness of God? What appreciation have they of the matters of the human world? Who of them can understand God's eager will? Small wonder, then, that God incarnate remains completely hidden: In a dark society such as this, where the demons are merciless and inhumane, how could the king of devils, who kills people in the blink of an eye, tolerate the existence of a God who is lovely, kind, and also holy? How could it applaud and cheer the arrival of God? These lackeys! They repay kindness with hate, they have long since disdained God, they abuse God, they are savage in the extreme, they have not the slightest regard for God, they plunder and pillage, they have lost all conscience, and have not a trace of kindness, and they tempt the innocent into senselessness. Forefathers of the ancient? Beloved leaders? They all oppose God! Their meddling has left all beneath heaven in a state of darkness and chaos! Religious freedom? The legitimate rights and interests of citizens? They are all tricks for covering up sin! Who has embraced the work of God? Who has laid down their life or shed blood for the work of God? For generation after generation, from parents to children, enslaved man has unceremoniously enslaved God—how could this not incite fury? Thousands of years of hate are concentrated in the heart, millennia of sinfulness are inscribed upon the heart—how could this not inspire

Footnotes:

1. "Making groundless accusations" refers to the methods by which the devil harms people.
2. "Heavily guarded" indicates that the methods by which the devil afflicts people are especially vicious, and control people so much that they have no room to move.

loathing? Avenge God, completely snuff out His enemy, do not allow it to run rampant any longer, and do not permit it to kick up as much trouble as it wishes anymore! Now is the time: Man has long since gathered all his strength, he has devoted all his efforts, paid every price, for this, to tear off the hideous face of this demon and allow people, who have been blinded, and have endured every manner of suffering and hardship, to rise up from their pain and turn their backs on this evil old devil. Why put up such an impenetrable obstacle to the work of God? Why employ various tricks to deceive God's folk? Where is the true freedom and legitimate rights and interests? Where is the fairness? Where is the comfort? Where is the warmth? Why use deceitful schemes to trick God's people? Why use force to suppress the coming of God? Why not allow God to freely roam upon the earth that He created? Why hound God until He has nowhere to rest His head? Where is the warmth among men? Where is the welcome among people? Why cause such desperate yearning in God? Why make God call out again and again? Why force God to worry for His beloved Son? Why does this dark society and its sorry guard dogs not allow God to freely come and go among the world which He created? Why does not man understand, man who lives amid pain and suffering? For your sakes, God has endured great torment, with great pain He has bestowed His beloved Son, His flesh and blood, to you—so why do you still turn a blind eye? In full view of everyone, you reject the arrival of God, and refuse God's friendship. Why are you so unconscionable? Are you willing to endure the injustices in a dark society such as this? Why, instead of filling your bellies with millennia of enmity, do you stuff yourselves with the king of devils' "shit"?

How great are the obstacles to God's work? Has anyone ever known? With people engaged by deep-seated superstitious colorings, who is capable of knowing God's true face? With this backward cultural knowledge so shallow and absurd, how could they fully understand the words spoken by God? Even when they are spoken to and nourished face to face, mouth to mouth, how could they understand? Sometimes it's as if God's words have fallen on deaf ears: People have not the slightest reaction, they wag their heads and understand nothing. How could this not be worrisome? This "distant,"^[1] ancient cultural history

Footnotes:

1. "Distant" is used mockingly.

and cultural knowledge” has nurtured such a worthless group of people. This ancient culture—precious heritage—is a pile of junk! It became an unspeakable, eternal smear long ago! It has taught people the tricks and techniques of opposing God, and the “ordered, gentle guidance” of the national education has made people even more disobedient to God. Each part of God’s work is extremely difficult, and every step of His work upon earth has been distressing to God. How hard His work on earth is! The steps of God’s work on earth involve great hardship: Man’s weakness, deficiencies, childishness, ignorance, and everything of man—each is meticulously planned and scrupulously considered by God. Man is like a paper tiger that one dare not bait or provoke; at the merest touch he bites back, or else falls down and loses his way, and it is as if, at the slightest loss of concentration, he relapses, or else ignores God, or runs to his pig father and dog mother to indulge in the impure things of their bodies. What a great hindrance! At practically each step of His work, God is put on trial, and almost every step brings great danger. His words are sincere and honest, and without malice, yet who is willing to accept them? Who is willing to fully submit? It breaks God’s heart. He toils day and night for man, He is beset by anxiety for man’s life, and He sympathizes with man’s weakness. He has endured many twists and turns in each step of His work, for every word that He speaks; He is ever between a rock and a hard place, and thinks of man’s weakness, disobedience, childishness, and vulnerability around the clock ... over and over again. Who has ever known this? Who can He confide in? Who would be able to understand? Ever does He loathe the sins of man, and the lack of backbone, the spinelessness, of man, and ever does He worry for the vulnerability of man, and contemplate the path that lies ahead of man; always, as He observes the words and deeds of man, does it fill Him with mercy, and anger, and always does the sight of these things bring pain to His heart. The innocent, after all, have grown callous; why must God always make things difficult for them? Feeble man is utterly bereft of perseverance; why should God always have such unabating anger toward him? Weak and powerless man no longer has the slightest vitality; why should God always chide him for his disobedience? Who can withstand the threats of God in heaven? Man, after all, is fragile, and in desperate straits, God has pushed His anger deep into His heart, so that man may slowly reflect upon himself. Yet man, who is in grave trouble, has not the slightest appreciation of God’s will; he has been trampled underfoot by the old

king of devils, yet is completely unaware, he always sets himself against God, or is neither hot nor cold toward God. God has spoken so many words, yet who has ever taken them seriously? Man does not understand God's words, yet he remains unperturbed, and without yearning, and has never truly known the substance of the old devil. People live in Hades, in hell, but believe they live in the palace of the seabed; they are persecuted by the great red dragon, yet think themselves to be favored^[1] by the dragon's country; they are ridiculed by the devil yet think they enjoy the superlative artistry of the flesh. What a bunch of dirty, lowly wretches they are! Man has met with misfortune, but he does not know it, and in this dark society he suffers mishap after mishap,^[2] yet he has never woken up to this. When will he rid himself of his self-kindness and slavish disposition? Why is he so uncaring of God's heart? Does he quietly condone this oppression and hardship? Does he not wish for the day when he can change darkness into light? Does he not wish to once more remedy the injustices toward righteousness and truth? Is he willing to watch and do nothing as people forsake the truth and twist the facts? Is he happy to keep enduring this maltreatment? Is he willing to be a slave? Is he willing to perish at the hands of God together with the chattels of this failed state? Where is your resolve? Where is your ambition? Where is your dignity? Where is your integrity? Where is your freedom? Are you willing to lay down your entire life for the great red dragon, the king of devils? Are you happy to let it torture you to death? The face of the deep is chaotic and dark, the common folk, suffering such affliction, cry to Heaven and complain to earth. When will man be able to hold his head up high? Man is scrawny and emaciated, how could he contend with this cruel and tyrannical devil? Why does he not give his life to God as soon as he can? Why does he still waver, when can he finish God's work? Thus aimlessly bullied and oppressed, his whole life will ultimately have been spent in vain; why is he in such a hurry to arrive, and such a rush to depart? Why does he not keep something precious to give to God? Has he forgotten the millennia of hate?

Footnotes:

1. "Favored" is used to mock people who seem wooden and have no self-awareness.
2. "Suffers mishap after mishap" indicates that the people were born in the land of the great red dragon, and they are unable to hold their heads up high.

Perhaps, many people loathe some of God's words, or perhaps they neither loathe them nor have any interest in them. Regardless, the facts cannot become absurd reasoning; no one may speak words that contravene the facts. God has become flesh this time to do such work, to conclude the work that He has yet to complete, to bring this age to a close, to judge this age, to save the deeply sinful from the world of the sea of affliction and utterly transform them. The Jews nailed God to the cross, thus ending God's travels in Judea. Not long after, God personally came among man once more, quietly arriving into the country of the great red dragon. In fact, the religious community of the Jewish state had long since hung the image of Jesus on their walls, and from their mouths people cried "Lord Jesus Christ." Little did they know that Jesus had long since accepted His Father's order to return among man to finish the second step of His uncompleted work. As a result, people were caught by surprise when they looked upon Him: He had been born amid a world in which many eras had passed, and He appeared among man with the look of one who is supremely ordinary. In fact, as the ages have passed, His clothing and entire appearance have changed, as if He had been reborn. How could people know that He is the very same Lord Jesus Christ who came down from the cross and was resurrected? He is without the slightest trace of injury, just as Jesus bore no resemblance to Jehovah. The Jesus of today has long since been without the bearing of times gone by. How could people know Him? The duplicitous "Thomas" always doubts that He is Jesus resurrected, he always wants to see the scars from the nails on Jesus' hands before he can put his mind at rest; without having seen them, he would always stand upon a cloud of suspicion, and is incapable of placing his feet on the solid ground and following Jesus. Poor "Thomas"—how could he know that Jesus has come to do the work commissioned by God the Father? Why does Jesus need to bear the scars of the crucifixion? Are the scars of the crucifixion the mark of Jesus? He has come to work for the will of His Father; why would He come clothed and adorned as a Jew from several thousand years ago? Could the form that God takes in the flesh hinder the work of God? Whose theory is this? Why, when God works, must it be in accordance with man's imagination? The only thing that God strives for in His work is for it to have an effect. He does not abide by the law, and there are no rules to His work—how could man fathom it? How could the conceptions of man see through to the work of God? So you'd best settle

down properly: Do not fuss over trifles, and do not make a big deal out of things just that are new to you—this will stop you making a joke of yourself and people laughing at you. You have believed in God for all these years and yet still do not know God; ultimately, you are plunged into chastisement, you, who are placed “top of the class,”^[1] are ascribed to the ranks of the chastised. You’d best not use clever means to show off your petty tricks; can your short-sightedness truly perceive God, who sees through from eternity to eternity? Can your superficial experiences fully lay bare the will of God? Don’t be conceited. God, after all, is not of the world—so how could His work be as you expected?

WORK AND ENTRY (9)

Entrenched ethnic traditions and mental outlook have long since cast a shadow over the pure and childlike spirit of man, they have attacked the soul of man without the slightest humanity, as if bereft of emotion or any sense of self. The methods of these demons are extremely cruel, and it is as if “education” and “nurturing” have become the traditional methods by which the king of devils slays man; using its “profound teaching” it completely covers its ugly soul, dressing in sheep’s clothing to gain man’s trust and then taking advantage of when man is sleeping to completely devour him. Poor mankind—how could they know that the land upon which they were raised is the land of the devil, that the one who raised them is actually an enemy who hurts them. Yet man does not awaken at all; having sated his hunger and thirst, he prepares to repay the “kindness” of his “parents” in bringing him up. That is how man is. Today, he still doesn’t know that the king who raised him is his enemy. The earth is littered with the bones of the dead, the devil makes manic merry without cease, and carries on devouring the flesh of man in the “netherworld,” sharing a grave with human skeletons and vainly attempting to consume the last remnants of the tattered body of man. Yet man is ever ignorant, and has never treated the devil as his enemy, but instead serves it with all his heart.

Footnotes:

1. “Top of the class” is used to mock those who fervently pursue God.

Such a depraved people are simply incapable of knowing God. Is it easy for God to become flesh and come among them, carrying out all His work of salvation? How could man, who has already plunged into Hades, be able to satisfy God's requirements? Many are the sleepless nights that God has endured for the sake of the work of mankind. From up high to the lowest depths, He has descended to the living hell in which man lives to pass His days with man, has never complained of the shabbiness among man, has never reproached man for his disobedience, but endures the greatest humiliation as He personally carries out His work. How could God belong to hell? How could He spend His life in hell? But for the sake of all mankind, so that the whole of mankind can find rest sooner, He has endured humiliation and suffered injustice to come to earth, and personally entered into "hell" and "Hades," into the tiger's den, to save man. How is man qualified to oppose God? What reason does he have to once more complain about God? How can he have the gall to look upon God again? God of heaven has come to this most filthy land of vice, and has never vented His grievances, or complained about man, but instead quietly accepts the ravages^[1] and oppression of man. Never has He hit back at the unreasonable demands of man, never has He made excessive demands of man, and never has He made unreasonable demands of man; He merely does all the work required by man without complaint: teaching, enlightening, reproaching, the refinement of words, reminding, exhorting, consoling, judging, and revealing. Which of His steps has not been for the life of man? Though He has removed the prospects and fate of man, which of the steps carried out by God has not been for the fate of man? Which of them has not been for the sake of man's survival? Which of them has not been to free man from the suffering and oppression of dark forces that are black as night? Which of them is not for the sake of man? Who can understand God's heart, which is as a loving mother? Who can comprehend God's eager heart? God's passionate heart and ardent expectations have been repaid with cold hearts, with callous, indifferent eyes, with the repeated reprimands and insults of man, with cutting remarks, and sarcasm, and belittlement, they have been repaid with man's ridicule, with his trampling and rejection, with his miscomprehension, and moaning, and estrangement, and avoidance, with

Footnotes:

1. "Ravages" is used to expose the disobedience of mankind.

nothing but deceit, attacks, and bitterness. Warm words have been met with fierce brows and the cool defiance of a thousand wagging fingers. God can but endure, head bowed, serving people like a willing ox.^[1] How many suns and moons, how many times has He faced the stars, how many times has He departed at dawn and returned at dusk, and tossed and turned, enduring agony a thousand times greater than the pain of His departure from His Father, enduring the attacks and breaking of man, and the dealing and pruning of man. God's humility and hiddenness has been repaid with the prejudice^[2] of man, with the unfair views and treatment of man, and His anonymity, forbearance, and tolerance have been repaid with man's greedy gaze; man tries to stomp God to death, without compunction, and tries to trample God into the ground. Man's attitude in his treatment toward God is one of "rare cleverness," and God, who is bullied and disdained by man, is crushed flat beneath the feet of tens of thousands of people while man himself stands up high, as if he would be the king of the castle, as if he wants to take absolute power,^[3] to hold court from behind a screen, to make God the conscientious and rule-abiding director behind the scenes, who is not allowed to fight back or cause trouble; God must play the part of the Last Emperor, He must be a puppet,^[4] devoid of all freedom. The deeds of man are untellable, so how is he qualified to demand this or that of God? How is he qualified to propose suggestions to God? How is he qualified to demand that God sympathize with his weaknesses? How is he fit to receive God's mercy? How is he fit to receive God's magnanimity time and time again? How is he fit to receive God's forgiveness time and time again? Where is his conscience? He broke God's heart long ago, he has long since left God's heart in pieces. God came among man bright-eyed and bushy-tailed, hoping that man would

Footnotes:

1. "Met with fierce brows and the cool defiance of a thousand wagging fingers, head bowed, serving people like a willing ox" is originally a single sentence, but here is split into two in order to make things clearer. The first sentence refers to the actions of man, whilst the second indicates the suffering undergone by God, and that God is humble and hidden.

2. "Prejudice" refers to people's disobedient behavior.

3. "Take absolute power" refers to people's disobedient behavior. They hold themselves up high, enshackle others, making them follow them and suffer for them. They are the forces that are hostile to God.

4. "Puppet" is used to ridicule those who do not know God.

be charitable toward Him, even if only with a little warmth. Yet God's heart is slow to be comforted by man, all He has received are snowballing^[1] attacks and torment; man's heart is too greedy, his desire is too great, he can never be sated, he is always mischievous and foolhardy, he never allows God any freedom or right of speech, and leaves God with no option but to submit to humiliation, and allow man to manipulate Him however he wishes.

From creation until now, God has endured so much pain, and suffered so many attacks. Yet even today, still man does not relax his demands of God, still he studies God, still he has no tolerance toward Him, and does nothing but give Him advice, and criticize Him, and discipline Him, as if deeply fearful that God will take the wrong path, that God on earth is brutish and unreasonable, or running riot, or that He will not amount to anything. Man always has this kind of attitude toward God. How could it not sadden God? In becoming flesh, God has endured tremendous pain and humiliation; how much worse, then, to make God accept the teachings of man? His arrival among man has stripped Him of all freedom, such as if He were imprisoned in Hades, and He has accepted man's dissection without the slightest resistance. Is this not shameful? In coming among the family of a normal man, Jesus has suffered the greatest injustice. Even more humiliating is that He has come to this dusty world and humbled Himself to the very lowest depths, and has assumed a flesh of supreme ordinariness. In becoming a meager human being, does God Most High not suffer hardship? And is this not all for mankind? Have there been any times when He was thinking for Himself? After He was rejected and put to death by the Jews, and derided and mocked by the people, He never complained to Heaven or protested to earth. Today, this millennia-old tragedy has reappeared among this Jew-like people. Do they not commit the same sins? What makes man qualified to receive God's promises? Does he not oppose God and then accept His blessings? Why does man never face justice, or search for the truth? Why is he never interested in what God does? Where is his righteousness? Where is his fairness? Has he the gall to represent God? Where is his sense of justice? How much of that which is beloved of man is beloved of God? Man can't tell chalk from

Footnotes:

1. "Snowballing" is used to highlight people's lowly behavior.

cheese,^[1] he always confuses black with white, he suppresses justice and truth, and holds unfairness and unrighteousness high up in the air. He drives away the light, and cavorts amid the darkness. Those who seek the truth and justice instead chase away the light, those who seek God trample Him beneath their feet, and hoist themselves into the sky. Man is no different from a bandit.^[2] Where is his reason? Who can tell right from wrong? Who can uphold justice? Who is willing to suffer for the truth? People are vicious and diabolical! Having nailed God to the cross they clap and cheer, their wild cries are without cease. They are like chickens and dogs, they collude and connive, they have established their own kingdom, their meddling has left no place undisturbed, they shut their eyes and madly howl on and on, all cooped up together, and a turgid atmosphere pervades, it is bustling and lively, and those who blindly attach themselves to others keep emerging, all holding up the “illustrious” names of their forefathers. These dogs and chickens long ago put God to the back of their minds, and have never paid any attention to the state of God’s heart. Small wonder that God says that man is like a dog or a chicken, a barking dog that sets a hundred others howling; this way, with much ballyhoo he has brought God’s work into the present day, heedless of what God’s work is like, of whether there is justice, of whether God has a place on which to set His feet, of what tomorrow is like, of his own lowliness, and of his own filthiness. Man has never thought about things that much, he has never worried himself over tomorrow, and has gathered all that is beneficial and precious into his own embrace, leaving nothing to God except scraps and leftovers.^[3] How cruel mankind is! He doesn’t spare any feelings for God, and after secretly devouring everything of God, he tosses God far behind him, paying no further heed to His existence. He enjoys God, yet opposes God, and tramples Him underfoot, while in his mouth he gives thanks to and praises God; he prays to God, and depends on God, while also deceiving God; he “exalts” the name of God, and looks

Footnotes:

1. “Can’t tell chalk from cheese” indicates when people twist God’s will into something satanic, broadly referring to behavior in which people reject God.
2. “Bandit” is used to indicate that people are senseless and lack insight.
3. “Scraps and leftovers” is used to indicate behavior in which people oppress God.

up to the face of God, yet he also brazenly and unashamedly sits upon the throne of God and judges the “unrighteousness” of God; from his mouth come the words that he is indebted to God, and he looks at God’s words, yet in his heart he hurls invective at God; he is “tolerant” toward God yet oppresses God, and his mouth says it is for the sake of God; in his hands he holds the things of God, and in his mouth he chews the food that God has given him, yet his eyes fix a cold and emotionless stare upon God, as if he wishes to gobble all of Him up; he looks upon the truth but insists on saying that it is Satan’s trickery; he looks upon justice but forces it to become self-denial; he looks upon the deeds of man, but insists they are what God is; he looks upon man’s natural gifts but insists they are the truth; he looks upon God’s deeds but insists they are arrogance and conceitedness, bluster and self-righteousness; when man looks upon God, he insists upon labelling Him as human, and tries hard to put Him on the seat of a created being who is in cahoots with Satan; he knows full well they are the utterances of God, yet will call them nothing other than the writings of a man; he knows full well that the Spirit is realized in the flesh, God becomes flesh, but says only that this flesh is the descendant^[1] of Satan; he knows full well that God is humble and hidden, yet says only that Satan has been shamed, and God has won. What good-for-nothings! Man is not even worthy of serving as guard dogs! He doesn’t distinguish between black and white, and even deliberately twists black into white. Can the forces of man and besiegement of man brook the day of God’s emancipation? After deliberately opposing God, man couldn’t care less, or even goes so far as to put Him to death, giving God no leave to show Himself. Where is the righteousness? Where is the love? He sits beside God, and pushes God to his knees to beg for forgiveness, to obey all of his arrangements, to acquiesce to all of his maneuverings, and he makes God take His cue from him in all He does, or else he is incensed^[2] and flies into a rage. How could God not be grief-stricken under such influence of darkness, which twists black into white? How could He not worry? Why is it said that when God began His latest work, it was like the dawn of a new epoch? The deeds of man are so “rich,” the

Footnotes:

1. “Descendant” is used mockingly.

2. “Incensed” refers to the ugly face of man that is irate and exasperated.

“ever-flowing wellspring of living water” ceaselessly “replenishes” the field of man’s heart, while man’s “wellspring of living water” competes against God without scruple;^[1] the two are irreconcilable, and it provides to people in God’s stead without any reservation, while man cooperates with it without any consideration of the dangers involved. And to what effect? He coldly casts God to one side, and places Him far away, where people will pay Him no heed, deeply fearful that He will attract their attention, and profoundly afraid that God’s wellspring of living water will entice man, and gain man. Thus, after experiencing many years of worldly concerns, he connives and intrigues against God, and even makes God the target of his castigation. It is as if God has become like a log in his eye, and he is desperate to grab God and place Him in the fire to be refined and cleansed. Seeing God’s discomfort, man beats his chest and laughs, he dances for joy, and says that God has also been plunged into refinement, and says he will scorch clean the filthy impurities of God, as if only this is rational and sensible, as if only these are the fair and reasonable methods of Heaven. This violent behavior of man seems both deliberate and unconscious. Man reveals both his ugly face and his hideous, filthy soul, as well as the pitiable look of a beggar; after rampaging far and wide, he adopts a pathetic appearance and begs for Heaven’s forgiveness, resembling a supremely pitiable pug. Man always acts in unexpected ways, he always “rides on the back of a tiger to scare others,”^[a] he joins in the fun whenever he can, he gives not the slightest consideration to God’s heart, nor does he make any comparison to his own status. He merely silently opposes God, as if God has wronged him, and ought not to treat him like that, and as if Heaven is without eyes and deliberately making things difficult for him. Thus does man ever secretly carry out vicious plots, and he does not relax his demands of God in the slightest, looking on with predatory eyes, glaring furiously at God’s every move, never thinking that he is the enemy of God, and hoping that the day will come when God parts the fog, and makes things clear, and saves him from the “tiger’s mouth” and takes revenge on his behalf. Even today, people

Footnotes:

1. “Without scruple” refers to when people are reckless, and have not the slightest reverence toward God.

a. This is a Chinese idiom.

still don't think they are playing the role of opposing God that has been played by so many throughout the ages; how could they know that, in all they do, they have long since gone astray, that all they understood has long since been engulfed by the seas.

Who has ever accepted the truth? Who has ever welcomed God with open arms? Who has ever happily wished for the appearance of God? Man's behavior has long since decayed, and his defilement has long since left the temple of God unrecognizable. Man, meanwhile, still carries on with his own work, ever looking down his nose at God. It is as if his opposition to God has become set in stone, and unchangeable, and as a result, he would rather be cursed than suffer any more mistreatment of his words and actions. How could people such as this know God? How could they find rest with God? And how could they be fit to come before God? There is, undoubtedly, nothing wrong with devoting oneself to God's management plan—but why do people always put God's work and God's entirety to the back of their minds while selflessly devoting their own blood and tears? People's spirit of selfless devotion is, undoubtedly, precious—but how could they know that the “silk” they spin is utterly incapable of representing what God is? People's good intentions are, undoubtedly, precious and rare—but how could they swallow the “priceless treasure”?^[1] Each among you should think over your past: Why have you never been apart from heartless chastisement and curse? Why are people always on such “intimate terms” with majestic words and righteous judgment? Is God really trying them? Is God deliberately refining them? And how do people enter amidst refinement? Do they truly know God's work? What lessons have people learned from God's work and their own entry? May people not forget God's exhortation, may they have insight into God's work, firmly believe in it, and properly manage their own entry.

Footnotes:

1. “Priceless treasure” refers to the entirety of God.

WORK AND ENTRY (10)

For mankind to have progressed this far is a situation without precedent. God's work and the entry of man advance shoulder to shoulder, and thus God's work, too, is a grand occasion without parallel. Man's entry to date is a wonder never before imagined by man. God's work has reached its zenith—and, subsequently, man's "entry"^[1] has also reached its peak. God has lowered Himself as far as He possibly could, and never has He protested to mankind or all things in the universe. Man, meanwhile, stands upon God's head, oppressing Him to the summit; all has reached its peak, it is time for the day when righteousness appears. Why let gloom cover the land, and darkness cloak all peoples? God has watched for several thousand years—for tens of thousands of years, even—and His tolerance has long since reached its limit. He has been watching mankind's every move, He has been observing how long man's unrighteousness would run riot, and yet man, who has long since grown numb, feels nothing. And who has ever observed the deeds of God? Who has ever raised their eyes and looked into the distance? Who has ever listened carefully? Who has ever been in the hands of the Almighty? People are all plagued by imaginary fears.^[2] What use has a pile of hay and straw? The only thing they can do is torture the living, incarnate God to death. Though they are but heaps of hay and straw, there is still one thing that they do "best of all": torturing God to death alive and then crying that "it gladdens the people's hearts." What a bunch of shrimp soldiers and crab generals! Remarkably, amidst an unceasing stream of people, they focus their attention on God, encircling Him with an impenetrable blockade. Their fervor burning ever hotter,^[3] they have surrounded God in hordes, so

Footnotes:

1. "Man's 'entry'" here indicates man's disobedient behavior. Rather than referring to people's entry into life—which is positive—it refers to their negative behavior and actions. It is broadly referring to all of the deeds of man that are in opposition to God.

2. "Plagued by imaginary fears" is used to mock man's misguided life of humanity. It refers to the ugly state of the life of mankind, in which people live together with demons.

3. "Fervor burning ever hotter" is said mockingly, and it refers to the ugly state of man.

that He can't move an inch. In their hands, they hold all manner of weapons, and look upon God as if looking at an enemy, their eyes full of anger; they are itching to "tear God limb from limb." How perplexing: Why have man and God become such irreconcilable enemies? Could it be that there is rancor between the most lovely God and man? Could it be that God's actions are of no benefit to man? Do they harm man? Man fixes an unwavering glare upon God, deeply fearful that He will break through man's blockade, return to the third heaven, and once more cast man into the dungeon. Man is wary of God, he is on tenterhooks, and squirms across the ground at a distance, holding a "machine gun" aimed at the God among man. It is as if, at the slightest stirrings of God, man will wipe away everything of Him—His whole body and all that He wears—leaving nothing behind. The relationship between God and man is beyond repair. God is incomprehensible to man; man, meanwhile, deliberately shuts his eyes and fools around, totally unwilling to see My existence, and unforgiving of My judgment. Thus, when man doesn't expect it, I quietly float away, and no longer will I compare who is high and who is low with man. Mankind is the lowliest "animal" of all and I wish to heed him no longer. I have long since taken the entirety of My grace back to the place where I peacefully reside; since man is so disobedient, what reason has he to enjoy any more of My precious grace? I am not willing to vainly bestow My grace upon the forces that are hostile to Me. I would confer My precious fruits upon those farmers of Canaan who are zealous, and earnestly welcome My return. I wish only for the heavens to last for eternity, and, more than that, for man to never grow old, for the heavens and man to be forever at rest, and those evergreen "pines and cypresses" to forever accompany God, and forever accompany the heavens in entering the ideal era together.

I have spent many days and nights with man, I have resided in the world together with man, and I have never made any more requirements of man; I merely guide man ever onward, I do nothing but guide man, and, for the sake of mankind's destiny, I ceaselessly carry out the work of arranging. Who has ever understood the will of the heavenly Father? Who has traversed between heaven and earth? I do not wish to spend man's "old age" with him any longer, for man is too old-fashioned, he understands nothing, the only thing he knows is gorging himself on the feast that I have laid out, aloof from all else—never giving thought to any other matter. Mankind is too miserly,

the clamor, gloom, and danger among man is too great, and thus I wish not to share the precious fruits of overcoming gained during the last days. Let man enjoy the rich blessings that he himself has created, for man does not welcome Me—why should I force mankind to feign a smile? Every corner of the world is bereft of warmth, there is no trace of spring throughout all the world’s landscapes, for, like a water-dwelling creature, he has not the slightest warmth, he is like a corpse, and even the blood that courses through his veins is like frozen ice that chills the heart. Where is the warmth? Man nailed God to the cross without reason, and afterward he felt not the slightest misgivings. Never has anyone felt regret, and these cruel tyrants are still planning to “capture alive”^[1] the Son of man once more and bring Him before a firing squad, to put an end to the hate within their hearts. What benefit is there in Me remaining in this dangerous land? If I remain, the only thing I will bring man is conflict and violence, and no end of trouble, for I have never brought man peace, only war. The last days of mankind must be filled with war, and the destination of man must topple amid violence and conflict. I am unwilling to “share” in the “delight” of the war, I would not accompany the bloodshed and sacrifice of man, for man’s rejection has driven Me to “despondency,” and I haven’t the heart to look upon the wars of man—let man fight to his heart’s content, I wish to rest, I want to sleep, let demons be mankind’s companion during his last days! Who knows My will? Because I am not welcomed by man, and he has never awaited Me, I can only bid him farewell, and I bestow mankind’s destination unto him, leave all My riches to man, sow My life among man, plant the seed of My life in the field of man’s heart, leave him everlasting memories, leave all My love to mankind, and give all that man cherishes in Me to man, as the gift of love with which we long for each other. I would that we love each other forever, that our yesterday is the fine thing we give to each other, for I have already bestowed My entirety upon mankind—what complaints could man have? I have already left the entirety of My life to man, and without a word, have toiled hard to plow the beautiful land of love for mankind; I have never made any equitable demands of man, and have done

Footnotes:

1. “Capture alive” refers to the violent and despicable behavior of man. Man is brutal and not the slightest bit forgiving toward God, and makes absurd demands of Him.

nothing but simply submit to the arrangements of man and create a more beautiful tomorrow for mankind.

Though God's work is rich and plentiful, man's entry is very much wanting. Of the joint "enterprise" between man and God, almost all of it is the work of God; as for how much man has entered, he has almost nothing to show of it. Man, who is so impoverished and blind, even measures his strength against God of today with "ancient weapons" in his hands. These "primitive apes" are barely able to walk upright, and find no shame in their "naked" bodies. What qualifies them to evaluate the work of God? The eyes of many of these four-limbed apes become filled with rage, and they pit themselves against God with ancient stone weapons in their hands, trying to initiate a contest of the ape men the likes of which the world has never seen before, to hold a contest of the last days between the ape men and God that will become famous throughout the land. Many of these half-upright ancient ape men, moreover, brim with complacency. The hair covering their faces matted together, they are full of murderous intent and raise their front legs. They have yet to fully evolve into modern man, so sometimes they stand upright, and sometimes they crawl, beads of sweat covering their forehead like closely-packed dewdrops, their eagerness is self-evident. Looking at the pristine, ancient ape man, their companion, standing on all fours, its four limbs bulky and slow, barely able to ward off blows and without the strength to fight back, they can barely contain themselves. In the blink of an eye—before there is time to see what happened—the "hero" in the ring tumbles to the ground, limbs in the air. Those limbs, erroneously planted upon the ground for all those years, have been suddenly flipped upside down, and the ape man no longer has any desire to resist. From this time onward, the most ancient of ape men is wiped from the face of the earth—it is truly "grievous." This ancient ape man came to such a sudden end. Why did it have to hasten from the wonderful world of man so soon? Why did it not discuss the next step of strategy with its companions? What a pity it bid farewell to the world without leaving the secret of measuring one's strength against God! How thoughtless it was for such an old ape man to have died without a whisper, leaving without passing on the "ancient culture and arts" to its descendants. There was no time for it to call those closest to it to its side to tell them of its love, it left no message upon a stone tablet, it did not discern the heavensun, and said nothing of its unspeakable hardship. As it breathed its last breath, it did not call

its descendants to the side of its dying body to tell them “do not climb into the ring to challenge God” before it closed its eyes, four rigid limbs forever sticking upward like tree branches pointing skyward. It would seem it died a bitter death.... Suddenly, a roaring laugh erupts from beneath the ring; one of the half-upright ape men is beside itself; holding a “stone cudgel” for hunting antelopes or other wild prey that is more advanced than that of the old ape man, it leaps into the ring, full of rage, a well thought out plan in its mind.^[1] It is as if it has done something meritorious. Using the “strength” of its stone cudgel it manages to stand up straight for “three minutes.” How great the “might” of this third “leg”! It held the big, clumsy, foolish half-upright ape man standing for three minutes—no wonder this venerable^[2] old ape man is so domineering. Sure enough, the ancient stone implement “lives up to its reputation”: There’s a knife handle, edge, and tip, the only flaw being the lack of luster to the edge—how lamentable that is. Look again at the “little hero” of ancient times, standing in the ring regarding those below with a contemptuous gaze, as if they are impotent inferiors, and it is the gallant hero. In its heart, it secretly detests those before the stage. “The country’s in trouble and each of us is responsible, why are you shying away? Could it be that you see the country faces catastrophe, but won’t engage in bloody battle? The country is on the verge of catastrophe—why are you not the first to show concern, and the last to enjoy yourselves?^[3] How can you stand to watch the country fail and its people fall into decay? Are you willing to bear the shame of national subjugation? What a bunch of good-for-nothings!” As it thinks this, brawls break out before the stage and its eyes grow even more incensed, as if about to shoot^[4] flames. It’s itching for God to fail before the fight, desperate to put God to death to make the people happy. Little does it know that, though its stone implement may be of deserved fame, it could never antagonize God. Before it has

Footnotes:

1. “A well thought out plan in its mind” is said mockingly, and this refers to how people don’t know themselves and are ignorant of their real stature.
2. “Venerable” is said mockingly.
3. “The first to show concern, and the last to enjoy yourselves” is used to mean being patriotic and working hard for one’s country.
4. “Shoot” indicates the ugly state of people who fume with rage when they are defeated by God. It indicates the extent of their opposition to God.

had time to defend itself, before it has had time to lie down and get to its feet, it rocks back and forth, the sight lost from both eyes. It tumbles down to its old ancestor and does not rise again; tightly clutching the ancient ape man, it cries out no more, and acknowledges its inferiority, no longer possessed of any desire to resist. Those two poor ape men die before the ring. How unfortunate it is that mankind's ancestors, who have survived until the present day, died in ignorance on the day when the Sun of righteousness appeared! How foolish it is that they have let such a great blessing pass them by—that, on the day of their blessing, the ape men who have waited for thousands of years have taken the blessings to Hades to “enjoy” with the king of devils! Why not keep these blessings in the world of the living to enjoy with their sons and daughters? They're just asking for trouble! What a waste it is that, for the sake of a little status, reputation, and vanity, they suffer the misfortune of being slain, scrambling to be the first to open the gates of hell and become its sons. Such a price is so unnecessary. What a pity such old ancestors, who were so “full of national spirit,” could be so “strict on themselves but so tolerant of others,” shutting themselves in hell, and shutting those impotent inferiors outside. Where can the “people's representatives” such as this be found? For the sake of the “well-being of their offspring” and the “peaceful lives of future generations,” they don't allow God to interfere, and so they do not pay any heed to their own lives. Without restraint, they dedicate themselves to the “national cause,” entering Hades without a word. Where can such nationalism be found? Battling with God, they fear not death, nor bloodletting, much less do they worry about tomorrow. They simply take to the battlefield. What a pity that the only thing they get for their “spirit of devotion” is eternal regret, and consuming by the ever-burning flames of hell!

How intriguing! Why has the incarnation of God always been rejected and reviled by people? Why don't people ever have any understanding of God's incarnation? Could it be that God has come at the wrong time? Could it be that God has come to the wrong place? Could it be that this happens because God has acted alone, without man's “signature”? Could it be because God made up His own mind without man's permission? The facts state that God gave prior notice. God did no wrong in becoming flesh—does He have to ask for man's consent? Moreover, God reminded man long ago, perhaps people have forgotten. They aren't to blame, for man has long since been so

corrupted by Satan that he can understand nothing of what goes on beneath the heavens, to say nothing of the happenings of the spiritual world! What a shame it is that man's ancestors, the ape men, died in the ring, but this is not surprising: Heaven and earth have never been compatible, and how could the ape men, whose minds are made of stone, conceive that God could become flesh again? How sad that an old man such as this who is in "its sixtieth year" died on the day of God's appearance, leaving the world unblessed at the advent of such a great blessing—is it not a marvel? The incarnation of God has sent shockwaves through all sects and denominations, it has "thrown into disarray" their original order, and it has shaken the hearts of all of those who yearn for the appearance of God. Who is not adoring? Who doesn't long to see God? God has personally been among man for many years, yet man has never realized it. Today, God Himself has appeared, and shown forth His identity to the masses—how could this not bring delight to man's heart? God once shared joys and sorrows with man, and today He has been reunited with mankind, and shares tales of times gone by with him. After He walked out of Judea, people could find no trace of Him. They yearn to once more meet with God, little knowing that today they have again met with Him, and been reunited with Him. How could this not stir thoughts of yesterday? Two thousand years ago today, Simon Bar-Jonah, the descendant of the Jews, beheld Jesus the Savior, he ate at the same table as Him, and after following Him for many years felt a deeper affection for Him: He loved Him to the bottom of his heart, he loved the Lord Jesus profoundly. The Jewish people knew nothing of how this golden-haired baby, born into a chilly manger, was the first image of God's incarnation. They all thought that He was the same as them, no one thought Him any different—how could people recognize this normal and ordinary Jesus? The Jewish people thought of Him as a Jewish son of the times. No one looked upon Him as a lovely God, and people did nothing but blindly make demands of Him, asking that He give them rich and plentiful graces, and peace, and joy. They knew only that, like a millionaire, He had everything one could ever wish for. Yet people never treated Him as one who was beloved; the people of that time did not love Him, and only protested against Him, and made irrational demands of Him, and He never resisted, constantly giving graces to man, even though man did not know Him. He did nothing but silently give man warmth, love, and mercy, and even more, He gave man new means of practice, leading

man out of the bonds of the law. Man did not love Him, he only envied Him and recognized His exceptional talents. How could blind mankind know how great the humiliation suffered by the lovely Jesus the Savior when He came among mankind? No one considered His distress, no one knew of His love for God the Father, and no one could know of His loneliness; even though Mary was His birth mother, how could she know the thoughts in the heart of the merciful Lord Jesus? Who knew of the unspeakable suffering endured by the Son of man? After making requests of Him, the people of that time coldly put Him to the back of their minds, and cast Him outside. So He wandered the streets, day after day, year after year, drifting for many years until He had lived for thirty-three hard years, years which had been both long and brief. When people needed Him, they invited Him into their homes with smiling faces, trying to make demands of Him—and after He had made His contribution to them, they immediately shoved Him out the door. People ate what was provided from His mouth, they drank His blood, they enjoyed the graces He bestowed upon them, yet they also opposed Him, for they had never known who had given them their lives. Ultimately, they nailed Him upon the cross, yet still He made no sound. Even today, He remains silent. People eat His flesh, they eat the food He makes for them, they walk the way that He has opened up for them, and they drink His blood, yet they still intend to reject Him, they actually treat the God who has given them their lives as the enemy, and instead treat those who are slaves just like them as the heavenly Father. In this, do they not deliberately oppose Him? How did Jesus come to die upon the cross? Do you know? Was He not betrayed by Judas, who was closest to Him and had eaten Him, drunk Him, and enjoyed Him? Was the reason for Judas' betrayal not because Jesus was nothing more than a normal little teacher? If people had really seen that Jesus was extraordinary, and One who was of heaven, how could they have nailed Him alive to the cross for twenty-four hours, until He had no breath left in His body? Who can know God? People do nothing but enjoy God with insatiable greed, but they have never known Him. They were given an inch and have taken a mile, and they make Jesus totally obedient to their commands, to their orders. Who has ever shown anything of the way of mercy toward this Son of man, who has nowhere to lay His head? Who has ever thought of joining forces with Him to complete God the Father's commission? Who has ever spared a thought for Him? Who has ever been considerate of His difficulties? Without the slightest

love, man wrenches Him back and forth; man knows not where his light and life came from, and does nothing but secretly plan how to once more crucify the Jesus of two thousand years ago, who has experienced the pain among man. Does Jesus really inspire such hate? Has all that He did long been forgotten? The hate that coalesced for thousands of years will finally shoot outward. You, the ilk of Jews! When has Jesus ever been hostile to you, that you should hate Him so much? He has done so much, and spoken so much—is none of it to your benefit? He has given His life to you without asking for anything in return, He has given you His entirety—do you really still want to eat Him alive? He has given His all to you without holding anything back, without ever enjoying worldly glory, the warmth among man, and the love among man, or all of the blessings among man. People are so mean toward Him, He has never enjoyed all of the riches on earth, He devotes the entirety of His sincere, passionate heart to man, He has devoted His entirety to mankind—and who has ever given Him warmth? Who has ever given Him comfort? Man has piled all pressure upon Him, he has handed all misfortune to Him, he has forced the most unfortunate experiences among man on Him, he blames Him for all injustice, and He has tacitly accepted it. Has He ever protested to anyone? Has He ever asked for a little recompense from anyone? Who has ever shown any sympathy toward Him? As normal people, who of you did not have a romantic childhood? Who did not have a colorful youth? Who does not have the warmth of loved ones? Who is without the love of relatives and friends? Who is without the respect of others? Who is without a warm family? Who is without the comfort of their confidants? And has He ever enjoyed any of this? Who has ever given Him a little warmth? Who has ever given Him a shred of comfort? Who has ever shown Him a little human morality? Who has ever been tolerant of Him? Who has ever been with Him during difficult times? Who has ever passed the hard life with Him? Man has never relaxed his requirements of Him; he merely makes demands of Him without any scruples, as if, having come to the world of man, He has to be his ox or horse, his prisoner, and has to give His all to man; if not, man will never forgive Him, will never go easy on Him, will never call Him God, and will never hold Him in high esteem. Man is too severe in his attitude toward God, as if he is set upon tormenting God unto death, only after which will he loosen his requirements of God; if not, man will never lower the standards of his requirements of God. How could man

such as this not be despised by God? Such is not the tragedy of today? Man's conscience is nowhere to be seen. He keeps saying he will repay God's love, but he dissects God and tortures Him to death. Is this not the "secret recipe" to his faith of God, handed down from his ancestors? There is nowhere that the "Jews" are not found, and today they still do the same work, they still carry out the same work of opposing God, and yet believe they are holding God up high. How could man's own eyes know God? How could man, who lives in the flesh, treat as God the God incarnate who has come from the Spirit? Who among man could know Him? Where is the truth among man? Where is true righteousness? Who is able to know the disposition of God? Who can compete with the God in heaven? No wonder that, when He has come among man, no one has known God, and He has been rejected. How can man tolerate the existence of God? How can he allow the light to drive out darkness of the world? Is this all not of the honorable devotion of man? Is this not the upright entry of man? And is the work of God not centered around the entry of man? I would that you conflate God's work with man's entry, and establish a good relationship between man and God, and perform the duty that ought to be performed by man to the best of his abilities. In this way, God's work will subsequently come to an end, concluding with His glorification!

THE VISION OF GOD'S WORK (1)

John worked seven years for Jesus, and had already paved the way when Jesus arrived. Before this, the gospel of the kingdom of heaven preached by John was heard throughout the land, so that it spread across Judea, and everyone called him a prophet. At the time, King Herod wished to kill John, yet he did not dare, for the people held John in high regard, and Herod feared that if he killed John they would revolt against him. The work done by John took root among the common people, and he made believers of the Jews. For seven years he paved the way for Jesus, right up until the time that Jesus began to perform His ministry. And so, John was the greatest of all the prophets. Jesus only began His official work after the imprisonment of John. Before John, there had never been a prophet that paved the way for God, because prior to Jesus, God had never before become flesh. And

so, of all the prophets up until John, he was the only one to open the way for God incarnate, and in this way John became the greatest prophet of the Old and New Testaments. John began to spread the gospel of the kingdom of heaven seven years before the baptism of Jesus. To the people, the work he did seemed above the subsequent work of Jesus, yet he was, nevertheless, still only a prophet. He worked and spoke not within the temple, but in the towns and villages outside of it. This he did, of course, among the Jewish nation, particularly those who were impoverished. Rarely did John come into contact with people from the upper echelons of society, only spreading the gospel among the ordinary people of Judea in order to prepare the right people for the Lord Jesus, and prepare suitable places for Him to work in. With a prophet such as John to pave the way, the Lord Jesus was able to directly embark upon His way of cross as soon as He arrived. When God became flesh to do His work, He did not have to do the work of choosing people, and did not need to personally seek people or a place in which to work. He did not do such work when He came; the right person had already prepared for Him before He arrived. John had already completed this work before Jesus began His work, for when God incarnate arrived to do His work, He got straight to work on those who had long been waiting for Him. Jesus had not come to do the work of man, or the work of rectification that fell to man. He had come only to perform the ministry that was His to perform, and all else bore no relation to Him. When John came, he did nothing but bring out from the temple and among the Jews a group of those who accepted the gospel of the kingdom of heaven, in order that they might become the objects of the work of the Lord Jesus. John worked for seven years, which is to say he spread the gospel for seven years. During his work, John did not perform many miracles, for his work was to pave the way, it was the work of preparation. All other work, the work Jesus was going to do, was unrelated to him; he only asked man to confess his sins and repent, and baptized people, so that they could be saved. Though he did new work, and opened a path that man had never walked upon before, still he only paved the way for Jesus. He was merely a prophet that did the work of preparation, and was incapable of doing the work of Jesus. Though Jesus was not the first to preach the gospel of the kingdom of heaven, and though He continued along the path that John had embarked upon, still there was no one else who could do His work, and it was above the work of John. Jesus could not

prepare His own way; His work was carried out directly on behalf of God. And so, no matter how many years John worked, he was still a prophet, and still one who paved the way. The three years of work done by Jesus surpassed the seven years of work by John, for the substance of His work was not the same. When Jesus began to perform His ministry, which is also when the work of John came to an end, John had prepared enough people and places for use by the Lord Jesus, and they were sufficient for the Lord Jesus to begin three years of work. And so, as soon as the work of John was finished, the Lord Jesus officially began His own work, and the words spoken by John were cast aside. That is because the work done by John was only for the sake of the transition, and his words were not the words of life that would lead man to new growth; ultimately, his words were only of temporary use.

The work that Jesus did was not supernatural; there was a process to it, and it all progressed according to the normal laws of things. By the last six months of His life, Jesus knew with certainty that He had come to do this work, and knew that He had come to be nailed to the cross. Before He was crucified, Jesus continually prayed to God the Father, just as He prayed three times in the Garden of Gethsemane. After He was baptized, Jesus performed His ministry for three and a half years, and His official work lasted two and a half years. During the first year, He was accused by Satan, and disturbed by man, and subjected to the temptation of man. He overcame many temptations at the same time as carrying out His work. In the last six months, when Jesus was soon to be crucified, from the mouth of Peter came the words that He was the Son of the living God, that He was Christ. Only then did His identity and work become known to all, only then were they revealed to the public. After that, Jesus told His disciples that He was to be crucified for the sake of man, and that three days later He would rise again; that He had come to carry out the work of redemption, and He was the Savior. Only in the last six months did He reveal His identity and the work that He intended to do. This was also the time of God, and the work should be carried out thus. At the time, part of Jesus' work was in accordance with the Old Testament, as well as with the laws of Moses and the words of Jehovah during the Age of Law. All these Jesus used to do part of His work. He preached to the people and taught them in the synagogues, and He employed the predictions of the prophets in the Old Testament to rebuke the Pharisees that were in enmity with Him, and used the words in the Scriptures to reveal their disobedience

and thus condemn them. For they despised what Jesus had done; in particular, much of Jesus' work was not according to the laws in the Scriptures, and, furthermore, what He taught was higher than their own words, and even higher than that which had been foretold by the prophets in the Scriptures. The work of Jesus was only for the sake of man's redemption and the crucifixion. Thus, there was no need for Him to say more words in order to conquer any man. Much of what He taught man was drawn from the words of the Scriptures, and even if His work did not exceed the Scriptures, still He was able to accomplish the work of the crucifixion. His was not the work of the word, nor for the sake of conquering mankind, but in order to redeem mankind. He only acted as the sin offering for mankind, and did not act as the source of the word for mankind. He did not do the work of the Gentiles, which was the work of conquering man, but did the work of the crucifixion, work that was done among those who believed there was a God. Even though His work was carried out upon the foundation of the Scriptures, and He used that foretold by the old prophets to condemn the Pharisees, this was sufficient to complete the work of the crucifixion. If the work of today were still carried out upon the foundation of the predictions of the old prophets in the Scriptures, then it would be impossible to conquer you, for the Old Testament contains no record of the disobedience and sins of you Chinese people, there is no history of your sins. And so, if this work still lingered in the Bible, you would never yield. The Bible records but a limited history of the Israelites, one which is incapable of establishing whether you are evil or good, or of judging you. Imagine that I were to judge you according to the history of the Israelites—would you still follow Me as you do today? Do you know how difficult you are? If no words were spoken during this stage, then it would be impossible to complete the work of conquest. Because I have not come to be nailed to the cross, I must speak words that are separate from the Bible, in order that you may be conquered. The work done by Jesus was merely a stage higher than the Old Testament; it was used to begin an age, and to lead that age. Why did He say, "I have not come to destroy the law, but to fulfill"? Yet in His work there was much which differed from the laws practiced and the commandments followed by the Israelites of the Old Testament, for He did not come to obey the law, but to fulfill it. The process of fulfilling it included many actual things: His work was more practical and real, and, furthermore, it was alive, and not the blind adherence to doctrine. Did the Israelites

not keep the Sabbath? When Jesus came He did not observe the Sabbath, for He said that the Son of man was the Lord of the Sabbath, and when the Lord of the Sabbath arrived, He would do as He wished. He had come to fulfill the laws of the Old Testament and to change the laws. All that is done today is based upon the present, yet it still rests upon the foundation of the work of Jehovah in the Age of Law, and does not transgress this scope. To watch your tongue, and not commit adultery, for example—are these not the laws of the Old Testament? Today, what is required of you is not only limited to the Ten Commandments, but are commandments and laws that are higher than those of before, yet this does not mean that what came before has been abolished, for each stage of God's work is carried out upon the foundation of the stage that came before. That which Jehovah introduced to Israel, such as giving sacrifice, honoring your father and mother, not worshiping idols, not assaulting others, not cursing others, not committing adultery, not smoking, not drinking, not eating the dead, and not drinking blood, is it not the foundation for your practice even today? It is upon the foundation of the past that the work has been carried out up until today. Though the laws of the past are no longer mentioned, and new requirements have been made of you, these laws have not been abolished, and instead, they have been uplifted. To say that they have been abolished means that the previous age is outdated, yet there are some commandments that you must always honor. The commandments of the past have already been put into practice, have already become the being of man, and there is no need to reiterate commandments to not smoke, not drink, and so on. Upon this foundation, new commandments are laid down according to your needs today, according to your stature, and according to the work of today. Decreeing commandments for the new age does not mean abolishing the commandments of the old age, but lifting them higher upon this foundation, to make the actions of man more complete, and more in line with reality. If, today, you were only required to follow the commandments and abide by the laws of the Old Testament, in the same way as the Israelites, and if, even, you were required to memorize the laws laid down by Jehovah, there would be no possibility that you could change. If you were only to abide by those few limited commandments or memorize innumerable laws, your old nature would remain deeply embedded, and there would be no way to uproot it. Thus you would become increasingly depraved, and not one of you would

become obedient. Which is to say that a few simple commandments or countless laws are incapable of helping you know the deeds of Jehovah. You are not the same as the Israelites: By following the laws and memorizing the commandments they were able to witness the deeds of Jehovah, and give their devotion to Him alone, but you are unable to achieve this, and a few commandments of the Old Testament age are not only incapable of making you give over your heart, or of protecting you, but will instead make you lax, and will lower you to Hades. For My work is the work of conquest, and is aimed at your disobedience and old nature. The kind words of Jehovah and Jesus fall far short of the severe words of judgment today. Without such severe words, it would be impossible to conquer you “experts,” who have been disobedient for thousands of years. The laws of the Old Testament lost their power on you long ago, and the judgment of today is far more formidable than the old laws. Most suitable for you is judgment, and not the trifling restrictions of laws, for you are not the mankind of the very beginning, but a mankind that has been corrupt for thousands of years. What man must achieve now is according to the real state of man today, according to the caliber and actual stature of present-day man, and it does not require that you follow doctrine. This is so that changes may be achieved in your old nature, and in order that you may cast aside your conceptions. Do you think the commandments are doctrine? They are, it can be said, ordinary requirements of man. They are not doctrine that you must follow. Take prohibiting smoking, for example—is that doctrine? It is not doctrine! It is required by normal humanity; it is not doctrine, but a rule for the whole of mankind. Today, the dozen or so commandments that have been set forth are also not doctrine, but what is required to achieve normal humanity. People did not possess or know of such things in the past, and so they are required to achieve them today, which do not count as doctrine. Laws are not the same as doctrine. The doctrine that I speak of refers to ceremonies, forms or the deviant and erroneous practices of man; it is rules and regulations that are of no help to man, no benefit to him, and it is a course of action that holds no significance. This is the epitome of doctrine, and such doctrine must be discarded, for it offers no benefit to man. It is that which is of benefit to man that must be put into practice.

THE VISION OF GOD'S WORK (2)

The Age of Grace preached the gospel of repentance, and provided that man believed, then he would be saved. Today, in place of salvation there is only talk of conquest and perfection. Never is it said that if one person believes, their whole family will be blessed, or that salvation is once and for all. Today, no one speaks these words, and such things are outdated. At the time Jesus' work was the redemption of all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him, He would redeem you; if you believed in Him, you were no longer a sinner, you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins: Provided you believed, you would never more be of sin. At the time, Jesus did much work that was incomprehensible to His disciples, and said much that people did not understand. This is because, at the time, He did not give explanation. Thus, several years after He departed, Matthew created His genealogy, and others also did much work that was of the will of man. Jesus did not come to perfect and gain man, but to do one stage of work: bringing forth the gospel of the kingdom of heaven and completing the work of the crucifixion—and so once Jesus was crucified, His work came to a complete end. But in the current stage—the work of conquest—more words must be spoken, more work must be done, and there must be many processes. So too must the mysteries of the work of Jesus and Jehovah be revealed, so that all people may have understanding and clarity in their belief, for this is the work of the last days, and the last days are the end of God's work, the time of this work's conclusion. This stage of work will elucidate for you the law of Jehovah and the redemption of Jesus, and is principally so that you may understand the entire work of God's six-thousand-year management plan, and appreciate all the significance and substance of this six-thousand-year management plan, and understand the purpose of all the work done by Jesus and the words He spoke, and even your blind credence in and adoration of the Bible. All this it will allow you to perceive. You will come to understand both the work done by Jesus,

and the work of God today; you will understand and behold all of the truth, the life, and the way. In the stage of work done by Jesus, why did Jesus depart without concluding God's work? Because the stage of Jesus' work was not the work of conclusion. When He was nailed to the cross, the words that He had spoken also came to an end; after His crucifixion, His work completely finished. The current stage is different: Only after the words are spoken to the end and God's entire work is concluded will His work have finished. During Jesus' stage of work, there were many words that remained unsaid, or which were not fully articulated. Yet Jesus cared not what He did or did not say, for His ministry was not a ministry of words, and so after He was nailed to the cross He departed. That stage of work was chiefly for the sake of the crucifixion, and is unlike the stage today. This stage of work is principally for the sake of completion, of clearing up, and of bringing all work to a conclusion. If the words are not spoken to their very end, there will be no way of concluding this work, for in this stage of work all work is brought to an end and accomplished using words. At the time, Jesus did much work that was incomprehensible to man. He departed quietly, and today there are still many who do not understand His words, whose understanding is erroneous yet still believed by them to be correct, who do not know that they are wrong. In the end, this current stage will bring God's work to a complete end, and will provide its conclusion. All will come to understand and know of God's management plan. The conceptions within man, his intentions, his erroneous understanding, his conceptions toward the work of Jehovah and Jesus, his views about the Gentiles, and all his deviation and errors will be corrected. And man will understand all the right paths of life, and all the work done by God, and the entire truth. When that happens, this stage of work will come to an end. The work of Jehovah was the creation of the world, it was the beginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered, and the

entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the work of this age has been finished, the work of 6,000 years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they are the archetype of all corrupt humanity. This is not to say that other countries have no problems at all; the conceptions of man are all the same, and although the people of these countries may be of good caliber, if they do not know God, then it must be that they oppose Him. Why did the Jews also oppose and defy God? Why did the Pharisees also oppose Him? Why did Judas betray Jesus? At the time, many of the disciples did not know Jesus. Why, after Jesus was crucified and rose again, did people still not believe in Him? Is man's disobedience not all the same? It's merely that the people of China are made an example of, and when they are conquered they will become a model and specimen, and will serve as reference for others. Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is low. The work in this place is symbolic, and after this test work has been carried out in its entirety, His subsequent work will go much better. If this step of work can be completed, then the subsequent work goes without saying. Once this step of work has been accomplished, great success will have been fully achieved, and the work of conquest throughout the entire universe will have come to a complete end. In fact, once the work among you has been successful, this will be equivalent to the success throughout the entire universe. This is the significance of why I have you act as a model and specimen.

Rebelliousness, opposition, impurity, unrighteousness..., all are found in these people, and in them is represented all the rebelliousness of mankind—they are really something. Thus, they are held up as the epitome of conquest, and once they have been conquered they will naturally become a specimen and model for others. Nothing was more symbolic than the first stage being carried out in Israel: The Israelites were the most holy and least corrupt of all peoples, and so the dawn of the new epoch in this land held the utmost significance. It can be said that mankind's forefathers came from Israel, and that Israel was the birthplace of God's work. In the beginning, these people were the most holy, and they all worshiped Jehovah, and God's work in them was able to yield the greatest results. The entire Bible records the work of two ages: One was the work of the Age of Law, and one was the work of the Age of Grace. The Old Testament records Jehovah's words to the Israelites and His work in Israel; the New Testament records Jesus' work in Judea. But why does the Bible not contain any Chinese names? Because the first two parts of God's work were carried out in Israel, because the people of Israel were the chosen ones—which is to say that they were the first to accept the work of Jehovah. They were the least corrupt of all mankind, and in the beginning, they were of a mind to look up to God and revere Him. They obeyed the words of Jehovah, and always served in the temple, and wore priestly robes or crowns. They were the earliest people to worship God, and the earliest object of His work. These people were a specimen and model for the whole of mankind. They were specimens and models of holiness and righteousness. People such as Job, Abraham, Lot, or Peter and Timothy—they were all Israelites, and the most holy of specimens and models. Israel was the earliest country to worship God among mankind, and more righteous people came from here than anywhere else. God worked in them in order that He could better manage mankind throughout the land in the future. Their achievements and the righteousness of their worship of Jehovah were recorded, so that they could serve as specimens and models to the people beyond Israel during the Age of Grace; and their actions have upheld several thousand years of work, right up until today.

After the foundation of the world, the first stage of God's work was carried out in Israel, and thus Israel was the birthplace of God's work on earth, and the base of God's work on earth. The scope of Jesus' work covered the whole of Judea. During His work, very few of

those outside of Judea knew of it, for He did not do any work beyond Judea. Today, God's work has been brought to China, and it is carried out purely within this scope. During this phase, no work is launched outside of China; its spread beyond China is work that will come later. This stage of work follows on from the stage of Jesus' work. Jesus did the work of redemption, and this stage is the work that follows on; the redemption has been completed, and in this stage there is no need for conception by the Holy Spirit, because this stage of work is unlike the last stage, and, moreover, because China is unlike Israel. The stage of work carried out by Jesus was the work of redemption. Man beheld Jesus, and not long after, His work began to spread to the Gentiles. Today, there are many who believe in God in America, the UK and Russia, so why are there less in China? Because China is the most closed nation. As such, China was the last to accept the way of God, and even now it has been less than a hundred years since it did—much later than America and the UK. The last stage of God's work is carried out in the land of China in order to bring His work to an end, and in order that all His work may be accomplished. The people in Israel all called Jehovah their Lord. At the time, they considered Him the head of their family, and the whole of Israel became a great family in which everyone worshiped their Lord Jehovah. The Spirit of Jehovah often appeared to them, and He spoke and uttered His voice to them, and used a pillar of cloud and sound to guide their lives. At that time, the Spirit provided His guidance in Israel directly, speaking and uttering His voice to the people, and they beheld the clouds and heard the peals of thunder, and in this way He guided their lives for several thousands of years. Thus, only the people of Israel have always worshiped Jehovah. They believe that Jehovah is their God, and is not the God of the Gentiles. This isn't surprising: Jehovah, after all, had worked among them for close to 4,000 years. In the land of China, after slumbering for thousands of years, only now have the degenerates come to know that the heavens and earth and all things were not formed naturally, but made by the Creator. Because this gospel has come from abroad, those feudal, reactionary minds believe that all those who accept this gospel are committing a monstrous crime, they are the curs who betray Buddha—their ancestor. Moreover, many of these feudal minds ask, How could Chinese people believe in the God of foreigners? Do they not betray their ancestors? Are they not committing evil? Today, people have long since forgotten

that Jehovah is their^[a] God. They have long since pushed the Creator to the back of their minds, and they instead believe in evolution, which means that man has evolved from apes, and that the natural world has always existed. All the good food enjoyed by mankind is provided by nature, there is order to the life and death of man, and there does not exist a God who rules over it all. Moreover, there are many atheists who say that to believe in God's dominion over all things is superstition. But can science replace the work of God? Can science rule over mankind? Preaching the gospel in such a country is no easy task, and involves great obstacles. Today, are there not many who oppose God in this way?

Many people held up the work of Jesus against that of Jehovah, and when they found inconsistencies, they nailed Jesus to the cross. But why were there inconsistencies between Their work? It was, in part, because Jesus did new work, and also because before Jesus began His work, no one had written His genealogy. If someone had, then there would be no need to worry, and who would still nail Jesus to the cross? If Matthew had written Jesus' genealogy several decades earlier, then Jesus would not have suffered such great persecution. Is this not so? As soon as people read of Jesus' genealogy—that He was the son of Abraham, and the root of David—then they would have ceased their persecution of Him. Isn't it a pity that His genealogy was written too late? And what a pity it is that the Bible only records two stages of God's work: one stage that was the work of the Age of Law, and one that was the work of the Age of Grace; one stage that was the work of Jehovah, and one that was the work of Jesus. How much better it would be if a great prophet had foretold the work of today. There would be an extra section to the Bible entitled "The Work of the Last Days"—wouldn't that be much better? Why should man be subjected to so much hardship today? You've had such a difficult time! If anyone deserves to be hated, it is Isaiah and Daniel for not foretelling the work of the last days, and if anyone is to blame, it is the apostles of the New Testament who did not list the genealogy of the second incarnation of God earlier. What a shame that is! You have to search all over for evidence, and even after finding some small fragments of words you still can't tell whether they really are proof. How embarrassing! Why is

Footnotes:

a. The original text reads "your."

God so secretive in His work? Today, many people have yet to find conclusive evidence, yet they are also unable to deny it. So what should they do? They can't resolutely follow God, yet neither can they move forward in such doubt. And so, many "clever and gifted scholars" embrace an attitude of "try and see" when they follow God. This is too much trouble! Wouldn't things have been so much easier if Matthew, Mark, Luke and John were able to foretell the future? It would be better if John had beheld the inner truth of life in the kingdom—what a pity that he only saw visions and did not see real, material work on earth. It's such a shame! What is wrong with God? Why, after His work went so well in Israel, has He now come to China, and, why did He have to become flesh, and personally work and live among the people? God is too inconsiderate to man! Not only did He not tell people in advance, but suddenly brought His chastisement and judgment. It really makes no sense! The first time God became flesh, He suffered much hardship as a result of not telling man in advance of all the inner truth. Surely He can't have forgotten that? And so why does He still not tell man this time? Today, how unfortunate it is that there are only sixty-six books in the Bible. There just needs to be one more foretelling the work of the last days! Don't you think? Even Jehovah, Isaiah and David made no mention of the work of today. They were further removed from the present, with a time separation of over 4,000 years. Neither did Jesus fully foretell the work of today, speaking just a little of it, and still man finds insufficient evidence. If you compare the work of before with today, how can the two tally with each other? Jehovah's stage of work was directed at Israel, so if you compare it with today there will be even greater dissonance; the two of them simply cannot be compared. Neither are you of Israel, or a Jew; your caliber and everything about you is lacking—how can you compare yourself against them? Is this possible? Know that today is the Age of Kingdom, and it is different from the Age of Law and the Age of Grace. In any case, don't try and apply a formula; God cannot be found in any such formulas.

How did Jesus live during the 29 years after His birth? The Bible records nothing of His childhood and youth; do you know what they were like? Could it be that He had no childhood or youth, and that when He was born He was already 30 years old? You know too little, so don't be so careless in airing your views. It does you no good! The Bible only records that before Jesus' 30th birthday, He was baptized and was led by the Holy Spirit into the wilderness to undergo the devil's

temptation. And the Four Gospels record His three and a half years of work. There is no record of His childhood and youth, but this does not prove that He had no childhood and youth; it's just that, in the beginning, He did not do any work, and was an ordinary person. Being an ordinary person, then, could He have lived for 33 years without a youth? Could He have not had a childhood? Could He have suddenly reached the age of 33.5 without passing the age of 11 or 12, or 17 or 18? Everything man thinks about Him is supernatural. Man does not possess the truth! There is no doubt that God incarnate is possessed of ordinary and normal humanity, but when He carries out His work it is directly with His divinity and incomplete humanity. It is because of this that people have doubts about the work of today, and even about the work of Jesus. Although God's work differs in the two times He became flesh, His substance does not. Of course, if you read the records of the Four Gospels, the differences are great. How could you come back to Jesus' life during His childhood and youth? How could you comprehend the normal humanity of Jesus? Maybe you have a strong understanding of God's humanity today, yet you have no grasp of Jesus' humanity, much less do you understand it. If it had not been recorded by Matthew, you would have no inkling of the humanity of Jesus. Maybe, when I tell you of Jesus' stories during His life, and tell you of the inner truths of Jesus' childhood and youth, you will shake your head: No! He couldn't be like that. He can't have any weakness, much less should He possess any humanity! You'll even shout and scream. It is because you don't understand Jesus that you have conceptions of Me. You believe Jesus to be too divine, to have nothing of the flesh about Him. But the facts are still the facts. No one wishes to speak in defiance of the truth of the facts, for when I speak it is in relation to the truth; it is not speculation, nor is it prophecy. Know that God can rise to great heights, and, moreover, that He can hide in great depths. He is unimaginable by your intellect, He is the God of all creatures, and not a personal God conceived by one particular person. Is this not correct?

THE VISION OF GOD'S WORK (3)

The first time that God became flesh was through conception by the Holy Spirit, and it was related to the work He intended to do. Jesus' name marked the start of the Age of Grace. When Jesus began to perform His ministry, the Holy Spirit began to testify to the name of Jesus, and the name of Jehovah was no longer spoken of, and instead the Holy Spirit began the new work principally under the name of Jesus. The testimony of those who believed in Him was borne for Jesus Christ, and the work they did was also for Jesus Christ. The conclusion of the Old Testament Age of Law meant that the work principally conducted under the name of Jehovah had come to an end. After this, the name of God was no longer Jehovah; instead He was called Jesus, and from here on the Holy Spirit began the work principally under the name of Jesus. So today, people still eat and drink the words of Jehovah, and still apply the work of the Age of Law—are you not following regulation? Are you not stuck in the past? Today, you know that the last days have arrived. When Jesus comes, will He still be called Jesus? Jehovah told the people of Israel that a Messiah would come, yet when He arrived, He was not called Messiah but Jesus. Jesus said that He would come again, and that He would arrive as He had departed. These were the words of Jesus, but did you witness how Jesus departed? Jesus left on a white cloud, but would He personally return among man on a white cloud? If that were so, would He not still be called Jesus? When Jesus comes again, the age will have already changed, so could He still be called Jesus? Is God only known by the name of Jesus? Could He not be called by a new name in a new age? Can the image of one person and one particular name represent God in His entirety? In each age, God does new work and is called by a new name; how could He do the same work in different ages? How could He cling to the old? The name of Jesus was taken for the work of redemption, so would He still be called by the same name when He returns in the last days? Would He still do the work of redemption? Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because the ages of Their work are different? Could a single name represent God in His entirety? In this way, God must be called by a different name in a different age, must use the name to change the age and represent the age, for no one

name can fully represent God Himself. And each name can only represent God's disposition during a certain age and needs only to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age. Regardless of whether it is the age of Jehovah, or the age of Jesus, each age is represented by a name. After the Age of Grace, the final age has arrived and Jesus has already come. How could He still be called Jesus? How could He still assume the form of Jesus among man? Have you forgotten that Jesus was just the image of a Nazarene? Have you forgotten that Jesus was only the Redeemer of mankind? How could He take on the work of conquering and perfecting man in the last days? Jesus left on a white cloud, this is fact, but how could He return on a white cloud among man and still be called Jesus? If He really did arrive on a cloud, wouldn't He be recognized by man? Wouldn't people all over the world recognize Him? In that case, wouldn't Jesus alone be God? In that case, the image of God would be the appearance of a Jew, and would be the same forever. Jesus said that He would arrive as He had departed, but do you know the true meaning of His words? Could He really have told you? You only know He will arrive as He left on a cloud, but do you know exactly how God Himself does His work? If you were truly able to see, then how are the words of Jesus to be explained? He said, "When the Son of man comes in the last days, He Himself will not know, the angels will not know, the messengers in heaven will not know, and all of the people will not know. Only the Father will know, that is, only the Spirit shall know." If you are capable of knowing and seeing, then are these not empty words? Even the Son of man Himself does not know, yet you are able to see and know? If you have seen with your own eyes, were those words not said in vain? And what did Jesus say at the time? "But of that day and hour knows no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. ... Therefore be you also ready: for in such an hour as you think not the Son of man comes." When that day comes, the Son of man Himself will not know it. The Son of man refers to the incarnate flesh of God, who shall be a normal and ordinary person. Even He Himself does not know, so how could you know? Jesus said that He would arrive as He had departed. When He arrives, even He Himself does not know, so could He inform you in advance? Are you able to see His arrival? Is that not a joke? Each time God arrives on earth, He shall change His name, His gender, His image, and His work;

He does not repeat His work, and He is always new and never old. When He came before, He was called Jesus; could He still be called Jesus when He comes again this time? When He came before, He was male; could He be male again this time? His work when He came during the Age of Grace was to be nailed to the cross; when He comes again will He still redeem mankind from sin? Will He still be nailed to a cross? Would that not be a repetition of His work? Did you not know that God is always new and never old? There are those who say that God is immutable. That is correct, but it refers to the immutability of God's disposition and substance. Changes in His name and work do not prove that His substance has altered; in other words, God will always be God, and this will never change. If you say that the work of God always stays the same, then would He be able to finish His six-thousand-year management plan? You merely know that God is forever unchanging, but do you know that God is always new and never old? If the work of God never changed, then could He have brought mankind to today? If God is immutable, then why is it that He has already done the work of two ages? His work is always progressing forward, and so His disposition is gradually revealed to man, and what is revealed is His inherent disposition. In the beginning, God's disposition was hidden from man, He never openly revealed His disposition to man, and man had no knowledge of Him, so He used His work to gradually reveal His disposition to man, but this does not mean that His disposition changes in each age. It is not the case that God's disposition is constantly changing because His will is always changing. Rather, because the ages of His work are different, His inherent disposition in its entirety is gradually revealed to man, so that man is able to know Him. But this is by no means proof that God originally has no particular disposition and His disposition has gradually changed with the passing of the ages—such understanding is erroneous. God reveals to man His inherent, particular disposition—what He is—according to the passing of the ages. The work of a single age cannot express the entire disposition of God. And so, the words "God is always new and never old" are in reference to His work, and the words "God is immutable" are in regard to what God inherently has and is. Regardless, you cannot define the six-thousand-year work in one point, or portray it with mere static words. Such is the stupidity of man. God is not as simple as man imagines, and His work cannot stop in one age. Jehovah, for example, cannot always stand for the name of God; God can also do His work

under the name of Jesus, which is a symbol of how God's work is always progressing forward.

God will always be God, and will never become Satan; Satan will always be Satan, and will never become God. God's wisdom, God's wondrousness, God's righteousness, and God's majesty shall never change. His essence and what He has and is shall never change. His work, however, is always progressing forward and always going deeper, for He is always new and never old. In every age God assumes a new name, in every age He does new work, and in every age He allows His creatures to see His new will and new disposition. If people do not see the expression of God's new disposition in the new age, would they not forever nail Him to the cross? And by doing so, would they not define God? If He were only incarnated as a male, people would define Him as male, as the God of men, and would never believe Him to be the God of women. Then, men would believe that God is of the same gender as men, that God is the head of men—and what of women? This is unfair; is it not preferential treatment? If this were the case, then all those whom God saved would be men like Him, and there would be no salvation for women. When God created mankind, He created Adam and He created Eve. He did not only create Adam, but made both male and female in His image. God is not only the God of men—He is also the God of women. God is doing new work in the last days. He will reveal more of His disposition, and it will not be the compassion and love of the time of Jesus. Since He has new work, this new work will be accompanied by a new disposition. So if this work were done by the Spirit—if God did not become flesh, and instead the Spirit spoke directly through thunder so that man had no way to have contact with Him, would man know His disposition? If only the Spirit did the work, then man would have no way of knowing His disposition. People can only behold God's disposition with their own eyes when He becomes flesh, when the Word appears in the flesh, and He expresses His entire disposition through the flesh. God truly lives among man. He is tangible; man can truly engage with His disposition and what He has and is; only in this way can man truly know Him. At the same time, God has also completed the work of God being the God of both men and women, and has achieved the entirety of His work in the flesh. He does not duplicate His work in each age. Since the last days have arrived, He will do the work of the last days, and reveal His entire disposition in the last days. The last days are a separate age, one in

which Jesus said you must encounter disaster, and encounter earthquakes, famines, and plagues, which will show that this is a new age, and is no longer the old Age of Grace. If, as people say, God is forever unchanging, His disposition is always compassionate and loving, He loves man as Himself, and He offers every man salvation and never hates man, then would He ever be able to complete His work? When Jesus came, He was nailed to the cross, and He sacrificed Himself for all sinners by offering Himself upon the altar. He had already completed the work of redemption and already brought the Age of Grace to an end, so what would be the point of repeating the work of that age in the last days? Wouldn't doing the same thing be a denial of the work of Jesus? If God does not do the work of crucifixion when He comes in this stage, but He remains loving and compassionate, then will He be able to bring the age to an end? Could a loving and compassionate God conclude the age? In His final work of concluding the age, God's disposition is one of chastisement and judgment, which reveals all that is unrighteous, publicly judges all peoples, and perfects those who truly love Him. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things will be classed according to their kind, and will be divided into different categories based on their nature. This is the time when God reveals people's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of revealing their disobedience and unrighteousness. Only through chastisement and judgment can the end of all things be revealed. Man only shows his true colors when he is chastised and judged. Evil shall return to evil, good shall return to good, and people shall be classified according to their kind. Through chastisement and judgment, the end of all things will be revealed, so that the evil will be punished and the good will be rewarded, and all people will become subject under the dominion of God. All the work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his disobedience has been too serious, only God's righteous disposition, which is principally one of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this possesses the significance of the age, and the revelation and exhibition of His disposition is for the sake of the work of each new age. God does not

reveal His disposition arbitrarily and without significance. If, when the end of man is revealed during the last days, God still bestows upon man inexhaustible compassion and love, if He is still loving toward man, and He does not subject man to righteous judgment, but shows him tolerance, patience, and forgiveness, if He still pardons man no matter what serious sins he commits, without any righteous judgment, then would there ever be an end to all of God's management? When would a disposition such as this be able to lead mankind into the right destination? Take, for example, a judge who is always loving, kind-hearted, and gentle. He loves people irrespective of the crimes they have committed, and he is loving and tolerant of people whoever they are. Then when will he be able to reach a just verdict? During the last days, only righteous judgment can classify man and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

The work of God throughout all of His management is perfectly clear: The Age of Grace is the Age of Grace, and the last days are the last days. There are distinct differences between each age, for in each age God does work which represents that age. For the work of the last days to be done, there must be burning, judgment, chastisement, wrath, and destruction to bring the age to an end. The last days refer to the final age. During the final age, will God not bring the age to an end? To end the age, God must bring chastisement and judgment with Him. Only in this way can He end the age. Jesus' purpose was so that man could continue to exist, to live, and could exist in a better way. He saved man from sin so that man would cease the constant depravity and no longer live in Hades and hell, and by saving man from Hades and hell He allowed man to continue to live. Now, the last days have arrived. He shall annihilate man, shall completely destroy man, which means that He shall reverse man's disobedience. As such, God's compassionate and loving disposition of times past would be incapable of ending the age, and incapable of completing God's six-thousand-year management plan. Every age features a special representation of God's disposition, and every age contains work that should be done by God. So, the work done by God Himself in each age contains the expression of His true disposition, and His name and the work He does change with the age; they are all new. During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was carried out on earth. The work of this stage was to build the temple and

the altar, and to use the law to guide the people of Israel and work among them. By guiding the people of Israel, He established a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that Jehovah had created the heavens and earth and all things, had made all creatures. He spread His work through the people of Israel. The land of Israel was the first holy place of Jehovah's work on earth, and God's earliest work on earth was throughout the land of Israel. That was the work of the Age of Law. In the work of the Age of Grace, Jesus was the God who saved man. What He had and was was grace, love, compassion, forbearance, patience, humility, care, and tolerance, and so much of the work that He did was the redemption of man. And as for His disposition, it was one of compassion and love, and because He was compassionate and loving, He had to be nailed to the cross for man, in order to show that God loved man as Himself, to the extent that He sacrificed Himself in His entirety. Satan said, "Since You love man, You must love him to the ultimate extreme: You must be nailed to the cross, to deliver man from the cross, from sin, and You shall offer up Yourself in exchange for all of mankind." Satan made the following wager: "Since You are a loving and compassionate God, You must love man to the ultimate extreme: You must offer Yourself up to the cross." Jesus said, "As long as it is for mankind, then I am willing to lay down My all." Afterward, He went up onto the cross without hesitation and redeemed all of mankind. During the Age of Grace, the name of God was Jesus, which means that God was a God who saved man, and that He was a compassionate and loving God. God was with man. His love, His compassion, and His salvation accompanied each and every person. Man could only gain peace and joy, receive His blessing, receive His vast and numerous graces, and receive His salvation if man accepted the name of Jesus and accepted His presence. Through the crucifixion of Jesus, all those who followed Him received salvation and were forgiven their sins. During the Age of Grace, the name of God was Jesus. In other words, the work of the Age of Grace was done principally under the name of Jesus. During the Age of Grace, God was called Jesus. He did new work beyond the Old Testament, and His work ended with the crucifixion, and that was the entirety of His work. Therefore, during the Age of Law Jehovah was the name of God, and in the Age of Grace the name of Jesus represented God. During the

last days, His name is Almighty God—the Almighty, and He uses His power to guide man, conquer man, and gain man, and in the end, conclude the age. In every age, in every stage of His work, God's disposition is evident.

In the beginning, guiding man during the Old Testament Age of Law was like guiding the life of a child. Earliest mankind was newly born of Jehovah, who was the Israelites. They did not understand how to revere God or live on earth. Which is to say, Jehovah created mankind, that is, He created Adam and Eve, but He did not give them the faculties to understand how to revere Jehovah or follow the laws of Jehovah on earth. Without the direct guidance of Jehovah, no one could know this directly, for in the beginning man did not possess such faculties. Man only knew that Jehovah was God, and had no idea how to revere Him, what to do to revere Him, with what mind to revere Him, and what to offer up in reverence of Him. Man only knew how to enjoy that which could be enjoyed among all the things created by Jehovah. Man had no inkling of what kind of life on earth befitted that of a creature of God. Without instructions, without someone to personally guide them, such mankind could never lead a proper life, and could only be furtively held captive by Satan. Jehovah created mankind, which is to say that He created the ancestors of mankind: Eve and Adam. But He did not bestow upon them any further intellect or wisdom. Although they were already living on earth, they understood almost nothing. And so, Jehovah's work of creating mankind was only half-finished. It was by no means complete. He had only formed a model of man from clay and gave it His breath, but had not bestowed unto man sufficient willingness to revere Him. In the beginning, man was not of a mind to revere Him, or to fear Him. Man only knew how to listen to His words but was ignorant of the basic knowledge for life on earth and the proper rules of life. And so, although Jehovah created man and woman and finished seven days of enterprise, He did not fully complete man, for man was but a husk, and was not truly a man. Man only knew that it was Jehovah who had created mankind, but man had no inkling of how to abide by the words and laws of Jehovah. And so, after the creation of mankind, the work of Jehovah was far from over. He also had to fully guide mankind before Him so that mankind was able to live together on earth and revere Him, and so that mankind would be able to enter into the right track of a proper human life on earth after being guided by Him. Only then was the work that had been

principally conducted under the name of Jehovah fully completed; that is, only then was Jehovah's work of creating the world fully concluded. And so, since He created mankind, He had to guide mankind's life on earth for several thousand years, so that mankind was able to abide by His decrees and laws, and partake in all the activities of a proper human life on earth. Only then was Jehovah's work fully completed. He began this work after creating mankind, and His work continued until the time of Jacob, when the twelve sons of Jacob became the twelve tribes of Israel. From that time onward, everyone in Israel became the people who were officially led by Him on earth, and Israel became the particular location on earth where He did His work. Jehovah made these people the first group of people among whom He did His official work on earth, and made the entire land of Israel the starting point for His work. He used them as the beginning of even greater work, so that all people born from Him on earth would know how to revere Him and live on earth. And so, the deeds of the Israelites became an example to be followed by the Gentiles, and what was said among the people of Israel became words to be heard by the Gentiles. For they were the first to receive the laws and commandments of Jehovah, and so too were they the first to know how to revere the ways of Jehovah. They were the human ancestors who knew the ways of Jehovah, and were the representative of mankind chosen by Jehovah. When the Age of Grace arrived, Jehovah no longer guided man in this way. Man had committed sin and abandoned himself to sin, and so He began to rescue man from sin. In this way, He reproached man until man had been fully delivered from sin. Today, man has sunk to such depravity that the work of this stage can only be carried out through judgment and chastisement. Only in this way can the work be accomplished. This has been the work of several ages. Such work entails using the name of God, the work of God, and the different images of God, to divide and transfer the ages. The name of God and His work represent His age and represent His work in each age. If the work of God in each age is always the same, and He is always called by the same name, then how would man know Him? God must be called Jehovah, and apart from a God called Jehovah, one called by any other name is not God. Or else God can only be called Jesus, and God may not be called by any other name except Jesus; apart from Jesus, Jehovah is not God, and Almighty God is not God either. Man believes it is true that God is almighty, but God is a God with man; He must be called Jesus, for God is with man. To do

this is to follow doctrine, and to constrain God to a scope. So, the work that God does in each age, the name by which He is called, and the image that He assumes, and each stage of His work until today, do not follow a single regulation, and are not subject to any constraints. He is Jehovah, but He is also Jesus, as well as the Messiah, and Almighty God. His work can gradually change, and there are corresponding changes in His name. No single name can fully represent Him, but all names by which He is called are able to represent Him, and the work that He does in each age represents His disposition. Say, when the last days arrive, the God that you behold is still Jesus, and He is riding upon a white cloud, and He still has the appearance of Jesus, and the words that He speaks are still the words of Jesus: "You should love your neighbor as yourselves, you should fast and pray, love your enemies as you cherish your own life, forbear with others, and be patient and humble. You must do all of this. Only then can you be My disciple." If you do all this, you may enter My kingdom. Is this not the work of the Age of Grace? Is this not the way that was spoken of during the Age of Grace? How do you feel when you hear these words? Do you not feel that this is still the work of Jesus? Is it not a duplication of His work? Could it gratify man? You may feel that the work of God can only remain as it is now, and cannot progress any further. He has only so great power, has no new work to do, and He has reached His limits. Two thousand years ago was the Age of Grace, and two thousand years later He still preaches the way of the Age of Grace, and still makes people repent. People will say, "God, You have only such great power. I believed You to be so wise, and yet You know only forbearance and patience, You know only how to love Your enemy and nothing more." In the mind of man, God will forever be as He was in the Age of Grace, and man will always believe that God is loving and compassionate. Do you think the work of God would always tread the same old ground? And so, in this stage of His work He shall not be crucified, and everything that you see and contact shall be unlike any of what you have imagined and heard. Today, God does not engage with the Pharisees, keeps the world in ignorance, and only you followers know Him, for He will not be crucified again. During the Age of Grace, Jesus preached openly throughout the land for the sake of His gospel work. He engaged with the Pharisees for the sake of the crucifixion; if He had not engaged with the Pharisees and those in power had never known of Him, how could He have been condemned, and then betrayed and

nailed to the cross? And so, He engaged with the Pharisees for the sake of the crucifixion. Today, He does His work in secret in order to avoid temptation. The work, significance, and setting of the two incarnations of God were all different, so how could the work He did be completely the same?

Could the name of Jesus, “God with us,” represent God’s disposition in its entirety? Could it fully articulate God? If man says that God can only be called Jesus, and may not have any other name because God cannot change His disposition, then such words are blasphemy! Do you believe that the name Jesus, God with us, can represent God in His entirety? God can be called many names, but among these many names, there is not one which can encapsulate all that God has, there is not one which can fully represent God. And so God has many names, but these many names cannot fully articulate God’s disposition, for God’s disposition is too rich, and extends beyond the knowledge of man. The language of man is incapable of fully encapsulating God. Man has but a limited vocabulary with which to encapsulate all that he knows of God’s disposition: great, honorable, wondrous, unfathomable, supreme, holy, righteous, wise, and so on. Too many words! Such a limited vocabulary is incapable of describing what little man has witnessed of God’s disposition. Later on, many people added more words to better describe the fervor in their hearts: God is too great! God is too holy! God is too lovely! Today, sayings such as these have reached their peak, yet man is still incapable of clearly expressing God. And so, for man, God has many names, yet He has no one name, and that is because God’s being is too bountiful, and the language of man is too inadequate. One particular word or name is powerless to represent God in His entirety. So can God take one fixed name? God is so great and holy, so why do you not permit Him to change His name in each new age? As such, in each age that God personally does His own work, He uses a name that befits the age to encapsulate the work that He does. He uses this particular name, one that possesses the significance of the age, to represent His disposition in that age. God uses the language of man to express His own disposition. Even then, many people who have had spiritual experiences and have personally seen God still feel that one particular name is incapable of representing God in His entirety—and what a pity that is! So man does not call God by any name, and simply call Him “God.” The heart of man seems full of love, yet it also seems beset with contradictions, for

man does not know how to explain God. What God is is too bountiful, there is simply no way of describing it. There is no single name that can summarize God's disposition, and there is no single name that can describe all that God has and is. If someone asks Me, "Exactly what name do You use?" I will tell them, "God is God!" Is that not the best name for God? Is it not the best encapsulation of God's disposition? So why spend so much effort seeking the name of God? Why think so hard, going without food and sleep, for the sake of a name? The day will arrive when God is not called Jehovah, Jesus, or the Messiah—He will simply be called the Creator. At that time, all the names that He took on earth shall come to an end, for His work on earth will have come to an end, after which He shall have no name. When all things come under the dominion of the Creator, why call Him by a highly appropriate yet incomplete name? Do you still seek God's name now? Do you still dare to say that God is only called Jehovah? Do you still dare to say that God can only be called Jesus? Can you bear the sin of blasphemy against God? You should know that God originally had no name. He only took on one, or two, or many names because He had work to do and had to manage mankind. Whatever name He is called by, isn't it freely chosen by Him? Does He need you, a creature, to decide it? The name by which God is called is according to what man can apprehend and the language of man, but this name cannot be encapsulated by man. You can only say that there is a God in heaven, that He is called God, that He is God Himself with great power, too wise, too exalted, too wondrous, too mysterious, too almighty, and you can say no more; that is all you know. In this way, can the name of Jesus alone represent God Himself? When the last days come, although it is still God who does His work, His name has to change, for it is a different age.

God is the greatest in the entire universe, so could He fully explain Himself using the image of a flesh? God puts on the flesh in order to do a stage of His work. There is no significance to the image of the flesh, and it bears no relation to the passing of ages, and has nothing to do with God's disposition. Why did Jesus not allow the image of Him to remain? Why did He not let man paint His image, so that it could be passed on to later generations? Why did He not allow people to acknowledge that His image was the image of God? Although the image of man was created in the image of God, how could the appearance of man represent the exalted image of God? When God becomes flesh, He merely descends from heaven into a particular flesh. His Spirit

descends into a flesh, through which He does the work of the Spirit. The Spirit is expressed in the flesh, and the Spirit does His work in the flesh. The work done in the flesh fully represents the Spirit, and the flesh is for the sake of work, but that does not make the image of the flesh a substitute for the true image of God Himself; this is not the purpose and significance of God become flesh. He becomes flesh only so that the Spirit can have somewhere appropriate to reside when doing His work, so that He can achieve His work in the flesh—so that people can see His work, come into contact with His disposition, hear His words, and know the wonder of His work. His name represents His disposition, His work represents His identity, but He has never said that His appearance in the flesh represents His image; that is merely a notion of man. And so, the key points of the incarnation of God are His name, His work, His disposition, and His gender. He uses these to represent His management in this age. His appearance in the flesh has no bearing on His management, and is merely for the sake of His work at the time. Yet it is impossible for God incarnate to have no particular appearance, and so He chooses the appropriate family to determine His appearance. If the appearance of God has representative significance, then all those who possess similar facial features to Him also represent God. Is that not an egregious error? The portrait of Jesus was painted by man so that man could worship Him. At the time, no special instructions were provided by the Holy Spirit, and so man passed the portrait on until today. In fact, according to the intention of God, man should not have done this. It is only the zeal of man which has caused the portrait of Jesus to remain until this day. God is Spirit, and man will never be capable of summing up exactly what His image is. His image can only be represented by His disposition. You are unable to encapsulate the appearance of His nose, of His mouth, of His eyes, and of His hair. When revelation came to John, he beheld the image of the Son of man: Out of His mouth was a sharp double-edged sword, His eyes were like flames of fire, His head and hair were white like wool, His feet were like polished bronze, and there was a golden sash around His chest. Though his words were very vivid, the image of God he described was not the image of a creature. What he saw was merely a vision, and was not the image of a person from the material world. John had seen a vision, but he had not witnessed the true appearance of God. The image of God's incarnate flesh is the image of a creation, and is incapable of representing God's disposition in its entirety. When

Jehovah created mankind, He said He did so in His image and created male and female. At that time, He said He made male and female in the image of God. Although the image of man resembles the image of God, it does not mean that the appearance of man is the image of God. You cannot use the language of man to fully epitomize the image of God, for God is too exalted, too great, too wondrous and unfathomable!

When Jesus came to do His work, it was under the direction of the Holy Spirit; He did what the Holy Spirit wanted, and it was not according to the Old Testament Age of Law or according to the work of Jehovah. Although the work that Jesus came to do was not to abide by the laws of Jehovah or the commandments of Jehovah, Their source was the same. The work that Jesus did represented the name of Jesus, and represented the Age of Grace; the work done by Jehovah, represented Jehovah, and represented the Age of Law. Their work was the work of one Spirit in two different ages. The work that Jesus did could only represent the Age of Grace, and the work that Jehovah did could only represent the Old Testament Age of Law. Jehovah only guided the people of Israel and Egypt, and all the nations beyond Israel. The work of Jesus in the New Testament Age of Grace was the work of God under the name of Jesus as He guided the age. If you say that the work of Jesus was based upon that of Jehovah, and He did not carry out any new work, and all that He did was according to the words of Jehovah, according to the work of Jehovah and the prophecies of Isaiah, then Jesus was not God become flesh. If He conducted His work in this way, then He was an apostle or a worker of the Age of Law. If it is as you say, then Jesus could not open an age, and could not do other work. In the same way, the Holy Spirit must principally do His work through Jehovah, and except through Jehovah the Holy Spirit could not do any new work. Man is wrong to see the work of Jesus in this way. If man believes that the work done by Jesus was according to the words of Jehovah and the prophecies of Isaiah, then was Jesus God incarnate, or was He a prophet? According to this view, there was no Age of Grace, and Jesus was not the incarnation of God, for the work that He did could not represent the Age of Grace and could only represent the Old Testament Age of Law. There could only be a new age when Jesus came to do new work, launched a new age, and broke through the work that had previously been done in Israel, and did not conduct His work according to the work done by Jehovah in Israel, did not abide by His old rules, and did not follow any regulations, and did

the new work that He should do. God Himself comes to begin an age, and God Himself comes to bring the age to an end. Man is incapable of doing the work of beginning an age and concluding the age. If Jesus did not bring the work of Jehovah to an end, then that proves that He was merely a man, and did not represent God. Precisely because Jesus came and concluded the work of Jehovah, followed on from the work of Jehovah by beginning His own work, new work, it proves that this was a new age, and that Jesus was God Himself. They did two distinctly different stages of work. One stage was carried out in the temple, and the other was conducted outside of the temple. One stage was to lead the life of man according to the law, and the other was to offer up a sin offering. These two stages of work were unmistakably different; this is the division of the new and old ages, and there is no fault in saying that they are two ages! The location of Their work was different, and the content of Their work was different, and the objective of Their work was different. As such, they can be divided into two ages: the New and Old Testaments, which is to say, the new and old ages. When Jesus came He did not go into the temple, which proves that the age of Jehovah had ended. He did not enter the temple because the work of Jehovah in the temple had finished, and did not need to be done again, and so to do it again would be to repeat it. Only by leaving the temple, beginning a new work and opening up a new path outside of the temple, was He able to bring God's work to its zenith. If He had not gone out of the temple to do His work, the work of God would never be able to progress beyond the temple, and there would never be any new changes. And so, when Jesus came He did not enter the temple, and did not do His work in the temple. He did His work outside of the temple, and went about His work freely accompanied by the disciples. God's departure from the temple to do His work meant that God had a new plan. His work was to be conducted outside of the temple, and it was to be new work that was unconstrained in the manner of its implementation. Jesus' arrival brought the work of Jehovah during the age of the Old Testament to an end. Although They were called by two different names, both stages of work were done by one Spirit, and the work of the second was a continuation of the first. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, there was the age of Jesus. And so, each time God comes, He is called by one name, He

represents one age, and He opens up a new path; and on each new path, He assumes a new name, which shows that God is always new and never old, and that His work is always progressing forward. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing onward. Each day He must do new work, each year He must do new work; He must open up new paths, must begin new eras, begin new and greater work, and bring new names and new work. The Spirit of God is always doing new work, and never clings to the old ways and regulations. His work also never ceases, and is happening all the time. If you say that the work of the Holy Spirit is immutable, then why did Jehovah allow the priests to serve Him in the temple, yet Jesus did not enter the temple—even though when He came, people also said that He was the high priest, and that He was of the house of David and also the high priest, and the great King? And why did He not offer sacrifices? Entering the temple or not—is this not all the work of God Himself? If, as man imagines, Jesus will come, still called Jesus during the last days, and still on a white cloud, descending among man in the image of Jesus, is that not a repetition of His work? Would the Holy Spirit cling to the old? All that man believes are conceptions, and all that man accepts is according to the literal meaning, and is according to his imagination; it is out of line with the principles of the work of the Holy Spirit, and does not conform to the intentions of God. God would not do so; God is not so foolish and stupid, and His work is not so simple as you imagine. According to all that is done and imagined by man, Jesus will arrive on a cloud and will descend among you. You shall behold Him, and, riding a cloud, He shall tell you He is Jesus. You shall also behold the nail marks in His hands, and you shall know Him to be Jesus. And He shall save you again, and shall be your mighty God. He shall save you, bestow upon you a new name, and give each of you a white stone, after which you shall be allowed to enter the kingdom of heaven and be received into paradise. Are such beliefs not the conceptions of man? Does God work according to the conceptions of man, or does He work counter to the conceptions of man? Do not the conceptions of man all come from Satan? Has not all of man been corrupted by Satan? If God did His work according to the conceptions of man, would God not become Satan? Would He not be the same as the creatures? Since the creatures have now been so corrupted by Satan that man has become

the embodiment of Satan, if God worked according to the things of Satan, would He not be in league with Satan? How can man fathom the work of God? And so, God does not work according to the conceptions of man, and does not work as you imagine. There are those who say that God Himself said that He would arrive on a cloud. It is true that God said so Himself, but do you know that the mysteries of God are unfathomable to man? Do you know that the words of God cannot be explained by man? Are you so certain that you were enlightened and illuminated by the Holy Spirit? Did the Holy Spirit show you in so direct a manner? Are these the directions of the Holy Spirit, or are they your conceptions? He said, "This was said by God Himself." But we cannot use our own conceptions and minds to measure the words of God. As for the words of Isaiah, can you explain his words with complete confidence? Do you dare to explain his words? Since you do not dare to explain the words of Isaiah, why do you dare to explain the words of Jesus? Who is more exalted, Jesus or Isaiah? Since the answer is Jesus, why do you explain the words spoken by Jesus? Would God tell you of His work in advance? No creature can know, not even the messengers in heaven, nor the Son of man, so how could you know? Man is too lacking. What is crucial for you now is to know the three stages of work. From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover the entire breadth of God's management, and are all the work of one Spirit. From when He created the world, God has always been managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are surely carried out by one Spirit. All those who separate these three stages oppose God. Now, you must understand that all the work from the first stage until today is the work of one God, the work of one Spirit, of which there is no doubt.

CONCERNING THE BIBLE (1)

How should the Bible be approached in the belief in God? This is a question of principle. Why are we communing this question? Because in the future you will spread the gospel and widen the work of the Age

of Kingdom, and it's not enough to merely be able to talk of God's work today. To broaden His work, it is more important that you are able to resolve people's old religious conceptions and old means of belief, and leave them utterly convinced—and getting to that point involves the Bible. For many years, people's traditional means of belief (that of Christianity, one of the world's three major religions) has been to read the Bible; departure from the Bible is not the belief in the Lord, departure from the Bible is an evil cult, and heresy, and even when people read other books, the foundation of these books must be the explanation of the Bible. Which is to say, if you say you believe in the Lord, then you must read the Bible, you must eat and drink the Bible, and outside the Bible you must not worship any book that does not involve the Bible. If you do, then you are betraying God. From the time when there was the Bible, people's belief in the Lord has been the belief in the Bible. Instead of saying people believe in the Lord, it is better to say they believe in the Bible; rather than saying they have begun reading the Bible, it is better to say they have begun believing in the Bible; and rather than saying they have returned before the Lord, it would be better to say they have returned before the Bible. In this way, people worship the Bible as if it were God, as if it were their lifeblood and losing it would be the same as losing their life. People see the Bible as being as high as God, and there are even those who see it as higher than God. If people are without the work of the Holy Spirit, if they cannot feel God, they can carry on living—but as soon as they lose the Bible, or lose the famous chapters and sayings from the Bible, then it is as if they have lost their life. And so, as soon as people believe in the Lord they begin reading the Bible, and memorizing the Bible, and the more of the Bible they are able to memorize, the more this proves that they love the Lord and are of great faith. Those who have read the Bible and can speak of it to others are all good brothers and sisters. For all these years, people's faith and loyalty to the Lord has been measured according to the extent of their understanding of the Bible. Most people simply don't understand why they should believe in God, nor how to believe in God, and do nothing but search blindly for clues to decipher the chapters of the Bible. They have never pursued the direction of the work of the Holy Spirit; all along, they have done nothing but desperately study and investigate the Bible, and no one has ever found newer work of the Holy Spirit outside of the Bible, no one has ever departed from the Bible, nor have they ever dared to depart from the

Bible. People have studied the Bible for all these years, they have come up with so many explanations, and put in so much work; they also have many differences of opinion about the Bible, which they debate endlessly, such that over two thousand different denominations have been formed today. They all want to find some special explanations, or more profound mysteries in the Bible, they want to explore it, and to find in it the background to Jehovah's work in Israel, or the background to Jesus' work in Judea, or more mysteries that no one else knows. People's approach to the Bible is one of obsession and faith, and no one can be completely clear about the inside story or substance of the Bible. Thus, the result is that today, people still have an indescribable sense of magicalness when it comes to the Bible; even more than that, they are obsessed with it, and have faith in it. Today, everyone wants to find the prophecies of the work of the last days in the Bible, they want to discover what work God does during the last days, and what signs there are for the last days. In this way, their worship of the Bible becomes more fervent, and the closer it gets to the last days, the more credence they give to the prophecies of the Bible, particularly those about the last days. With such blind belief in the Bible, with such trust in the Bible, they have no desire to seek the work of the Holy Spirit. In people's conceptions, they think that only the Bible can bring the work of the Holy Spirit; only in the Bible can they find the footsteps of God; only in the Bible are hidden the mysteries of God's work; only the Bible—not other books or people—can clarify everything of God and the entirety of His work; the Bible can bring the work of heaven to earth; and the Bible can both begin and conclude the ages. With these conceptions, people have no inclination to search for the work of the Holy Spirit. So, regardless of how much of a help the Bible was to people in the past, it has become an obstacle to God's latest work. Without the Bible, people can search for the footsteps of God elsewhere, yet today, His footsteps have been contained by the Bible, and extending His latest work has become double difficult, and an uphill struggle. This is all because of the famous chapters and sayings from the Bible, as well as the various prophecies of the Bible. The Bible has become an idol in people's minds, it has become a puzzle in their brains, and they are simply incapable of believing that God can work exclusive of the Bible, they are incapable of believing that people can find God outside of the Bible, much less are they able to believe that God could depart from the Bible during the final work and start anew. This is unthinkable to people;

they can't believe it, and neither can they imagine it. The Bible has become a great obstacle to people's acceptance of God's new work, and has made it difficult to broaden this new work. Thus, if you don't understand the inside story of the Bible, you will be unable to successfully spread the gospel, nor will you be able to bear testimony to the new work. Although, today, you do not read the Bible, you are still extremely amiable toward it, which is to say, the Bible might not be in your hands, but many of your conceptions come from it. You don't understand the origins of the Bible or the inside story about the previous two stages of God's work. Although you do not eat and drink the Bible, you must understand the Bible, you must achieve the correct knowledge of the Bible, and only in this way will you be able to know what God's 6,000-year management plan is all about. You will use these things to win people over, to make them acknowledge that this stream is the true way, to make them acknowledge that the path you walk today is the path of truth, that it is guided by the Holy Spirit, and has not been opened up by any human.

In ancient times, prior to the Age of Grace people read the Bible, but at that time there was only the Old Testament; there was no New Testament. Since there was the Old Testament of the Bible, people began reading the holy scriptures. After Jehovah's guidance of him had finished, Moses wrote Genesis, Exodus, and Deuteronomy.... He recalled Jehovah's work at the time, and wrote it down. The Bible is a book of history. Of course, it also contains some of the foretellings of prophets, and of course, these foretellings are by no means history. The Bible includes several parts—there is not just prophecy, or only the work of Jehovah, nor are there only the Pauline epistles. You must know how many parts the Bible includes; the Old Testament contains Genesis, Exodus..., and there are also the books of prophecy that they wrote. At the end, the Old Testament finishes with the Book of Malachi. It records the work of the Age of Law, which was led by Jehovah; from Genesis to the Book of Malachi, it is a comprehensive record of all the work of the Age of Law. Which is to say, the Old Testament records all that was experienced by the people who were guided by Jehovah in the Age of Law. During the Old Testament Age of Law, the great number of prophets raised up by Jehovah spoke prophecy for Him, they gave instructions to various tribes and nations, and foretold the work that Jehovah would do. These people who had been raised up had all been given the Spirit of prophecy by Jehovah: They were able to see the

visions from Jehovah, and hear His voice, and thus they were inspired by Him and wrote prophecy. The work they did was the expression of the voice of Jehovah, it was the work of prophecy that they did on behalf of Jehovah, and Jehovah's work at the time was simply to guide people using the Spirit; He did not become flesh, and people saw nothing of His face. Thus, He raised up many prophets to do His work, and gave them oracles that they passed on to every tribe and clan of Israel. Their work was to speak prophecy, and some of them wrote down Jehovah's instructions to them to show to others. Jehovah raised these people up to speak prophecy, to foretell the work of the future or the work still to be done during that time, so that people could behold the wondrousness and wisdom of Jehovah. These books of prophecy were quite different from the other books of the Bible; they were words spoken or written by those who had been given the Spirit of prophecy—by those who had gained the visions or voice from Jehovah. Apart from the books of prophecy, everything else in the Old Testament is records made by people after Jehovah had finished His work. These books can't stand in for the foretellings spoken by the prophets raised up by Jehovah, just as Genesis and Exodus can't be compared to the Book of Isaiah and the Book of Daniel. The prophecies were spoken before the work had been carried out; the other books, meanwhile, were written after it had been finished, which was what people were capable of. The prophets of that time were inspired by Jehovah and spoke some prophecy, they spoke many words, and they prophesied the things of the Age of Grace, as well as the destruction of the world in the last days—the work that Jehovah planned to do. The remaining books all record the work done by Jehovah in Israel. Thus, when you read the Bible, you're mainly reading about what Jehovah did in Israel; the Bible's Old Testament primarily records Jehovah's work of guiding Israel, His use of Moses to guide the Israelites out of Egypt, who rid them of the Pharaoh's shackles, and took them out into the wild, after which they entered Canaan and everything following this was their life in Canaan. All apart from this is records of Jehovah's work throughout Israel. Everything recorded in the Old Testament is Jehovah's work in Israel, it is the work Jehovah did in the land in which He made Adam and Eve. From when God officially began to lead the people on earth after Noah, all that is recorded in the Old Testament is the work of Israel. And why is there not recorded any work beyond Israel? Because the land of Israel is the cradle of mankind. In the beginning, there were

no other countries apart from Israel, and Jehovah did not work in any other places. In this way, what is recorded in the Bible is purely the work in Israel at that time. The words spoken by the prophets, by Isaiah, Daniel, Jeremiah, and Ezekiel ... their words foretell His other work on earth, they foretell the work of Jehovah God Himself. All this came from God, it was the work of the Holy Spirit, and apart from these books of the prophets, everything else is a record of people's experiences of Jehovah's work at the time.

The work of creation happened before there was mankind, but the Book of Genesis only came after there was mankind; it was a book written by Moses during the Age of Law. It's like the things that happen among you today: After they happen, you write them down to show to people in the future, and for the people of the future, what you recorded are things that happened in times past—they are nothing more than history. The things recorded in the Old Testament are Jehovah's work in Israel, and that which is recorded in the New Testament is the work of Jesus during the Age of Grace; they document the work done by God in two different ages. The Old Testament documents the work of God during the Age of Law, and thus the Old Testament is a historical book, while the New Testament is the product of the work of the Age of Grace. When the new work began, these books became out of date—and thus, the New Testament is also a historical book. Of course, the New Testament is not as systematic as the Old Testament, nor does it record as many things. All of the many words spoken by Jehovah of the Old Testament are recorded in the Bible, whereas only some of the words of Jesus are recorded in the Four Gospels. Of course, Jesus also did a lot of work, but it wasn't recorded in detail. That less is recorded in the New Testament is because of how much work Jesus did; the amount of His work during three-and-a-half years on earth and that of the apostles was far less than the work of Jehovah. And thus, there are less books in the New Testament than the Old Testament.

What kind of book is the Bible? The Old Testament is the work of God during the Age of Law. The Old Testament of the Bible records all the work of Jehovah during the Age of Law and His work of creation. All of it records the work done by Jehovah, and it ultimately ends the accounts of Jehovah's work with the Book of Malachi. The Old Testament records two pieces of work done by God: One is the work of the creation, and one is decreeing of the law. Both were the work done by Jehovah. The Age of Law represents God's work under the name of

Jehovah; it is the entirety of the work carried out primarily under the name of Jehovah. Thus, the Old Testament records the work of Jehovah, and the New Testament records the work of Jesus, work which was carried out primarily under the name of Jesus. Most of the significance of Jesus' name and the work He did are recorded in the New Testament. In the time of the Old Testament, Jehovah built the temple and the altar in Israel, He guided the life of the Israelites on earth, proving that they were His chosen people, the first group of people that He selected on earth and who were after His own heart, the first group that He had personally led; which is to say, the twelve tribes of Israel were Jehovah's first chosen ones, and so God always worked in them, right up until the work of Jehovah of the Age of Law was concluded. The second stage of work was the work of the Age of Grace of the New Testament, and it was carried out among the tribe of Judah, one of the twelve tribes of Israel. That the scope of the work was smaller was because Jesus was God become flesh. Jesus worked only throughout the land of Judea, and only did three-and-a-half years of work; thus, what is recorded in the New Testament is far from able to surpass the amount of work recorded in the Old Testament. The work of Jesus of the Age of Grace is primarily recorded in the Four Gospels. The path walked by the people of the Age of Grace was that of the most superficial changes in their life disposition, most of which is recorded in the epistles. The epistles show how the Holy Spirit worked at the time. (Of course, regardless of whether Paul was chastised or struck by misfortune, in the work he did he was instructed by the Holy Spirit, he was someone used by the Holy Spirit at the time; Peter, too, was used by the Holy Spirit, but he didn't do as much work as Paul. From the epistles written by Paul it can be seen how the Holy Spirit worked at the time; the path Paul led was the right one, it was correct, and it was the path of the Holy Spirit.)

If you wish to see the work of the Age of Law, and to see how the Israelites followed the way of Jehovah, then you must read the Old Testament; if you wish to understand the work of the Age of Grace, then you must read the New Testament. But how do you see the work of the last days? You must accept the leadership of the God of today, and enter into the work of today, for this is the new work, and no one has previously recorded it in the Bible. Today, God has become flesh and selected other chosen ones in China. God works in these people, He continues on from His work on earth, continues on from the work of

the Age of Grace. The work of today is a path that man has never walked, and a way that no one has ever seen. It is work that has never been done before—it is God's latest work on earth. Thus, work that has never been done before is not history, because now is now, and has yet to become the past. People don't know that God has done greater, newer work on earth, and outside of Israel, that it has already gone beyond the scope of Israel, and beyond the foretellings of the prophets, that it is new and marvelous work outside of the prophecies, and newer work beyond Israel, and work that people can neither perceive nor imagine. How could the Bible contain explicit records of such work? Who could have recorded every single bit of today's work, without omission, in advance? Who could record this mightier, wiser work that defies convention in the moldy old book? The work of today is not history, and as such, if you wish to walk the new path of today, then you must depart from the Bible, you must go beyond the books of prophecy or history in the Bible. Only then will you be able to walk the new path properly, and only then will you be able to enter into the new realm and the new work. You must understand why, today, you are asked not to read the Bible, why there is another work that is separate from the Bible, why God does not look for newer, more detailed practice in the Bible, why there is instead mightier work outside of the Bible. This is all what you should understand. You must know the difference between the old and new work, and even though you do not read the Bible, you must be able to dissect it; if not, you will still worship the Bible, and it will be difficult for you to enter into the new work and undergo new changes. Since there is a higher way, why study that low, outdated way? Since there are newer utterances, and newer work, why live amid old historical records? The new utterances can provide for you, which proves that this is the new work; the old records can't sate you, or satisfy your current needs, which proves that they are history, and not the work of the here and now. The highest way is the newest work, and with the new work, no matter how high the way of the past, it is still the history of people's reflections, and no matter its value as reference, it is still the old way. Even though it is recorded in the "holy book," the old way is history; even though there is no record of it in the "holy book," the new way is of the here and now. This way can save you, and this way can change you, for this is the work of the Holy Spirit.

You must understand the Bible—this work is of the utmost necessity! Today, you need not read the Bible, for there is nothing new

in it; it is all old. The Bible is a historical book, and if you had eaten and drunk the Old Testament during the Age of Grace—if you had put into practice what was required in the time of the Old Testament during the Age of Grace—Jesus would have rejected you, and condemned you; if you had applied the Old Testament to the work of Jesus, you would have been a Pharisee. If, today, you put the Old and New Testament together to eat and drink, and practice, then the God of today will condemn you; you will have fallen behind the Holy Spirit's work of today! If you eat the Old Testament, and eat the New Testament, then you are outside the stream of the Holy Spirit! During the time of Jesus, Jesus led the Jews and all those who followed Him according to the Holy Spirit's work in Him at the time. He didn't take the Bible as the basis of what He did, but spoke according to His work; He paid no heed to what the Bible said, nor did He search in the Bible for a path to lead His followers. Right from when He began to work, He spread the way of repentance—a word of which there was absolutely no mention in the prophecies of the Old Testament. Not only did He not act according to the Bible, but He also led a new path, and did new work. Never did He refer to the Bible when He preached. During the Age of Law, no one had ever been able to perform His miracles of healing the sick and casting out demons. His work, His teachings, His authority—no one had done this during the Age of Law. Jesus simply did His newer work, and even though many people condemned Him using the Bible—and even used the Old Testament to crucify Him—His work surpassed the Old Testament; if this were not so, why did people nail Him to the cross? Was it not because it said nothing in the Old Testament of His teaching, and His ability to heal the sick and cast out demons? His work was in order to lead a new path, it was not to deliberately pick a fight against the Bible, or to deliberately dispense with the Old Testament. He simply came to perform His ministry, to bring the new work to those who yearned for and sought Him. He didn't come to explain the Old Testament or uphold its work. His work was not in order to allow the Age of Law to continue developing, for His work gave no consideration to whether it had the Bible as its base; Jesus simply came to do the work that He ought to do. Thus, He did not explain the prophecies of the Old Testament, nor did He work according to the words of the Old Testament Age of Law. He ignored what the Old Testament said, He cared not whether it agreed with His work or not, and cared not what others knew of His work, or how they condemned

it. He simply kept doing the work that He ought to do, even though many people used the foretellings of the prophets of the Old Testament to condemn Him. To people, it appeared as if His work had no basis, and there was much of it that was at odds with the records of the Old Testament. Is this not folly? Does doctrine need to be applied to the work of God? And must it be according to the foretellings of prophets? After all, which is greater: God or the Bible? Why must God's work be according to the Bible? Could it be that God has no right to exceed the Bible? Can God not depart from the Bible and do other work? Why did Jesus and His disciples not keep the Sabbath? If He were to keep the Sabbath and practice according to the commandments of the Old Testament, why did Jesus not keep the Sabbath after He came, but instead washed feet, covered head, broke bread, and drank wine? Isn't this all absent from the commandments of the Old Testament? If Jesus honored the Old Testament, why did He defy these doctrines? You should know which came first, God or the Bible! Being the Lord of the Sabbath, could He not also be the Lord of the Bible?

The work done by Jesus during the time of the New Testament opened up new work: He did not work according to the work of the Old Testament, nor did He apply the words spoken by Jehovah of the Old Testament. He did His own work, and He did newer work, and work that was higher than the law. Thus, He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Thus, in accordance with what He accomplished, much doctrine was broken with. He took the disciples to the grain fields to pick and eat the heads of grain, He did not keep the Sabbath, and said "the Son of man is Lord even of the sabbath day." At the time, according to the rules of the Israelites, whosoever didn't keep the Sabbath would be stoned to death. Jesus, however, neither entered the temple nor kept the Sabbath, and His work had not been done by Jehovah during the time of the Old Testament. Thus, the work done by Jesus exceeded the law of the Old Testament, it was higher than it, and was not in accordance with it. During the Age of Grace, Jesus did not work according to the law of the Old Testament, He had defied those doctrines. Today there are still people who adhere to the Bible, and the law of the Old Testament in particular—does this not deny the work of Jesus? Some people say the Bible is a holy book, that it must be read, and some people say that God's work must be upheld forever, that the Old Testament is God's covenant with the Israelites, and cannot be

dispensed with, and the Sabbath must always be kept! Are they not ridiculous? Why didn't Jesus keep the Sabbath? Was He sinning? Who can see through to such things? No matter how you read the Bible, it will be impossible to know the work of God using man's powers of comprehension. Not only will you not gain a pure knowledge of God, but your conceptions will become ever more egregious, such that you begin to oppose God. If it were not for the incarnation of God today, people would be forfeited by their own conceptions, and they would die amid God's chastisement.

CONCERNING THE BIBLE (2)

The Bible is also called the Old and New Testament. Do you know what "testament" refers to? The "testament" in the Old Testament comes from Jehovah's covenant with the people of Israel when He killed the Egyptians and saved the Israelites from the Pharaoh. Of course, the proof of this covenant was the lamb's blood daubed on lintels, through which God established a covenant with man, one in which it was said that all those who had lamb's blood on the top and sides of the doorframe were Israelites, they were God's chosen people, and they would all be spared by Jehovah (for Jehovah was then about to kill all the firstborn sons of Egypt and firstborn sheep and cattle). This covenant has two levels of meaning. None of the people or livestock of Egypt would be delivered by Jehovah; He would kill all of their firstborn sons and firstborn sheep and cattle. Thus, in many books of prophecy it was foretold that the Egyptians would be severely chastised as a result of the covenant of Jehovah. This is the first level of meaning. Jehovah killed the firstborn sons of Egypt and all its firstborn livestock, and He spared all the Israelites, which meant that all those who were of the land of Israel were cherished by Jehovah, and would all be spared; He wished to do long-term work in them, and established the covenant with them using lamb's blood. From then onward, Jehovah would not kill the Israelites, and said that they would forever be His chosen ones. Among the twelve tribes of Israel, He would embark upon His work for the entire Age of Law, He would open up all His laws to the Israelites, and choose among them prophets and judges, and they would be at the center of His work. He made a covenant with

them: Unless the age changed, He would work only among the chosen ones. Jehovah's covenant was immutable, for it was made in blood, and was established with His chosen people. More important, He had chosen an appropriate scope and target through which to embark upon His work for the whole age, and so people saw the covenant as especially important. This is the covenant's second level of meaning. With the exception of Genesis, which was before the establishment of the covenant, all the other books in the Old Testament record the work among the Israelites after the establishment of the covenant. Of course, there are occasional accounts of the Gentiles, but overall, the Old Testament documents God's work in Israel. Because of Jehovah's covenant with the Israelites, the books written during the Age of Law are called the "Old Testament." They are named after Jehovah's covenant with the Israelites.

The New Testament is named after the blood shed by Jesus on the cross and His covenant with all those who believed in Him. Jesus' covenant was this: People had but to believe in Him for their sins to be forgiven by His bloodshed, and thus they would be saved, and reborn through Him, and would no longer be sinners; people had but to believe in Him to receive His grace, and would not suffer in hell after they died. All of the books written during the Age of Grace came after this covenant, and they all document the work and utterances contained in it. They go no further than the salvation of the Lord Jesus' crucifixion or the covenant; they are all books written by the brothers in the Lord who had experiences. Thus, these books are also named after a covenant: They are called the New Testament. These two testaments include only the Age of Grace and the Age of Law, and have no connection with the final age. Thus, the Bible is of no great use for today's people of the last days. At most, it serves as a provisional reference, but it basically has little use value. Yet religious people still treasure it the most. They do not know the Bible; they know only how to explain the Bible, and are fundamentally unaware of its origins. Their attitude toward the Bible is: Everything in the Bible is right, it contains no inaccuracies or errors. After that they begin to study it. Because they have first determined that the Bible is right, and without error, they study and examine it with great interest. Today's stage of work was not foretold in the Bible. There was never mention of the conquest work in the darkest of all places, for this is the latest work. Because the age of work is different, even Jesus Himself was unaware

that this stage of work would be done during the last days—and so how could the people of the last days examine to find out this stage of work?

Most of those who explain the Bible employ logical inference, and have no actual background. They merely employ logic to infer many things. For year upon year, no one has dared to dissect the Bible, or to say “no” to the Bible, because this book is the holy book, and people worship it as God. This has gone on for several thousand years. God has paid no heed, and no one has discovered the inside story of the Bible. We say that treasuring the Bible is idol worship, yet none of those devout believers dare to see it this way, and they will say to you: “Brother! Don’t say that, that’s awful! How could you blaspheme against God?” Next they’ll adopt a pained expression: “Oh merciful Jesus, Lord of salvation, I beg You to forgive his sins, for You are the Lord that loves man, and we have all sinned, please show us great compassion, amen.” You see how pious they are; how could it be easy for them to accept the truth? Your saying that will scare them silly. No one would dare to think that the Bible could be tainted with human ideas and human conceptions, and no one can see this flaw. Some of what is in the Bible is human experience and knowledge, some of it is the enlightenment of the Holy Spirit, and there is also the adulteration of human intellect and thought. God has never interfered in these things, but there is a limit: They cannot exceed normal people’s thinking, and if they do, they are interfering with and interrupting God’s work. That which exceeds normal people’s thinking is the work of Satan, for it strips people of their duty, it is the work of Satan, and directed by Satan, and at this moment the Holy Spirit will not allow you to act in that way. Sometimes, some brothers and sisters ask: “Is it OK for me to work in such-and-such a way?” I look at their stature and say: “OK!” There are also some people who say: “If I work in such-and-such a way, is my state normal?” And I say: “Yes! It is normal, especially normal!” Others say: “Is it OK for me to work in this way?” And I say: “No!” They say: “Why is OK for him and not for me?” And I say: “Because what you are doing comes from Satan, it disturbs, and the source of your motivations is deviant.” There are also times when the work hasn’t gone far enough, and the brothers and sisters don’t know. Some ask Me if it is OK to work in that way, and when I see that their actions will not interrupt the work of the future, I say: “It’s fine.” The work of the Holy Spirit gives people a scope; people don’t have to follow the wishes of the Holy Spirit to the letter, for people are possessed of

normal thinking and weakness, and they have some fleshly needs, they have real problems, and in their brains are thoughts that they basically have no means of controlling. Everything I ask of people has a limit. Some believe My words to be ambiguous, that I am telling them to act in any which way—that is because you do not understand that there is a suitable scope to My requirements. If it were as you imagine—if I made the same demands of all people without exception, and required them to all achieve the same stature—then this wouldn't work. This is asking the impossible, and it is the principle of human work, not the principle of God's work. God's work is carried out according to people's actual circumstances, and is based on their innate caliber. This is also the principle of spreading the gospel: You must proceed slowly, letting nature take its course, until you speak the truth to someone clearly. Only then will they understand, and only at that time will they be able to put aside the Bible. If God did not do this stage of work, who would be able to break with convention? Who would be able to do the new work? Who would be able to find a new path outside the Bible? Because people's traditional conceptions and feudal ethics are so egregious, they have no ability of casting off these things by themselves, nor do they have the courage to do so. That's to say nothing of how the people of today have been seized by a few dead words in the Bible, words which have taken possession of their hearts. How could they be willing to give up the Bible? How could they so easily accept a way that is outside the Bible? That's unless you can speak clearly of the inside story of the Bible and the principles of the work of the Holy Spirit, so that all people are utterly convinced—which is of the utmost necessity. This is because everyone within religion venerates the Bible, and worships it as God, they also try to constrain God within the Bible, and it is even the case that they only achieve their aims once they have nailed God to the cross once more.

CONCERNING THE BIBLE (3)

Not everything in the Bible is a record of the words personally spoken by God. The Bible simply documents the previous two stages of God's work, of which one part is a record of the foretellings of the prophets, and one part is the experiences and knowledge written by

people used by God throughout the ages. Human experiences are tainted with human opinions and knowledge, which is unavoidable. In many of the books of the Bible are human conceptions, human biases, and human absurd interpretations. Of course, most of the words are the result of the enlightenment and illumination of the Holy Spirit, and they are correct interpretations—yet it still cannot be said that they are entirely accurate expressions of the truth. Their views on certain things are nothing more than the knowledge of personal experience, or the enlightenment of the Holy Spirit. The foretellings of the prophets were personally instructed by God: The prophecies of Isaiah, Daniel, Ezra, Jeremiah, and Ezekiel came from the direct instruction of the Holy Spirit, these people were seers, they had received the Spirit of prophecy, they were all prophets of the Old Testament. During the Age of Law these people, who had received the inspirations of Jehovah, spoke many prophecies, which were directly instructed by Jehovah. And why did Jehovah work in them? Because the people of Israel were God's chosen people: The work of prophets had to be done among them, and they were qualified to receive such revelations. In fact, they themselves didn't understand God's revelations to them. The Holy Spirit spoke those words through their mouths so that the people of the future could comprehend those things, and see that they really were the work of the Spirit of God, of the Holy Spirit, and did not come from man, and to give them confirmation of the Holy Spirit's work. During the Age of Grace, Jesus Himself did all this work in their stead, and so people no longer spoke prophecy. So was Jesus a prophet? Jesus was, of course, a prophet, but He was also able to do the work of the apostles: He could both speak prophecy and preach and teach people across the land. Yet the work He did and the identity He represented were not the same. He came to redeem all mankind, to redeem man from sin; He was a prophet, and an apostle, but more than that He was Christ. A prophet can speak prophecy, but it cannot be said that he is Christ. At that time, Jesus spoke much prophecy, and so it can be said that He was a prophet, but it cannot be said that He was a prophet and so not Christ. That is because He represented God Himself in carrying out a stage of work, and His identity was different from that of Isaiah: He came to complete the work of redemption, and He also provided the life of man, and the Spirit of God came unto Him directly. In the work He did, there were no inspirations from the Spirit of God or instructions from Jehovah. Instead, the Spirit came to work

directly—which is enough to prove that Jesus was not the same as a prophet. The work He did was the work of redemption, second to which came the speaking of prophecy. He was a prophet, an apostle, and more than that He was the Redeemer. The foretellers, meanwhile, could only speak prophecy, and were incapable of representing God's Spirit in doing any other work. Because Jesus did much work that had never before been done by man, and did the work of redeeming mankind, He was thus different from the likes of Isaiah. That some people don't accept the stream of today is because this has created an obstacle for them. They say: "In the Old Testament many prophets also spoke many words—so why weren't they God become flesh? The God of today speaks words—is that enough to prove that He is God incarnate? You do not hold the Bible up high, nor do you study it—so what basis do you have for saying that He is the incarnation of God? You say that they are instructed by the Holy Spirit, and you believe that this stage of work is work personally done by God—but what is your basis for this?" You focus your attention to the words of God today, it seems as if you have denied the Bible, and put it to one side, and so they say that you believe in heresy, that you are part of an evil cult.

If you wish to bear witness to God's work during the last days, then you must understand the inside story of the Bible, the structure of the Bible, and the substance of the Bible. Today, people believe the Bible is God, and that God is the Bible. So, too, do they believe that all the words of the Bible were the only words God spoke, and that they were all said by God. Those who believe in God even think that although all of the sixty-six books of the Old and New Testament were written by people, they were all given by inspiration of God, and a record of the utterances of the Holy Spirit. This is the erroneous interpretation of people, and it does not completely accord with the facts. In fact, apart from the books of prophecy, most of the Old Testament is historical record. Some of the epistles of the New Testament come from people's experiences, and some come from the enlightenment of the Holy Spirit; the Pauline epistles, for example, arose from the work of a man, they were all the result of the Holy Spirit's enlightenment, and they were written for the churches, were words of exhortation and encouragement for the brothers and sisters of the churches. They were not words spoken by the Holy Spirit—Paul could not speak on behalf of the Holy Spirit, and neither was he a prophet, much less did he see visions. His epistles were written for the churches of Ephesus, Philadelphia, Galatia, and other

churches. And thus, the Pauline epistles of the New Testament are epistles that Paul wrote for the churches, and not inspirations from the Holy Spirit, nor are they the direct utterances of the Holy Spirit. They are merely words of exhortation, comfort, and encouragement that he wrote for the churches during the course of his work. So, too, are they a record of much of Paul's work at the time. They were written for all of the brothers and sisters in the Lord, and were in order to make the brothers and sisters of all of the churches at the time follow his advice and abide by all of the ways of the Lord Jesus. By no means did Paul say that, be they the churches of that time or of the future, all must eat and drink the things of him, nor did he say that his words all came from God. According to the circumstances of the church at that time, he simply communed with the brothers and sisters, and exhorted them, and inspired belief in them; and he simply preached or reminded people and exhorted them. His words were based upon his own burden, and he supported the people through these words. He did the work of an apostle of the churches of that time, he was a worker who was used by the Lord Jesus, and thus he was given the responsibility of the churches, he was charged with carrying out the work of the churches, he had to learn about the situations of the brothers and sisters—and because of this, he wrote epistles for all of the brothers and sisters in the Lord. All he said that was edifying and positive to people was right, but it did not represent the utterances of the Holy Spirit, and he could not represent God. It is an egregious understanding, and a tremendous blasphemy, for people to treat the records of a man's experiences and a man's epistles as the words spoken by the Holy Spirit to the churches! That is particularly true when it comes to the epistles that Paul wrote for the churches, for his epistles were written for the brothers and sisters based on the circumstances and situation of each church at the time, and were in order to exhort the brothers and sisters in the Lord, so that they could receive the grace of the Lord Jesus. His epistles were in order to rouse the brothers and sisters of that time. It can be said that this was his own burden, and was also the burden given to him by the Holy Spirit; after all, he was an apostle who led the churches of the time, who wrote epistles for the churches and exhorted them—that was his responsibility. His identity was merely that of a working apostle, and he was merely an apostle who was sent by God; he was not a prophet, nor a foreteller. So to him, his own work and the lives of the brothers and sisters were of the utmost importance. Thus, he could not speak on

behalf of the Holy Spirit. His words were not the words of the Holy Spirit, much less could they be said to be the words of God, for Paul was nothing more than a creature of God, and was certainly not the incarnation of God. His identity was not the same as that of Jesus. The words of Jesus were the words of the Holy Spirit, they were the words of God, for His identity was that of Christ—the Son of God. How could Paul be His equal? If people see the epistles or words like Paul's as the utterances of the Holy Spirit, and worship them as God, then it can only be said that they are too indiscriminating. To speak more harshly, isn't this nothing but blasphemy? How could a man talk on behalf of God? And how could people bow down before the records of his epistles and of the words he spoke as if they were a holy book, or a heavenly book? Could the words of God be casually uttered by a man? How could a man talk on behalf of God? And so, what say you—could the epistles that he wrote for the churches not be tainted with his own ideas? How could they not be tainted with human ideas? He wrote epistles for the churches based on his personal experiences and the extent of his own life. For instance, Paul wrote an epistle to the Galatian churches which contained a certain opinion, and Peter wrote another, which had another view. Which of them came from the Holy Spirit? No one can say for sure. Thus, it can only be said that they both bore a burden for the churches, yet their letters represent their stature, they represent their provision and support for the brothers and sisters, and their burden toward the churches, and they only represent human work; they were not entirely of the Holy Spirit. If you say that his epistles are the words of the Holy Spirit, then you are absurd, and you are committing blasphemy! The Pauline epistles and the other epistles of the New Testament are equivalent to the memoirs of the more recent spiritual figures. They are on a par with the books of Watchman Nee or the experiences of Lawrence, and so on. It's simply that the books of recent spiritual figures are not compiled into the New Testament, yet the substance of these people is the same: They were people who were used by the Holy Spirit during a certain period, and they could not directly represent God.

The Gospel of Matthew of the New Testament documents Jesus' genealogy. At the start, it says that Jesus was a descendant of Abraham, the son of David, and the son of Joseph; next it says that Jesus was conceived by the Holy Spirit, and born of a virgin—which would mean He was not the son of Joseph or the descendant of Abraham, that He

was not the son of David. The genealogy, though, insists on associating Jesus with Joseph. Next, the genealogy begins to record the process by which Jesus was born. It says Jesus was conceived by the Holy Spirit, that He was born of a virgin, and not the son of Joseph. Yet in the genealogy it is clearly written that Jesus was the son of Joseph, and because the genealogy is written for Jesus, it records forty-two generations. When it goes to the generation of Joseph, it hurriedly says that Joseph was the husband of Mary, words which are in order to prove that Jesus was the descendant of Abraham. Is this not a contradiction? The genealogy clearly documents Joseph's ancestry, it is obviously the genealogy of Joseph, but Matthew insists that it is the genealogy of Jesus. Does this not deny the fact of Jesus' conception by the Holy Spirit? Thus, is the genealogy by Matthew not a human idea? It is ridiculous! In this way, you know that this book did not come entirely from the Holy Spirit. There are, perhaps, some people who think that God must have a genealogy on earth, as a result of which they assign Jesus as the forty-second generation of Abraham. That is really ridiculous! After arriving on earth, how could God have a genealogy? If you say that God has a genealogy, do you not rank Him among the creatures of God? For God is not of the earth, He is the Lord of creation, and although He is of flesh, He is not of the same essence as man. How could you rank God as of the same kind as a creature of God? Abraham cannot represent God; he was the object of Jehovah's work at the time, he was merely a faithful servant approved of by Jehovah, and he was one of the people of Israel. How could he be an ancestor of Jesus?

Who wrote the genealogy of Jesus? Did Jesus Himself write it? Did Jesus personally say to them, "Write My genealogy"? It was recorded by Matthew after Jesus was nailed to the cross. At the time, Jesus had done much work that was incomprehensible to His disciples, and had not provided any explanation. After He left, the disciples began to preach and work everywhere, and for the sake of that stage of work, they began writing the epistles and the books of gospel. The books of gospel of the New Testament were recorded twenty to thirty years after Jesus was crucified. Before, the people of Israel only read the Old Testament. That is to say, in the Age of Grace people read the Old Testament. The New Testament only appeared during the Age of Grace. The New Testament didn't exist when Jesus worked; the people after He was resurrected and ascended to heaven recorded His work. Only

then were there the Four Gospels, in addition to which were also the epistles of Paul and Peter, as well as the Book of Revelation. Only over three hundred years after Jesus ascended to heaven, when subsequent generations collated their records, was there the New Testament. Only after this work had been completed was there the New Testament; it had not existed previously. God had done all that work, the apostle Paul had done all that work, and afterward the epistles of Paul and Peter combined, and the greatest vision recorded by John in the island of Patmos was put the last, for it prophesied the work of the last days. These were all the arrangements of later generations, and they are different to the utterances of today. What is recorded today is according to the steps of God's work; what people engage with today is the work personally done by God, and the words personally uttered by Him. You don't need to interfere—the words, which come directly from the Spirit, have been arranged step by step, and are different from the arrangement of man's records. What they recorded, it can be said, was according to their level of education and human caliber. What they recorded was the experiences of men, and each had their own means of recording and knowing, and each record was different. Thus, if you worship the Bible as God you are extremely ignorant and stupid! Why do you not seek the work of the God of today? Only the work of God can save man. The Bible cannot save man, it has not changed at all for several thousands of years, and if you worship the Bible you will never gain the work of the Holy Spirit. The two stages of God's work in Israel are both recorded in the Bible, and so you see that among these records all the names are of Israel, and all the occurrences are of Israel; even the name "Jesus" is an Israelite name. If you keep reading the Bible today, do you not abide by convention? What is recorded in the New Testament of the Bible are the matters of Judea. The original text was both in Greek and Hebrew, and the words of Jesus and name by which He was called at the time all belong to the language of man. When He was nailed to the cross, Jesus said: "Eli, Eli, lama sabachthani?" Is this not Hebrew? This is simply because Jesus was incarnated in Judea, but it does not prove that God is Jewish. Today, God has become flesh in China, and so everything He says is undoubtedly in Chinese. Yet it cannot be compared with the Chinese translated from the Bible, for the source of these words is different: One comes from the Hebrew recorded by men, and one comes from the direct utterances of the Spirit.

CONCERNING THE BIBLE (4)

Many people believe that understanding and being able to interpret the Bible is the same as finding the true way—but in fact, are things really so simple? No one knows the reality of the Bible: that it is nothing more than a historical record of God's work, and a testament to the previous two stages of God's work, and offers you no understanding of the aims of God's work. Everyone who has read the Bible knows that it documents the two stages of God's work during the Age of Law and the Age of Grace. The Old Testament chronicles the history of Israel and Jehovah's work from the time of creation until the end of the Age of Law. The New Testament records Jesus' work on earth, which is in the Four Gospels, as well as the work of Paul; are they not historical records? Bringing up the things of the past today makes them history, and no matter how true or real they might be, they are still history—and history cannot address the present. For God does not look back on history! And so, if you only understand the Bible, and understand nothing of the work God intends to do today, and if you believe in God but do not seek the work of the Holy Spirit, then you do not understand what it means to seek God. If you read the Bible in order to study the history of Israel, to research the history of God's creation of all the heavens and earth, then you do not believe in God. But today, since you believe in God, and pursue life, since you pursue the knowledge of God, and do not pursue dead letters and doctrines, or an understanding of history, you must seek God's will of today, and must look for the direction of the Holy Spirit's work. If you were an archeologist you could read the Bible—but you are not, you are one of those who believe in God, and you'd best seek God's will of today. By reading the Bible, at most you'll understand a little of the history of Israel, you'll learn about the lives of Abraham, David, and Moses, you'll find out about how they revered Jehovah, how Jehovah burned those who opposed Him, and how He spoke to the people of that age. You'll only find out about God's work in the past. The records of the Bible relate to how the early people of Israel revered God and lived under the guidance of Jehovah. Because the Israelites were God's chosen people, in the Old Testament you can see all the people of Israel's loyalty to Jehovah, how all those who obeyed Jehovah were cared for and blessed by Him, you can learn that when God worked in Israel He was full of mercy and compassion, as

well as possessed of consuming flames, and that all the Israelites, from the lowly to the mighty, revered Jehovah, and so the whole country was blessed by God. Such is the history of Israel recorded in the Old Testament.

The Bible is a historical record of God's work in Israel, and documents many of the foretellings of ancient prophets as well as some of the utterances of Jehovah in His work at that time. Thus, people all look upon this book as holy (for God is holy and great). Of course, this is all a result of their reverence for Jehovah and their adoration for God. People refer to this book in this way only because the creatures of God are so adoring of their Creator, and there are even those who call this book a heavenly book. In fact, it is merely a human record. It was not personally named by Jehovah, nor did Jehovah personally guide its creation. In other words, the author of this book is not God, but men. The Holy Bible is only the respectful title given to it by man. This title was not decided by Jehovah and Jesus after they had a discussion amongst each other; it is nothing more than a human idea. For this book was not written by Jehovah, much less by Jesus. Instead, it is the accounts of many ancient prophets, apostles, and seers, which were compiled by later generations into a book of ancient writings that, to people, seems especially holy, a book that they believe contains many unfathomable and profound mysteries that are waiting to be unlocked by future generations. As such, people are even more disposed to believe that this book is a heavenly book. With the addition of the Four Gospels and the Book of Revelation, people's attitude toward it is particularly different from any other book, and thus no one dares to dissect this heavenly book—because it is too sacred.

Why, as soon as they read the Bible, are people able to find a proper path to practice in it? Why are they able to gain much that was incomprehensible to them? Today, I am dissecting the Bible in this way and it does not mean that I hate it, or deny its value for reference. I am explaining the inherent value and origins of the Bible to you to stop you being kept in the dark. For people have so many views about the Bible, and most of them are wrong; reading the Bible in this way not only prevents them from gaining what they ought to, but, more important, it hinders the work I intend to do. It is a tremendous nuisance for the work of the future, and offers only drawbacks, not advantages. Thus, what I am teaching you is simply the substance and inside story of the Bible. I'm not asking that you don't read the Bible, or that you go

around proclaiming that it is totally devoid of value, but that you have the correct knowledge and view of the Bible. Don't be too one-sided! Although the Bible is a history book that was written by men, it also documents many of the principles by which the ancient saints and prophets served God, as well as the recent apostles' experiences in serving God—all of which were really seen and known by these people, and can serve as reference for the people of this age in pursuing the true way. Thus, in reading the Bible people can also gain many ways of life that cannot be found in other books. These ways are the ways of life of the work of the Holy Spirit experienced by prophets and apostles in ages past, and many of the words are precious, and can provide what people need. Thus, people all like to read the Bible. Because there is so much hidden in the Bible, people's views toward it are unlike those toward the writings of great spiritual figures. The Bible is a record and collection of the experiences and knowledge of people who served Jehovah and Jesus in the old and new age, and so later generations have been able to gain much enlightenment, illumination, and paths to practice from it. The reason why the Bible is higher than the writings of any great spiritual figure is because all of their writings are drawn from the Bible, their experiences all come from the Bible, and they all explain the Bible. And so, although people can gain provision from the books of any great spiritual figure, they still worship the Bible, for it seems so high and profound to them! Although the Bible brings together some of the books of the words of life, such as the Pauline epistles and Petrine epistles, and although people can be provided for and assisted by these books, these books are still out of date, they still belong to the old age, and no matter how good they are, they are only suitable for one period, and are not everlasting. For God's work is always developing, and it can't simply stop at the time of Paul and Peter, or always remain in the Age of Grace in which Jesus was crucified. And so, these books are only suitable for the Age of Grace, not for the Age of Kingdom of the last days. They can only provide for the believers of the Age of Grace, not for the saints of the Age of Kingdom, and no matter how good they are, they are still obsolete. It is the same with Jehovah's work of creation or His work in Israel: No matter how great this work was, it was still outdated, and the time would still come when it passed. God's work is also the same: It is great, but there will come a time when it ends; it cannot always remain amidst the work of the creation, nor among that of the crucifixion. No matter how convincing the work of the

crucifixion, no matter how effective it was in defeating Satan, work is, after all, still work, and the ages are, after all, still ages; work cannot always stay on the same foundation, nor can times never change, because there was the creation and there must be the last days. This is inevitable! Thus, today the words of life in the New Testament—the epistles of the apostles, and the Four Gospels—have become historical books, they have become old almanacs, and how could the old almanacs take people into the new age? No matter how capable these almanacs are of providing people with life, no matter how able they are to lead people to the cross, are they not outdated? Are they not bereft of value? Thus, I say you should not blindly believe in these almanacs. They are too old, they cannot bring you into the new work, and they can only burden you. Not only can they not bring you into the new work, and into the new entry, but they take you into the old religious churches—and if so, are you not regressing in your belief in God?

The Bible documents matters of Israel and the actions of its chosen people at that time. In other words, it is an account of the matters of Jehovah, one for which the Holy Spirit lays no blame. Even though there was selection of the parts for inclusion or removal, though the Holy Spirit does not approve, still He lays no blame. The Bible is nothing more than a history of Israel and of the work of God. The people, matters, and things it records were all real, and nothing about them was an indication of the future—apart from, of course, the prophecy of Isaiah and Daniel, or John's book of visions. The early people of Israel were knowledgeable and cultured, and their ancient knowledge and culture was fairly advanced, and so what they wrote was higher than the people of today. As a result, that they could write these books should come as no surprise, for Jehovah had done so much work among them, and they had seen so much. David beheld the deeds of Jehovah with his own eyes, he personally savored them, and saw many of the signs and wonders, and so he wrote all those psalms in praise of the deeds of Jehovah. That they were able to write these books is because of their circumstances, not because they were divine. They praised Jehovah because they had seen Him. If you have seen nothing of Jehovah, and are unaware of His existence, how could you praise Him? If you have not beheld Jehovah, then you will not know to praise Him, nor to worship Him, much less will you be able to write songs extolling Him, and even if you were asked to invent some deeds of Jehovah you wouldn't be able to do so. That, today, you can praise God

and love God is because you have seen Him, and have also experienced His work—and if your caliber improves, will you, too, not also be able to write poems in praise of God like David?

To understand the Bible, to understand history, but not to understand what the Holy Spirit is doing today—that's wrong! You've done very well in studying history, you've done a terrific job, but you understand nothing of the work the Holy Spirit does today. Is this not foolishness? Other people ask you: "What is God doing today? What should you enter into today? How is your pursuit of life going? Do you understand God's will?" You'll have no answer for what they ask—so what do you know? You will say: I'm only aware that I must turn my back on the flesh and know myself. And if they then ask "What else are you aware of?" you will say you also know to obey all of God's arrangements, and understand a little of the history of the Bible, and that's all. Is that all you've gained from believing in God all these years? If that's all you understand, then you lack so much. Thus, your stature today is fundamentally incapable of fulfilling My requirements of you, and your powers of differentiation and the truths you understand are too meager—which is to say, your belief is too superficial! You must be equipped with more truths, you need more knowledge, you must see more, and only then will you be able to spread the gospel, for this is what you ought to achieve!

PRACTICE (1)

Before, there was a lot of deviation in the way people experienced, and it could even be absurd. Because they simply didn't understand the standards of God's requirements, there were many areas in which people's experience went awry. God's requirement of man is for them to be able to live out a normal humanity. The ways of modern man with regard to food and clothing, for example. They can wear a suit and a tie and they can learn some about modern art, and in their spare time they can have a somewhat literary and entertaining life. They can take some memorable photos and they can read and gain some knowledge, and have a relatively good living environment. This is the life that befits a normal humanity, and yet people see it as something detested by God. Their practice is just them following a few rules, and this leads them to

live a life that is as dull as ditchwater, with no meaning whatsoever. In actual fact, God has never required man to do that. People wish to curtail their own dispositions, praying unceasingly in their spirits to be closer to God, their minds constantly occupied with mulling over godly things, their eyes constantly looking about, observing this matter and that matter, greatly fearing that their connection to God will somehow be severed. These are all things that man has summed up for themselves; they are rules set for man by man themselves. If you do not comprehend your own essence or what level you yourself can reach, then you will have no way to grasp what exactly the standards are of what God requires of man, and you will then have no way to achieve a practice that is performed in appropriate measure. Your mind is always turning this way and that, you think of every way possible to study and feel your way through to how on earth you can be moved and enlightened by the Holy Spirit, with the result that you summarize a set of ways of practice that you think will help you gain entry. When you practice in this way, you do not know exactly what it is that God requires of you; you just practice in your own way, feeling completely at ease, not caring about the outcome and caring even less about whether deviation and errors are present. As you go on in this way, your practice lacks a great many things, such as God's commendation, corroboration by the Holy Spirit and the outcome obtained by God's requirements. It even lacks any normal humanity or a normal person's sense of reason. Your practice is just you following rules, or it is you intentionally increasing your burden in order to restrict yourself, to control yourself. And yet you think that you have your practice down to a T, not knowing that most of what you practice is a process or observance that is unnecessary. There are many who practice like this for many years with basically no change in their dispositions, no new understanding, and no new entry. They unknowingly give full play to their brutish natures, even to the stage where there are many times when they do unreasonable, inhumane things and many times when they do things that give people pause and which are not understood. Is this type of person someone who has changed?

Now, relatively speaking, people pray less than before as now is not the age of searching and feeling one's way forward. It is now the age of revelation, the Age of Kingdom, it is the life of insights where all things are plainly told to man, and man is no longer left to feel their way through life. Regarding the aspects of marriage, worldly affairs,

life, food, clothing and shelter, interpersonal relationships, how one can serve in a way that satisfies God's will, how one should forsake the flesh..., which of these has not been told to you? Do you still need to go searching? Do you still need to pray? There really is no need! If you still do these things, aren't you just adding yet another layer of formality? It isn't necessary! The key is whether or not you have resolve. Some people knowingly commit offense, and they know clearly that walking the worldly path is no good, that it brings loss to one's life and delays their life progress, yet they insist on doing it, and they do it after praying and searching. Is this not knowingly committing offense? Like those who hanker after carnal pleasures and cling to riches, who then pray to God saying: "God! Do You allow me to cling to carnal pleasures and cling to riches? Is it Your will for me to earn money in this way?" Is this a suitable way to pray? If they know perfectly well that God takes no delight in these things then they should be relinquished, but these things are fixed in their hearts and they pray and search in order to force God to concede to them and to make God give them a response. Then there are those who bring brothers and sisters of the church over to their side and set up their own independent kingdoms. You know very well that these actions defy God, yet you still go searching and praying to God. You are too thick-skinned and, when you do things like this, you are still able to appear undaunted and calmly pray to God. You really are without shame! Concerning walking the worldly path, this has long been preached before. It is loathed by God, yet you still pray, saying: "Oh God! Do You allow me to walk the worldly path? Can I satisfy Your will in this way? Actually, my intentions are right. I am not doing this for the flesh; I do it only so that Your name is not shamed, I do it for Your glory, so that worldly people can see Your glory in me." Isn't this way of praying just a load of nonsense? Don't you feel ashamed? And aren't you being most foolish to think that this is a valuable thing to do? You are unwilling to experience the life of light, instead going intentionally to taste that life of darkness and suffering. So aren't you just asking to suffer? You have been told how to live a spiritual life, a life of normal humanity and you have been told of all aspects of the truth. If you don't understand any of them, then read it directly. Do you still need to close your eyes and pray? If you still go searching by raising your eyes to heaven, aren't you still believing in a vague God? You previously saw results from your searching and praying and the Holy Spirit moved your spirit somewhat because that

time was the Age of Grace. You couldn't see God so you had no choice but to feel your way forward and go searching that way. Now God has come among man and the Word has appeared in the flesh. You can now see God, and so the Holy Spirit no longer works as He did before. The age has changed and so has the way in which the Holy Spirit works. Though prayer may be performed less than before, because God is on earth man now has an opportunity to love God. Mankind has entered the age of loving God and they have within them a proper closeness to God: "Oh God! You are indeed so good, and I am willing to love You!" Just a few clear and simple words give voice to the love of God within your heart and it is only to deepen the love between you and God. Sometimes you may see yourself expressing some rebelliousness, saying: "Oh God! Why am I so corrupt?" You really want to beat yourself up, with tears in your eyes. At this time, your heart feels regretful and distressed but you have no way to express it. This is the current work of the Holy Spirit, but this is only something that those who seek life can attain. You feel that God has great love for you and you harbor a special feeling, but you don't have the words to pray clearly. You always feel, however, that God's love is as deep as the sea but you have no way to express this condition, always feeling it in your heart but never having the right words to express it. This is a condition that often arises in the spirit. This kind of prayer and fellowship within your heart that aims to get closer to God is normal.

Although now the life of feeling one's way forward and searching is over, this is not to say that people should never pray, nor is it to say that people need not wait for God's will to reveal itself before going on with the work; these are just the preconceptions of man. God has come amongst man to live with them and be the light of man, the life of man and the way of man, and this is fact. Of course, in God's coming to earth it is necessary for Him to bring to man a practical way that suits their statures and life for them to enjoy—He has not come to destroy all the ways of man's practice. Man no longer lives by feeling their way forward and searching because this has been replaced by God's coming to earth to work and to speak His word. He has come to free man from the obscure dark life and to give them a life of light. The current work is to point things out clearly, speak clearly, tell man directly and define things explicitly, so that man can go put these things into practice. Just as Jehovah led the people of Israel, telling them how to sacrifice and how to build the temple, so you no longer need to live a life of searching

like you did after the Lord Jesus left. Is it necessary for you to feel your way for the future work of spreading the gospel? Is it necessary for you to feel your way for you to know how you should live? Is it necessary for you to feel your way for you to know how you should perform your duties? Is it necessary for you to prostrate yourselves on the ground and go searching for you to know how you should bear witness? Is it necessary for you to fast and pray to know how you should dress or live? Is it necessary for you to persevere in your prayers to God in heaven to know how you should accept being conquered? Is it necessary for you to pray unceasingly all day and all night to know how you should obey? There are many among you who say that you are unable to practice because you don't understand. People really are not paying attention to the work of today! Many of these things I have said long ago, it is just that you simply didn't pay attention, so it's no wonder you don't know. Of course, in today's age the Holy Spirit still moves people to allow them to feel enjoyment, and He lives together with man. These are some special and pleasurable feelings that often occur in your life. Every once in a while a day comes where you feel that God is so lovable and you cannot help but pray to God: "Oh God! Your love is so beautiful and Your image is so great. I wish to love You more deeply. I wish to devote all that I am to expend my entire life. As long as it is for Your sake, I wish to devote everything to You, just so that I can love You...." This is a feeling of pleasure given you by the Holy Spirit. It is not enlightenment, nor is it illumination; it is a stirring. This kind of experience will happen now and then, such as on your way to work. You will pray and feel close to God, so much so that tears will wet your face, so moved that you cannot control yourself and you will be anxious to find suitable surroundings where you can express all the fervor inside your heart.... At times you will be at a public occasion and will feel that the love you enjoy is too much, that your lot is anything but ordinary, and will more so feel that you are worth more than any other. You will know deeply that God is raising you up, that this is God's great love for you. In the deepest recesses of your heart you will feel that there is a kind of love about God that is inexpressible and unreadable; it's like you know it but have no way to express it, always giving you pause for thought but leaving you unable to express it completely. At times like this, you will even forget where you are, to the point where you will speak out: "Oh God! You are so hard to understand, yet You are so beloved!" Sometimes you may even do some strange and eccentric

actions that people find inexplicable, and these are all things that can happen frequently.... This kind of life is too much in your experience and these things are the life that the Holy Spirit has given to you today, and the life you should now be living. It is not to stop you from living life, but rather that the way you live is changed. It is a feeling that cannot be described or expressed. It is also the true feeling of man and even more so it is the work of the Holy Spirit. It makes you understand in your heart, but you have no way to express it clearly to anyone at all. Not because you are slow of speech or that you stutter, but because it is a kind of feeling that cannot be described in words. He allows you to enjoy these things today as this is the life you should be living. Of course, your other life is not empty, merely that being moved in this way becomes a kind of joy in your life that makes you always want to enjoy such stirrings of the Holy Spirit. But you should know that being moved in this way is not so you can detach yourself from the flesh and go to the third heaven, or travel the world, but rather it is so that you can experience the love of God today, to experience the significance of God's work today, to relive God's care and protection. All these things are for you to have a greater knowledge of the work God does today and to be able to feel and experience more of God's love that you enjoy today—this is the goal of this work.

The life of searching and feeling one's way was when God had not yet been incarnated. At that time people couldn't see God and so had no choice but to search and feel their way through. Today you can see God and He tells you directly how you should practice so you no longer need to feel your way about or search anymore. The path led by Him is the way of truth and what He tells to man, what man receives is the life and the truth. You have the way, the life and the truth, so what need is there to go searching anywhere? The Holy Spirit cannot do two stages of work simultaneously. If, when I have finished speaking My word, people still need to pray and search, wouldn't that mean that this stage of work I do is being done in vain? Though I may have finished speaking My word, people still don't completely understand, and this is because they are lacking in quality. This problem can be resolved through the church life and through fellowshiping with each other. Before, God's incarnate flesh did not start the work, so the Holy Spirit worked that way at the time and maintained the work. At that time the Holy Spirit did the work, but now it is the incarnate God Himself that is doing it, having taken the place of the work of the Holy Spirit. When

people prayed before, they experienced peace, joy, reproach and discipline and this all pertained to the work of the Holy Spirit. Now these states are few and far between. Why when Peter prayed did he have feelings of peace or of reproach, and why did Paul and others also feel the same when they prayed? This was because it was during the time when God's appearance had not been seen, and moreover it was during the Age of Grace when God worked differently. The Holy Spirit can only do one kind of work in any one age. If He did two kinds of work simultaneously, with the flesh doing one kind and the Holy Spirit doing another kind within people, and if what the flesh said was not valid and what the Spirit did was, then Christ would not have any truth, way or life to speak of. This would be a self-contradiction, and would be a mistake at the very source.

People deviated too much and made too many errors in their past experience. There were originally some things that people of normal humanity were meant to have, and meant to do, or there were hard-to-avoid mistakes that were meant to be seen in human life, and when these things were done badly, they put the responsibility for it onto God. There was a sister who had guests over to her home. Her steamed buns were not steamed right, so she thought: "This may be God's discipline. God is dealing with my vain heart. I am too vain." Actually, as far as man's normal way of thinking is concerned, when guests come over you get excited and rush about, not knowing what to do first and not having organized what you're doing, with the result that if the rice doesn't end up burnt, then your dishes are too salty. Ordinarily, without guests you are fine, but when people come over it all goes wrong. This situation is created by the feelings of excitement, but people end up putting it down to "God's discipline." Actually, this pertains to faults in human life. Wouldn't you also encounter this kind of thing if you didn't believe in God? Is this kind of thing not a frequent occurrence? There are many things that pertain to the faults of people; people make mistakes, but they are not done by the Holy Spirit and they have nothing to do with God. Like when you bite your tongue whilst eating—can this be God's discipline? God's discipline is principled and is usually seen when you knowingly commit offense. God disciplines man with things that involve His name, or when it concerns His testimony or His work. People understand enough of the truth now to have inner awareness of the things they do, for example: Are you able to feel nothing if you embezzle the church's money or you

spend it recklessly? You will feel something when you do that. It is not possible to do something and then start to feel something afterward. You are clear in your heart about the things you do that go against your conscience. Though they may know the truth clearly, because everyone has their own likes, they simply indulge themselves, so after they do something they have no obvious feeling of reproach. If they are not disciplined at the time they do wrong, what discipline could there be afterward? What discipline could there be after all the money has been squandered? They are completely aware of what they do when they do it and they feel reproach. If you don't listen then God will not pay attention to you. When the time comes when righteous judgment befalls, retribution will be brought upon each according to their actions. As a normal person with a sense of reason, someone with conscience, you are aware of everything you do, especially when you do something wrong. Are there still few people in the church who embezzle money? Are there still few people who do not keep clear boundaries between men and women? Are there still few people who judge, defy and try to demolish things in secret? Why is all yet well with you? You all have awareness, feelings and reproach in your hearts and because of this you sometimes suffer chastisement and refinement. It is just that people are so shameless! If punishment really were to befall them, would they still dare to practice in this way? When people of conscience do things, they feel disquiet when their conscience is pricked just a little, and so they are then able to forsake their flesh. Like those who commit the sins between men and women. They are aware of what they do at the time, but their lust is too great and they cannot control themselves. Even if the Holy Spirit gives discipline, it will be to no avail, so the Holy Spirit no longer bothers with you. At the time, if the Holy Spirit did not discipline you, reproach you or do anything to your flesh, what reproach could there be afterward? What discipline could there be after the deed is done? It only proves that you are too shameless and degraded. You are a worthless wretch! The Holy Spirit does not work needlessly. If you know the truth very well but do not cooperate and are capable of doing anything at all, then you can only wait until that day comes when you will be punished along with that evil one. This is the best end for you! I have now repeatedly preached about conscience, as this is the lowest standard. Without conscience, people will also lose the discipline of the Holy Spirit, and they can do whatever they wish. If someone truly has conscience, then when the

Holy Spirit reproaches them they go through an inner battle, and they are then unlikely to do anything too serious. Regardless of how the Holy Spirit disciplines and chastises, generally speaking people will all have some feeling when they do something wrong. So people now understand all kinds of truth and if they don't practice it then that is their own business. I do not react to people like this, nor do I hold onto any hope for them. You can do as you please!

Some people get together and place God's word to one side, always talking about what this person or that person is like. Of course it's good to be a little discerning, as no matter where you go you will not be easily deceived, nor will you be easily duped or fooled; this is also an aspect that people should possess. But you mustn't focus solely on this aspect as it pertains to things that are negative. Your eyes must not always be fixed on people. Your knowledge of how the Holy Spirit works is now too little, your belief in God is too superficial, and you have too few positive things. The One you believe in is God, the One you need to understand is God, not Satan. If you only understand how Satan works and have knowledge of all the ways in which evil spirits work, but have no knowledge of God whatsoever, what meaning would this have? Is it not God you believe in today? Why does your knowledge not include these positive things? You simply don't pay attention to the positive aspect of entry and you have no grasp on it, so what on earth is it you want to gain? Do you not know how you should be seeking? You have many negative "teaching materials" but you draw a blank with the positive aspect of entry, so how can your stature ever grow? If someone only talks about the war with Satan, what future prospects for development will that person have? Isn't your entry too outdated? What things will you be able to gain from the current work if you carry on this way? What is now key is for you to understand what God wants to do now, how man should cooperate, how they should love God, how they should understand the work of the Holy Spirit, how they should enter into all the words that God says today, how they should read them, understand them and experience them, how they should satisfy God's will, be completely conquered by God and obey before God.... You should focus on these things as these are things that should be entered into now. Do you understand? What use is it to focus solely on discernment of people? You can discern Satan here, discern evil spirits there, you can discern many things, have a complete understanding of evil spirits and know one as soon as you see one. But if you

are unable to say anything about the work of God, can your discernment replace your understanding of God? I have previously fellowshiped concerning the expressions of the work of evil spirits, but this is not a major thing. Of course people should also have a little discernment as this is an aspect that those who serve God should possess in order to avoid doing foolish things and interrupting God's work. But the most important thing remains having knowledge of God's work and understanding God's will. What knowledge do you have of this stage of God's work? Can you say what it is that God does, what God's will is, and can you say what your own shortcomings are and what things you should equip yourself with? Can you say what your newest entry is? You should understand which of your previous entries were deviations and errors, and which entries were outdated. You should be able to reap fruit and achieve understanding in your new entries. Don't feign ignorance; you must make more effort in your new entries to deepen your own experience and knowledge, and even more must get a grip especially on your newest entries and the most correct way of experiencing. You must also know how to cast off your outdated practice methods and enter into new experience. Even more so you should discern your previous outdated and deviated practice from the new work and entry. These are things that you now urgently need to understand and enter into. You must understand the differences and relationship between your old and new entries. If you don't have a grasp on these things, then you will have no way to progress, as you will be unable to keep pace with the work of the Holy Spirit. Much of your past entry and experience pertained to a deviated and mistaken way of practice, and much of it was a way of experiencing that belonged to a bygone time; you must understand how you should approach these things. Through the proper eating and drinking of God's word and through proper fellowship, you must be able to change your previous outdated ways of practice and your old traditional conceptions, so that you can enter a new practice, and enter into the new work. These are things you ought to achieve. I'm now not asking you to understand yourself to the minutest degree; I'm not asking you to take this too seriously. Rather I am asking you to take seriously your entry into and understanding of the positive aspect. Though you may be able to know yourself, it does not necessarily follow that this is your true stature. But if you can experience the practice and entry of the new work, to the point where you are able to discern which were your

previous personal conceptions or misunderstandings, then this is your true stature and it is something you should possess. These are things that everyone among you should achieve.

There are many things in which you simply don't know how to practice, much less know how the Holy Spirit works. Sometimes you do something that is clearly not being obedient to the Holy Spirit. You already have a grasp of the principle of the thing through your eating and drinking, so you suffer inside a feeling of reproach and disquiet and of course this is a feeling that one will feel on the basis of knowing the truth. Not cooperating and not doing things in accordance with today's word obstructs the Holy Spirit's work and one will necessarily feel disquiet within. You understand the principles of this aspect but you don't practice accordingly, so you suffer a feeling of reproach within. But if you don't understand this principle, and simply haven't eaten or drunk this aspect of the truth, if you don't know it at all, then you won't necessarily feel a sense of reproach on this matter. Generating the reproach of the Holy Spirit is conditional. You think that because you haven't prayed, haven't cooperated with the Holy Spirit, haven't released the burden you carry within you, you have delayed the work of the Holy Spirit. In actual fact it cannot be delayed, and if you won't say something then the Holy Spirit will stir someone else to say it; the Holy Spirit is not restrained by you. You feel sorry to God and this is something you should be feeling. But God thinks nothing of it and then it is past. Whether you can gain anything or not is your own business. Sometimes your conscience feels like it suffers accusations, but this is not the enlightenment or illumination of the Holy Spirit at the time, nor is it the reproach of the Holy Spirit. Instead it is a feeling in your conscience. If it involves the name of God, the testimony of God or the work of God, and you act wildly, then He will not let you off. But it has a limit, and as to things that are hardly worth mentioning, He will not bother with you, He will ignore you, and thus this is something that you should feel in your conscience. Some things are what people of normal humanity are meant to do and some are the matters of normal human life. For example, you don't steam your buns right and say that God is disciplining you—this is an utterly unreasonable thing to say. Before you came to believe in God, didn't this kind of thing often happen? Was it Satan disciplining you back then? Actually if you practice more on this matter, you will be unlikely to make mistakes; it is merely your brain that makes mistakes. You feel that it seems to be the Holy Spirit's

discipline when actually this is not the case (some exceptional circumstances aside), because this work is not wholly done by the Holy Spirit, but instead those are just feelings people have. But thinking along those lines is what those who have a proper belief in God should do. You couldn't have thought like this when you didn't believe in God. Once you came to believe in God, your heart expended effort in this regard and you unknowingly began to think along these lines. This arises from normal people's thinking and it also pertains to the effect of their own mentality. But let Me tell you, this is not something that falls under the scope of the work of the Holy Spirit. This aspect pertains to a normal reaction given to man by the Holy Spirit by means of their own thinking; but you must understand that this reaction is not the work of the Holy Spirit. Having this kind of "knowledge" doesn't prove that you have the work of the Holy Spirit. Your knowledge does not pertain to the Holy Spirit's enlightenment, much less is it the work of the Holy Spirit. It is merely a reaction of people's normal thinking and it has nothing at all to do with the enlightenment or illumination of the Holy Spirit. They are two completely different things and it is not wholly done by the Holy Spirit. When the Holy Spirit works to enlighten people, He generally gives them a knowledge of God's work, and of their true entry and true state, and He also gives them resolve, allows them to understand God's eager intention and His requirements for man today, He gives them the resolve to open up every way. Even when people undergo bloodshed and sacrifice they must act for God, and even when they meet with persecution and adversity, they must still love God, and have no regrets, and must stand testimony for God. Such resolve is the stirrings of the Holy Spirit, and the work of the Holy Spirit—but know that you are not possessed of such stirrings at every passing moment. Sometimes at meetings you can feel extremely moved and inspired and you give great praise and you dance. You feel that you have an incredible understanding of what others are fellowshiping, you feel brand new inside, and your heart is perfectly clear without any feeling of emptiness—this all pertains to the work of the Holy Spirit. If you are someone who leads, and the Holy Spirit gives you exceptional enlightenment and illumination when you go down to the church to work, making you incredibly earnest, responsible and serious in your work, this pertains to the work of the Holy Spirit.

PRACTICE (2)

In times past, people trained themselves to be with God and live amid the spirit at every moment, which, compared to the practice of today, is but simple spiritual training. Such practice comes before people's entry onto the right track of life, and is the shallowest and simplest of all methods of practice. It is the practice of the earliest stages of people's belief in God. If people always live by this practice, they will have too many feelings, and will be incapable of entering into experiences that are profound and true. They will merely be able to train their spirits, keeping their hearts capable of normally drawing close to God, and always finding tremendous joy in being with God. They'll be limited to a little world of togetherness with God, unable to grasp what is at the deepest depths. People who only live within these boundaries are incapable of making any great progress. At any time, they are liable to cry, "Ah! Lord Jesus. Amen!" When they're eating, they cry, "O God! I eat and You eat..." And it's like this almost every day. This is the practice of times past, it is the practice of living in the spirit at every moment. Isn't it vulgar? Today, when it is time to ponder God's words, you should ponder them, when it is time to put the truth into practice you should put it into practice, and when it is time to perform your duty, you should perform it. Practicing like this is so free, it releases you. It is not like how the old men of religion pray and say grace. Of course, before, this was how people who believed in God were supposed to practice—but to always practice in this way is too backward. The practice of the past is the basis of the practice of today. If there was a path to the practice of times gone by, today's practice will be much easier. So then, today, when speaking of "bringing God into real life," what aspect of practice is being referred to? "Real life" primarily requires that people possess normal humanity; what people should possess is what God asks of them today. Bringing the words of God into real life is the actual meaning of "bringing God into real life." Today, people should primarily equip themselves with the following: In one regard, they must improve their caliber, getting educated, increasing their vocabulary, and improving their reading skills; and in another, they must lead the life of normal people. You have just returned before God from the world, and you must first train your spirit, training your heart to be at peace before God. This is what's most

fundamental, and is also the first step in achieving change. Some people are adaptable in their practice; they ponder the truth whilst washing their clothes, figuring out the truths they should understand and the principles they should put into practice in reality. In one regard, you must have a normal human life, and in the other there must be entry into the truth. This is the best practice for real life.

In the past, people suffered much hardship, but some of it was actually unnecessary, for some were things that did not need to be practiced by man. When they bring God into their real lives, God primarily requires that people worship God, pursue the knowledge of God, and perform the duty of a creature of God amid normal humanity. They don't have to pray to God as soon as they begin sweeping the floor, feeling indebted to Him if they don't. Today's practice isn't like that; it's relaxed and easy! People are not asked to abide by doctrine. Each should act according to their individual stature: If your husband does not believe, treat him as an unbeliever, and if he believes, treat him as a believer. Focus not on love and patience, but on wisdom. Some people go out to buy vegetables, and as they're walking they murmur: O God! What vegetable do You allow me to buy today? I beg Your assistance. Should I pick when I'm shopping? Then they think: I won't pick; God asks that I glorify Him, that I glorify His name in all things, and that all people bear testimony, so if the seller gives me something old and dry, I will still give thanks to God—I will endure! We who believe in God do not pick what vegetables to buy. You think that doing this is bearing testimony to God, and after spending one yuan to buy a moldy old vegetable, you still pray and say: O God! I'll still eat this rotten vegetable—as long as You accept me, I'll eat it. Isn't such practice absurd? Is it not following a doctrine? Before, people trained their spirits and lived in the spirit at every moment, and this related to the work done in the Age of Grace. Piety, humility, love, patience, giving thanks for all things—these were what was asked of every believer in the Age of Grace. At that time, people prayed to God in all things; they'd pray when they bought clothes, and when notified of an assembly, they'd also pray and say: O God! Do You allow me to go or not? If You allow me to go, then prepare a smooth path for me, let everything go smoothly. And if You don't allow me to go, please make me fall down. As they prayed, they beseeched God. After praying they felt uneasy, and didn't go. There were also sisters who, because they feared being beaten by their unbelieving husband when he returned,

felt uneasy when they prayed—and because they felt uneasy, they didn't go to assembly. They believed this to be God's will, when in fact, if they had gone, nothing would have happened. The result was that they missed an assembly. All this was caused by people's own ignorance. People who practice in this way live by their own feelings. This way of practicing is erroneous and absurd, it contains nothing but vagueness, and too much of their personal feelings and thoughts. If you are told of an assembly, then go, and if you aren't, then don't; when you are told of it, there's no need to pray to God. Isn't this simple? If, today, you need to buy some piece of clothing, then go right out and do it. Don't pray to God and say: O God! Today I have to buy some piece of clothing, do You allow me to go or not? What kind of clothing should I buy? What if one of the sisters happens to come around when I'm gone? Praying and pondering, you say to yourself: "I don't want to go today, a sister might come around." Yet the result is that, by evening, no one has come around, and you've missed a lot. Even in the Age of Grace, this way of practicing was erroneous and incorrect. And thus, if people practice as in times gone by, there will be no change in their lives. They will merely be submissive, and will pay no heed to differentiation, and will do nothing but blindly obey and endure. At that time, people focused on glorifying God—but God gained no glory from them, for they had not lived out anything, and had not changed. They merely subjugated and limited themselves according to their own conceptions, and even many years of practice brought no change in their lives; they knew only to endure, to be humble, to love, and forgive, and were not in the slightest bit enlightened by the Holy Spirit. How could they know God?

People will only enter onto the right track of belief in God if they bring God into their real lives, and into their normal human lives. Today, God's words lead you, and there is no need to seek and grope about as in times past. When you can practice according to these words, and can examine and measure yourself according to the states that I have pointed out, then you will be able to change. This is not doctrine, but what God asks of man. Today, I tell you the bottom line: Concern yourself only with acting according to My words. My requirements of you are according to the needs of normal people, and I have already told you that; if you purely focus on practicing in this way, you will be able to be after God's heart. Today is the time of living in God's words: God's words have explained all, all has been made clear, and as long as you live by God's words, you will lead a life that is totally free and

emancipated. Before, when you brought God into your real lives, you experienced too much doctrine and ceremony, you prayed to God in even the smallest matters, you put the explicit words to one side, not reading them, and devoted all your efforts to searching—with the result that there was no effect. Take what you wore, for example: When you prayed, you put this matter in God's hands, asking that God sort out something suitable for you to wear. God heard these words and said: "You ask that I concern Myself with such trifling details? Where has the normal humanity and rationality that I created for you gone?" Sometimes, someone will make a mistake in their actions, and they'll believe they've offended God, and they begin to be ensnaked. Some people's states are very good, but when they do some small thing incorrectly they believe that God is chastising them. In fact, this is not the work of God, but of people's own minds. Sometimes, there is nothing wrong with how you are experiencing, but others say you are not experiencing correctly, and so you become ensnared—you become negative, and dark inside. Often, when people are passive in this way, they believe they're being chastised by God, but God says: "I do not do the work of chastisement in you, how could you blame Me thus?" People are too negative. They're also frequently over-sensitive and often complain about God. God doesn't require you to suffer, yet you let yourself fall into that state. There's no value in suffering such as this. Because people do not know the work done by God, in many things they are ignorant, and unable to see clearly. At such times, they become trapped in their own imagination, growing ever more deeply entangled. Some people say that all things and matters are in the hands of God—so could God not know when people are negative? Of course God knows. When you are ensnared in human conceptions, the Holy Spirit has no way of working in you. Many times, some people become trapped in a negative state, but I still carry on with My work. Whether you are negative or proactive, I am not held back by you—but you should know that the many words I speak, and the great amount of work I do, come thick and fast according to people's state. When you are negative, this does not obstruct the work of the Holy Spirit. During times of chastisement and death, people were all ensnared in a negative state, but this didn't stop My work; when you were negative, the Holy Spirit continued doing what needed to be done in others. You may remain at a standstill for a month, but I continue working—whatever you do in the future or the present, it cannot stop the work of the Holy Spirit.

Some negative states come from human weakness; when people are truly incapable of doing something or grasping it, they become negative. For example, during the times of chastisement, God's words spoke of loving God to a certain point during chastisement—but you believed yourself incapable. During this state people felt especially sorrowful and lamented, they felt sorry that their flesh had been so severely corrupted by Satan, and that their caliber was so poor, they felt that it was such a pity that they were born in this environment. Some people felt it was too late to believe in God and know God, and that they were unworthy of being made perfect. All these are normal states.

Man's flesh is of Satan, it is full of disobedient dispositions, it is deplorably filthy, it is something unclean. People covet the enjoyment of the flesh too much, there are too many manifestations of the flesh, and so God despises the flesh to a point. When people leave behind the filthy, corrupt things of Satan, they gain God's salvation. But if they remain incapable of divesting themselves of filth and corruption, then they will still be under the domain of Satan. People's conniving, deceitfulness, and crookedness are things of Satan; by saving you, God separates you from these things and God's work cannot be wrong, and is all in order to save people from darkness. When you have believed to a certain point and can divest yourself of the corruption of the flesh, and are no longer ensnared by this corruption, will you not have been saved? When you live under Satan's domain you are incapable of manifesting God, you are something filthy, and shall not receive God's inheritance. Once you have been cleansed and made perfect, you will be holy, and you will be normal, and you will be blessed by God and delightful to God. The work done by God today is salvation, and, moreover, it is judgment, chastisement, and curse. It has many aspects. Are some of God's words not judgment and chastisement, but also curse? I speak in order to achieve an effect, to make people know themselves, and not to put people to death; My heart is for your sakes. Speaking is one of the methods by which I work, I use words to express God's disposition, and to allow you to understand God's will. Your flesh may die, but you have a spirit and a soul. If people only had flesh, then there would be no meaning to their belief in God, nor would there be any meaning to all this work I've done. Today, I speak of one thing and then another, one moment I am extremely hateful toward people, and the next I am supremely loving; I do this to change your dispositions, and to transform your conceptions.

The last days have arrived, and countries across the world are in turmoil, there is political disarray, famines, pestilences, floods, and droughts are appearing everywhere, there is catastrophe in the world of man, and Heaven has sent down disaster. These are signs of the last days. But to people, it seems like a world of gaiety and splendor, one that is becoming more and more so. When people look upon the world, their hearts are drawn to it, and many are unable to extricate themselves from it; great numbers will be beguiled by those who engage in trickery and sorcery. If you do not strive for progress, and are without ideals, you will be swept away by this sinful wave. China is the most backward of all countries, it is the land where the great red dragon lies coiled, it has the most people who worship idols and engage in sorcery, the most temples, and it is the place where filthy demons reside. You were born of it, you enjoy its benefits, and you are corrupted and tortured by it, but after undergoing introspection you turn your back on it and are completely gained by God. This is the glory of God, and so this stage of work has great significance. God has done work of such great scale, has spoken so many words, and He will ultimately completely gain you—this is one part of the work of God’s management, and is the “victory spoils” of the battle with Satan. The better these people become and the stronger the life of the church, the more the great red dragon is brought to its knees. These are matters of the spiritual world, they are the battles of the spiritual world, and when God is victorious, Satan shall be shamed and fall down. This stage of God’s work has tremendous significance. Work of such a grand scale completely saves this group of people; you escape from the influence of Satan, you live in the holy land, you live in God’s light, and there is the light’s leadership and guidance, and then there is meaning to your being alive. What you eat and wear is different to them; you enjoy the words of God, and lead a life of meaning—and what do they enjoy? They enjoy only the legacy of their ancestors and the “national spirit.” They have not the slightest trace of humanity! Your clothes, words, and actions are all different from theirs. Ultimately, you will completely leave the filth, no longer be ensnared in the temptation of Satan, and gain God’s daily provision. You should always be cautious. Though you live in a filthy place you are untainted with filth and can live alongside God, receiving His great protection. You have been chosen among all on this yellow land. Aren’t you the most blessed people? As a created being, you should of course worship God and pursue a meaningful life.

If you don't worship God and live in the filthy flesh, then aren't you just a beast in human attire? As a human being, you should expend for God and endure all suffering. You should gladly and assuredly accept the little suffering you are subjected to today and live a meaningful life, like Job, like Peter. In this world, man wears the devil's clothing, eats food given by the devil, and works and serves under the devil's thumb, becoming trampled in its filth. If you don't grasp the meaning of life or the true way, then what is the point of your life? You are people who pursue the right path, those who seek improvement. You are people who rise up in the nation of the great red dragon, those whom God calls righteous. Isn't that the most meaningful life?

THE MYSTERY OF THE INCARNATION (1)

In the Age of Grace, John paved the way for Jesus. He could not do the work of God Himself and merely fulfilled the duty of man. Though John was the forerunner of the Lord, he could not represent God; he was only a man used by the Holy Spirit. Following the baptism of Jesus, "the Holy Spirit descended upon Him like a dove." He then began His work, that is, He began to perform the ministry of Christ. That is why He assumed the identity of God, for He came from God. No matter the manner of His faith before this—perhaps sometimes it was weak, or sometimes it was strong—that was all His normal human life before He performed His ministry. After He was baptized (anointed), He immediately had the power and the glory of God with Him, and thus began to perform His ministry. He could work signs and wonders, perform miracles, He had power and authority, as He worked directly on behalf of God Himself; He did the work of the Spirit in His stead and expressed the voice of the Spirit; therefore He was God Himself. This is indisputable. John was used by the Holy Spirit. He could not represent God, and it was not possible for him to represent God. If he had wished to do so, the Holy Spirit would not have allowed it, for he could not do the work that God Himself intended to accomplish. Perhaps there was much in him that was of man's will, or there was something deviant in him; under no circumstances could he directly represent God. His mistakes and erroneousness represented only himself, but his work was representative of the Holy Spirit. Yet, you cannot say that all of him

represented God. Could his deviation and erroneousness represent God as well? To be erroneous in representing man is normal, but if he had deviation in representing God, then would that not be a dishonor to God? Would that not be blasphemy against the Holy Spirit? The Holy Spirit does not allow man to stand in God's place at will, even if he is exalted by others. If he is not God, then he would be unable to remain standing in the end. The Holy Spirit does not allow man to represent God as man pleases! For instance, the Holy Spirit bore witness to John and also revealed him to be the one to pave the way for Jesus, but the work done in him by the Holy Spirit was well measured. All that was asked of John was to be the way-paver for Jesus, to prepare the way for Him. That is to say, the Holy Spirit only upheld his work in paving the way and allowed him only to do such work, no other. John represented Elijah, the prophet who paved the way. This was upheld by the Holy Spirit; as long as his work was to pave the way, the Holy Spirit upheld it. However, if he had laid claim to be God Himself and come to finish the work of redemption, the Holy Spirit must discipline him. However great the work of John, and be it upheld by the Holy Spirit, his work remained within boundaries. It is indeed true that his work was upheld by the Holy Spirit, but the power given him at the time was limited to his paving the way. He could not, at all, do any other work, for he was only John who paved the way, and not Jesus. Therefore, the testimony of the Holy Spirit is key, but the work man is permitted to do by the Holy Spirit is even more crucial. Was John not greatly witnessed of? Was not his work also great? But the work he did could not surpass that of Jesus, for he was no more than a man used by the Holy Spirit and could not directly represent God, and thus the work he did was limited. After he finished the work of paving the way, none continued to uphold his testimony, no new work again followed him, and he departed as the work of God Himself began.

There are some who are possessed by evil spirits and persistently cry out, "I am God!" Yet in the end, they cannot remain standing, for they act on behalf of the wrong being. They represent Satan and the Holy Spirit pays them no attention. However highly you exalt yourself or however strongly you cry out, you are still a created being and one that belongs to Satan. I never cry out, I am God, I am the beloved Son of God! But the work I do is God's work. Need I shout? There is no need for exaltation. God does His work Himself and does not need for man to accord Him a status or honorific title, and His work is sufficient to

represent His identity and status. Prior to His baptism, was not Jesus God Himself? Was He not the incarnate flesh of God? Surely it cannot be said that He became the only Son of God only after He was testified to? Was there not a man by the name of Jesus long before He began His work? You cannot bring forth new paths or represent the Spirit. You cannot express the work of the Spirit or the words that He speaks. You cannot do the work of God Himself or that of the Spirit. You cannot express the wisdom, wonder, and unfathomableness of God, or all the disposition by which God chastises man. So your repeated claims to be God do not matter; you have only the name and none of the substance. God Himself has come, but none recognize Him, yet He continues on in His work and does so in representation of the Spirit. Whether you call Him man or God, the Lord or Christ, or call Her sister, it is all right. But the work He does is that of the Spirit and represents the work of God Himself. He does not care about the name by which man calls Him. Can that name determine His work? Regardless of what you call Him, from the perspective of God, He is the incarnate flesh of the Spirit of God; He represents the Spirit and is approved by Him. You cannot make way for a new age, and you cannot bring the old to an end and cannot usher in a new age or do new work. Therefore, you cannot be called God!

Even a man who is used by the Holy Spirit cannot represent God Himself. And not only can this man not represent God, but his work cannot directly represent God. That is to say, the experience of man cannot be placed directly within the management of God, and it cannot represent the management of God. All the work that God Himself does is the work He intends to do in His own management plan and relates to the great management. The work done by man (man used by the Holy Spirit) supplies his individual experience. He finds a new path of experience from that walked by those before him and leads his brothers and sisters under guidance of the Holy Spirit. What these men supply is their individual experience or spiritual writings of spiritual men. Though they are used by the Holy Spirit, the work of such men is unrelated to the great management work in the six-thousand-year plan. They are merely raised up by the Holy Spirit in different periods to lead people in the stream of the Holy Spirit until they have fulfilled their function or their lives come to an end. The work they do is only to prepare an appropriate way for God Himself or to continue one item in the management of God Himself on earth. Such men are unable to do the greater work in His management, and they cannot open up new

ways out, much less conclude all the work of God from the former age. Therefore, the work they do represents only a created being performing his function and cannot represent God Himself performing His ministry. This is because the work they do is unlike that done by God Himself. The work of ushering in a new age cannot be done by man in God's place. It cannot be done by any other than God Himself. All the work done by man is performing his duty as one of creation and is done when moved or enlightened by the Holy Spirit. The guidance that such men provide is how to practice in man's daily life and how man should act in harmony with the will of God. The work of man neither involves the management of God nor represents the work of the Spirit. As an example, the work of Witness Lee and Watchman Nee was to lead the way. Be the way new or old, the work was done on the basis of not exceeding the principles of the Bible. Whether the local churches were restored or built, their work was to establish churches. The work they did carried on the work that Jesus and His apostles had not finished or further developed in the Age of Grace. What they did in their work was to restore what Jesus had asked in His work of the generations after Him, such as keeping their heads covered, baptism, breaking bread, or drinking wine. It could be said that their work was to keep merely to the Bible and seek paths only from within the Bible. They made no new progress at all. Therefore, one can see in their work only the discovery of new ways within the Bible, as well as better and more realistic practices. But one cannot find in their work the present will of God, much less find the new work that God will do in the last days. This is because the path they walked was still one of old; there was no progress and nothing new. They continued to keep the fact of "the crucifixion of Jesus," the practice of "asking people to repent and confess their sins," the saying that "he who endures to the end shall be saved," and the saying that "man is the head of woman, and woman must obey her husband." Moreover, they kept the traditional conception that "sisters cannot preach, and they can only obey." If such manner of leadership continued, then the Holy Spirit would never be able to carry out new work, set men free from doctrine, or lead men into a realm of freedom and beauty. Therefore, this stage of work for the change of ages must be done and spoken by God Himself, otherwise no man can do so in His stead. Thus far, all the work of the Holy Spirit outside of this stream has come to a standstill, and those who were used by the Holy Spirit have lost their bearings. Therefore, since the work of the men used by

the Holy Spirit is unlike the work done by God Himself, their identities and who they act on behalf of are likewise different. This is because the work the Holy Spirit intends to do is different, thereby according different identities and statuses to all those who work. The men used by the Holy Spirit may also do some work that is new and may also eliminate some work done in the former age, but their work cannot express the disposition and will of God in the new age. They work only to take away the work of the former age, not to do the new work to directly represent the disposition of God Himself. Thus, no matter how many outdated practices they abolish or new practices they introduce, they still represent man and created beings. When God Himself carries out work, however, He does not openly declare abolishment of practices of the old age or directly declare the commencement of a new age. He is direct and straightforward in His work. He is forthright in performing the work He intends; that is, He directly expresses the work He brought about, directly does His work as originally intended, expressing His being and disposition. As man sees it, His disposition and so too His work are unlike those in ages past. However, from the perspective of God Himself, this is merely a continuation and further development of His work. When God Himself works, He expresses His word and directly brings the new work. In contrast, when man works, it is through deliberation and study, or it is the development of knowledge and systematization of practice built upon the foundation of others' work. That is to say, the essence of the work done by man is to keep to convention and to "walk old paths in new shoes." This means that even the path walked by the men used by the Holy Spirit is built upon that opened up by God Himself. So man is after all man, and God is God.

John was born by promise, much like Isaac was born to Abraham. He paved the way for Jesus and did much work, but he was not God. Rather, he is considered a prophet because he only paved the way for Jesus. His work was also great, and it was only after he had paved the way that Jesus officially began His work. In essence, he simply labored for Jesus, and his work was in service of the work of Jesus. After he had paved the way, Jesus began His work, work that was newer, more specific, and in greater detail. John did only the work of the beginning; more of the new work was done by Jesus. John did new work as well, but he was not the one who ushered in a new age. John was born by promise, and his name given by the angel. At the time, some wanted to

name him after his father Zechariah, but his mother spoke out, saying, "This child cannot be called by that name. He should be called John." This was all directed by the Holy Spirit. Then why was John not called God? The name of Jesus was also by the direction of the Holy Spirit, and He was born of the Holy Spirit, and by the promise of the Holy Spirit. Jesus was God, Christ, and the Son of man. The work of John was great as well, but why was he not called God? Exactly what was the difference between the work done by Jesus and that done by John? Was the only reason that John was the one who paved the way for Jesus? Or because it had been predestined by God? Though John also said, "Repent you: for the kingdom of heaven is at hand," and preached too the gospel of the kingdom of heaven, his work was not in-depth and constituted merely a beginning. In contrast, Jesus ushered in a new age and brought the old to an end, but He also fulfilled the law of the Old Testament. The work He did was greater than that of John, and He came to redeem all mankind—He did that stage of work. John simply prepared the way. Though his work was great, his words many, and those disciples who followed him numerous, his work did no more than bring to man a new beginning. Never did man receive from him life, the way, or deeper truths, and neither did they gain through him an understanding of the will of God. John was a great prophet (Elijah) who pioneered new ground for Jesus' work and prepared the chosen; he was the forerunner for the Age of Grace. Such matters cannot be discerned simply by observing their normal human appearances. Especially, John also did quite great work; moreover, he was born by the promise of the Holy Spirit, and his work was upheld by the Holy Spirit. As such, distinguishing between their respective identities can be done only through their work, for a man's outward appearance is not telling of his substance, and man is unable to ascertain the true testimony of the Holy Spirit. The work done by John and that done by Jesus were not alike and of different natures. It is this that should determine whether or not he is God. The work of Jesus was to begin, continue, conclude, and accomplish. Each of these steps was carried out by Jesus, whereas the work of John was no more than that of a beginning. In the beginning, Jesus spread the gospel and preached the way of repentance, then went on to baptize man, heal sickness, and cast out demons. In the end, He redeemed mankind from sin and completed His work for the entire age. He preached to man and spread the gospel of the kingdom of heaven in all places. This was the same with John,

with the difference being that Jesus ushered in a new age and brought the Age of Grace to man. From His mouth came the word on what man should practice and the way that man should follow in the Age of Grace, and in the end, He finished the work of redemption. Such work could never be carried out by John. And so, it was Jesus who did the work of God Himself, and it is He who is God Himself and directly represents God. The conceptions of man say that all those who were born by promise, born of the Spirit, upheld by the Holy Spirit, and who opened up new ways out are God. According to this reasoning, John too would be God, and Moses, Abraham, and David..., they too would be God. Is this not a great joke?

Prior to performing His ministry, Jesus too was only an ordinary man who followed whatever work of the Holy Spirit. Regardless of whether He was aware of His own identity at the time, He obeyed all that came from God. The Holy Spirit never revealed His identity before His ministry commenced. It was after He began His ministry that He abolished those rules and those laws, and it was not until He officially began performing His ministry that His words became imbued with authority and power. Only after He commenced His ministry did His work of bringing forth a new age begin. Prior to this, the Holy Spirit remained hidden within Him for 29 years, during which time He represented only a man and was without the identity or work of God. From the time He began to work and perform His ministry, He did His work as planned within, regardless of how much man knew of Him, and His work was the direct representation of God Himself. At the time, Jesus asked those around Him, "Who do you say I am?" They replied, "You are the greatest of prophets and our good physician." And some answered, "You are our high priest." ... Various kinds of answers were given; some said that He was John, that He was Elijah. Jesus then turned to Simon Peter and asked, "Who do you say I am?" Peter replied, "You are the Christ, the Son of the living God." From then on the people became aware that He was God. When this was made known, it was Peter who first came to this realization and from his mouth was such spoken. Then Jesus stated, "What you said was not directed by any of flesh and blood, but by My Father." Following His baptism, whether or not it was known to others, His work was on behalf of God. He came to carry out His work, not to reveal His identity. Only after those words were spoken by Peter was His identity openly known by man. Whether or not you were aware that He was God Himself, He

began His work when the time came. He continued with His work whether or not you were aware of it. Even if you denied it, He would perform His work and would carry it out when it was time to do so. He came to work and perform His ministry, not for man to know His flesh, but for man to receive His work. If you do not recognize that the stage of work this day is that of God Himself, it is because you have want of vision. Still, you cannot deny this stage of work; your failure to recognize it does not prove that the Holy Spirit is not working or that His work is wrong. Some even check the work of the present against that of Jesus within the Bible, and use any inconsistencies to deny this stage of work. Is this not the action of one blinded? All that is recorded within the Bible is limited and unable to represent all the work of God. The Four Gospels have fewer than one hundred chapters altogether in which are written a finite number of happenings, such as Jesus cursing the fig tree, Peter's three denials of the Lord, Jesus appearing to the disciples following His crucifixion and resurrection, teaching about fasting, teaching about prayer, teaching about divorce, the birth and genealogy of Jesus, Jesus' appointment of the disciples, and so forth. These are but a few writings, yet man values them as treasures, even verifying the work of today against them. They even believe that Jesus only did so much in the time after His birth. It is as if they believe God can only do this much, that there can be no further work. Is this not ludicrous?

The time that Jesus had on earth was thirty-three and a half years, that is, He lived on earth for thirty-three and a half years. Only three and a half years of this time was spent in performing His ministry, and, in the remainder, He just lived a normal human life. In the beginning, He attended the services in the synagogue and there listened to the priests' sermons, and to others' messages; He gained much knowledge of the Bible. He was not born with such knowledge, and only gained it through reading and listening. It is clearly recorded within the Bible that He asked questions of the rabbis in the synagogue at the age of twelve: What were the prophecies of the ancient prophets? What of the laws of Moses? The Scriptures? And what of man serving God in priestly robes in the temple? ... He asked many questions, for He neither had the knowledge or the understanding. Though He was conceived by the Holy Spirit, He was born as an entirely ordinary man. Despite some special characteristics, He was still an ordinary man. His wisdom grew continuously in line with His stature and age, and His life

progressed like that of an ordinary man. In the imagination of man, Jesus experienced no childhood, no adolescence, and no middle age; man has the notion that He was born into the life of a thirty-year-old man, and He was crucified upon completion of His work. They believe that perhaps His life did not undergo the same progress as that of an ordinary man; perhaps He neither ate nor associated with man, and was not easily glimpsed by man. Perhaps He was an aberration who would frighten those who saw Him, for He is God. People believe that God who comes in the flesh definitely does not live as man does; they believe that He is clean without having to brush His teeth or wash His face, for He is a holy person. Are not these purely the conceptions of man? The Bible makes no record of the life of Jesus as a man, only His work, but this does not prove that He did not have normal humanity or that He did not live a normal human life prior to the age of thirty. He officially commenced His work at the age of 29, but you cannot deny His entire life as a man prior to that age. The Bible merely omitted that stage from its records; as it was His life as an ordinary man and not the stage of His divine work, there was no need for it to be written down. For prior to the baptism of Jesus, the Holy Spirit did not do His work straightaway, but merely maintained His life as an ordinary man until the day Jesus was due to perform His ministry. Though He was God incarnate, He underwent the process of becoming mature as an ordinary man does. This process was omitted from the Bible. As it could provide no great assistance to man's growth in life, it was omitted. Prior to His baptism was a stage in which He remained unrevealed, and neither did He work signs and wonders. Only after the baptism of Jesus did He begin all the work of mankind's redemption, work that was richly abundant in grace, in truth, and in love and mercy. The beginning of this work was also the commencement of the Age of Grace; for this reason, it was written down and passed down to the present. It opened up a way out and brought all to fruition for those in the Age of Grace to walk the way of such age and to walk the way of the cross. Though records of such were written down by man, all are descriptions of the facts, with only minor errors in certain matters. Regardless, one cannot deny the veracity of such matters. They are entirely factual, though errors appeared as they were written down by man. Some may say that Jesus was a normal and ordinary man, so how could it be that He was capable of working signs and wonders? The forty days of temptation that Jesus underwent is a miraculous sign, one

that ordinary man would be incapable of achieving. His forty days of temptation was the work of the Holy Spirit; how then can one say that there is not a bit of the supernatural within Him? His working of signs and wonders does not show that He was no ordinary man but a transcendent man; it is merely that the Holy Spirit worked in an ordinary man such as Him, thus making it possible for Him to perform miracles and do greater work. Prior to Jesus performing His ministry, or as is said in the Bible, prior to the Spirit descending upon Him, Jesus was but an ordinary man and possessed of not the slightest of the supernatural. Upon the descent of the Holy Spirit, that is, when He commenced the performance of His ministry, He became imbued with the supernatural. As such, man holds the belief that God's incarnate flesh was no ordinary man and mistakenly believes that God incarnate had no humanity. Certainly, the work and all that man sees of God on earth are supernatural. What you behold with your eyes and what you hear with your ears are all of the supernatural, for His work and His words are incomprehensible and unattainable to man. If something of heaven is brought to earth, how can it be anything but supernatural? The mysteries of the kingdom of heaven were brought to earth, mysteries that were incomprehensible and unfathomable to man, that were too wondrous and wise—were they not all of the supernatural? However, you must know that no matter how supernatural, they were carried out in His normal humanity. God's incarnate flesh has humanity, otherwise, He would not be God's incarnate flesh. In that time, Jesus performed a great many miracles. What the Israelites of the time saw was full of supernatural things; they beheld angels and messengers, and heard the voice of Jehovah. Were these not all of the supernatural? Certainly, today there are some evil spirits who work through supernatural things to deceive man; that is nothing but imitation on their part, to deceive man through work that is not presently done by the Holy Spirit. Many evil spirits imitate the working of miracles and healing of sickness; they are nothing but the work of the evil spirits, for the Holy Spirit no longer does such work in present day. All those afterward who imitate the work of the Holy Spirit—they are evil spirits. All the work carried out in Israel at the time was that of the supernatural. However, the Holy Spirit does not now work in such manner, and any such work that follows is the doing and disturbance of Satan and of evil spirits. But you cannot say that all of the supernatural is the doing of the evil spirits. This depends on the age of God's work.

What work done by the incarnate God this day is not of the supernatural? His words are incomprehensible and unattainable to you, and His work can be done by no man. What is in His understanding cannot be understood by man, and neither can man know where His knowledge is from. Some say, I too am ordinary such as You, how is it that I do not know what You know? I am older and richer in experience, yet how can You know of that which I do not? All of this is unattainable to man. There are even those who wonder: None truly know of the work that was carried out in Israel; how come You know? Even the Bible expositors can offer no explanation; how come You know? Are these not all matters of the supernatural? He has not experienced any wonders, yet He knows all and the word comes to Him with the greatest of ease. Is this not of the supernatural? His work exceeds that which is attainable to the flesh. Such work simply cannot be achieved by the thinking of any of flesh and is utterly inconceivable to the mind and reasoning of man. Though He has never read the Bible, He understands the work of God in Israel. And though He stands on earth as He speaks, He speaks of the mysteries of the third heaven. When man looks at these words, a feeling overcomes man, "Is this not the language of the third heaven?" Are these not all matters that exceed what can be achieved by normal man? In the beginning when Jesus underwent forty days of fasting, was that not of the supernatural? If you say that forty days of fasting is supernatural and an act of the evil spirits, have you not then condemned Jesus? Prior to Jesus performing His ministry, He was like all ordinary men. He too studied at school; how else could He have learned to read and write? When God became flesh, the Spirit lay hidden within the flesh. However, like all ordinary men, it was necessary for Him to undergo a process of growth, and not until His mind and thinking became mature and He was able to discern things, was He considered an ordinary man. It was only after His humanity became mature that He could perform His ministry. How could He perform His ministry while His normal humanity was yet immature and His reasoning unsound? Surely He could not be expected to perform His ministry at the age of six or seven! Why did God not make Himself known when God first became flesh? Because the humanity of His flesh was as yet immature; the mind and thinking, as well as normal humanity of such flesh, were not fully possessed. For this reason, it was of absolute necessity for Him to be possessed of normal humanity and common sense of a normal man until they were

sufficient to undertake His work in the flesh. Only then could He begin His work, else it would have been necessary for Him to continue to grow. Had Jesus begun His work at the age of seven or eight, would not man have regarded Him as a prodigy? Would not all man have thought Him nothing but a child? Who would have found Him to be convincing? A child of seven or eight who is no taller than the podium he stands behind—can he preach? Before his humanity becomes mature, an ordinary man cannot undertake work. Much work is entirely unattainable to one whose humanity is as yet immature. The work of God's Spirit in the flesh also has its own principles. He could only undertake the work and charge of the Father on the basis that He was possessed of normal humanity. Only then could He begin His work. In His childhood, Jesus could not at all comprehend much of what had occurred in ancient times, and only through asking rabbis did He come to understand. If He had begun His work upon first having learned to speak, how would it have been possible to not make any errors? How could God make missteps? Therefore, it was only after He was able that He began His work; He did not carry out any work until He was fully capable of undertaking such. At the age of 29, Jesus was already quite mature and His humanity sufficient to undertake the work He was to do. It was only then that the Holy Spirit, who had lain hidden for thirty years, began to reveal Himself, and the Spirit of God officially began to work in Him. At that time, John had prepared for seven years in opening up the way for Him, and upon concluding his work, John was thrown into prison. The burden then fell entirely to Jesus. If He had undertaken this work at the age of 21 or 22, when He lacked much in humanity and just entered young adulthood, still lacking an understanding in many things, He would have been incapable of taking control. At that time, John had already carried out his work for some time before Jesus began His work in His middle age. At that age, His normal humanity was sufficient to undertake the work that He should do. Now the incarnate God also has normal humanity. Though not as mature in comparison to you, His humanity as such is already sufficient to undertake His work; the situation of the work He does today is not completely the same as that of Jesus. Why did Jesus choose the twelve disciples? It was all in support of His work and in concert with it. On the one hand, it was to lay the foundation for His work at the time, while also doing the same for His work to follow. In accordance with the work then, the choosing of the twelve disciples was

the intention of Jesus, as well as that of God Himself. He believed the twelve disciples should be chosen then led to preach in all places. But there is no need for this among you this day! The work of God incarnate in the flesh has many principles. There is much that man simply does not understand, yet man constantly uses his own notions to measure it or to make excessive demands of Him. And even this day there are many who are unaware at all that their knowledge comprises nothing more than their own notions. Whatever the age or place in which God is incarnated, the principles for His work in the flesh remain unchanging. He cannot become flesh yet transcend the flesh to work; moreover, He cannot become flesh yet not work within the normal humanity of the flesh. Otherwise, the significance of God's incarnation would dissolve into nothing, and the Word become flesh would become entirely meaningless. Moreover, only the Father in heaven (the Spirit) knows of God's incarnation, and none other, not even the flesh Himself or the messengers of heaven. As such, God's work in the flesh is even more normal and better able to demonstrate that indeed the Word becomes flesh; the flesh means an ordinary and normal man.

Some may wonder, Why must the age be ushered in by God Himself? Cannot a created being stand in His stead? You are all aware that God becomes flesh expressly for the purpose of ushering in a new age, and, of course, when He ushers in a new age, He has concluded the former age at the same time. God is the Beginning and the End; it is He Himself who sets His work in motion and so it must be He Himself who concludes the former age. That is the proof that He defeats Satan and conquers the world. Each time He Himself works among man, it is the beginning of a new battle. Without the beginning of new work, there would naturally be no conclusion of the old. And no conclusion of the old is proof that the battle with Satan has yet to come to a close. Only if God Himself comes and carries out new work among man can man fully break free of the domain of Satan and gain a new life and new beginning. Otherwise, man shall forever live in the old age and forever live under the old influence of Satan. With every age led by God, a part of man is set free, and thus man advances along with the work of God toward the new age. The victory of God is a victory for all those who follow Him. If mankind of creation were charged with concluding the age, then be it from the viewpoint of man or Satan, this is no more than an act that opposes or betrays God, not one of obedience to God, and the work of man would thus give a handle to Satan. Only if man obeys

and follows God in an age ushered in by God Himself would Satan be fully convinced, for that is the duty of a created being. And so I say that you need only follow and obey, and no more is asked of you. That is what is meant by each keeping his duty and performing his function. God does His own work and does not need for man to do His work in His stead, nor does He involve Himself in the work of created beings. Man performs his own duty and does not interfere with the work of God, and that is true obedience and proof that Satan is defeated. After God Himself has ushered in the new age, He no longer works among man Himself. It is only then that man officially steps into the new age to perform his duty and carry out his mission as a created being. Such are the working principles that can be transgressed by none. Only working in this way is sensible and reasonable. The work of God is done by God Himself. It is He who sets His work in motion, and also He who concludes it. It is He who plans the work, and also He who manages it, and even more, it is He who brings the work to fruition. It is as stated in the Bible, "I am the Beginning and the End; I am the Sower and the Reaper." All that is related to the work of His management is done by Himself. He is the Ruler of the six-thousand-year management plan; none can do His work in His stead or bring His work to a close, for it is He who is in control of all. Since He created the world, He will lead the entire world to live in His light, and He will conclude the entire age to bring all of His plan to fruition!

THE MYSTERY OF THE INCARNATION (2)

At that time when Jesus worked in Judea, He did so openly, but now, I work and speak among you in secret. The unbelievers are completely unaware of it. My work among you is isolated from others. These words, these chastisements and judgments, are known only to all of you and no other. All of this work is carried out among you and opened up only to you; none of those unbelievers knows this, for the time has not yet come. These men are near to being made complete after enduring chastisements, but those on the outside know nothing of this. This work is much too hidden! To them, God become flesh is secretive, but to those in this stream, He can be considered to be open. Although in God all is open, all is revealed and all is released, this is

only true with those who believe in Him, and nothing is made known to those unbelievers. The work being carried out here now is strictly isolated to keep them from knowing. Should they become aware, all that awaits is condemnation and persecution. They will not believe. To work in the nation of the great red dragon, the most backward of places, is no easy task. If this work was to be made known, then it would be impossible to continue. This stage of work simply cannot progress in this place. How could they tolerate it if such work were carried out openly? Would this not bring even greater risk? If this work were not concealed, and rather continued as in the time of Jesus when He spectacularly healed the sick and cast out demons, then would it not have long ago been “seized” by the devils? Could they tolerate the existence of God? If I were to now enter into the halls to preach and lecture man, then would I not have long ago been dashed to pieces? And if so, how then could My work continue to be carried out? The reason that signs and wonders are not manifested openly is for the sake of concealment. So My work can neither be seen, known or discovered by unbelievers. If this stage of work were to be done in the same manner as that of Jesus in the Age of Grace, it could not be so steady. So, the work to be concealed in this way is of benefit to you and to all work. When God’s work on earth comes to an end, that is, when this work in secret concludes, this stage of work will blow wide open. All will know that there are a group of overcomers in China; all will know that God become flesh is in China and that His work has come to an end. Only then will it dawn on man: Why is it that China has yet to show decline or collapse? It turns out that God is personally carrying out His work in China and has perfected a group of people into overcomers.

God become flesh only manifests Himself to some people who follow Him as He personally carries out His work, and not to all creatures. He became flesh only to complete a stage of work, not to show man His image. However, His work must be carried out by Himself, thus it is necessary for Him to do so in the flesh. When this work concludes, He will depart from earth; He cannot remain for the long term among mankind for fear of standing in the way of work to come. What He manifests to the multitude is only His righteous disposition and all His deeds, and not the image of His body when He twice became flesh, for the image of God can only be shown through His disposition, and not replaced by the image of His incarnate flesh.

The image of His flesh is only shown to a limited number of people, only to those who follow Him as He works in the flesh. This is why the work being carried out now is done so in secret. It is just as Jesus only showed Himself to the Jews when He did His work, and never publicly shown to other nations. Thus, once He completed His work, He promptly departed from man and did not stay; in the time that followed, He did not manifest the image of Himself to man, but rather the work was carried out directly by the Holy Spirit. Once the work of God become flesh completely finishes, He departs from the mortal world, and never again does work similar to that from the time when He was in flesh. The work that follows is all done by the Holy Spirit directly. During this time, man would hardly be able to see His image in flesh; He does not show Himself to man at all, and forever remains hidden. There is limited time for the work of God become flesh, which must be carried out in a specific age, time, nation and among specific people. Such work represents only the work during the time of God become flesh, and is particular to the age, representing the work of the Spirit of God in one particular age, and not the entirety of His work. Therefore, the image of God become flesh will not be shown to all peoples. What is shown to the multitude is the righteousness of God and His disposition in its entirety, rather than His image when He twice became flesh. It is neither the single image that is shown to man, nor the two images combined. Therefore, it is imperative that God's incarnate flesh depart the earth on completion of the work that He needs to do, for He comes only to do the work He ought to do, and not to show people His image. Though the significance of incarnation has already been fulfilled by God twice becoming flesh, still He will not openly manifest Himself to any nation who has never before seen Him. Jesus will never again show Himself to the Jews as the Sun of righteousness, nor will He ascend the Mount of Olives and appear to all peoples; all the Jews see is the picture of Him during His time in Judea. This is because the work of Jesus become flesh long ended two thousand years ago; He will not return to Judea in His previous image, much less show His image from that time in any Gentile nations, for the image of Jesus become flesh is merely the image of a Jew, and not the image of the Son of man that John had seen. Though Jesus promised His followers that He would come again, He will not simply show Himself in the image of a Jew to all those in Gentile nations. You ought to know that the work of God become flesh is to open up an age.

This work is limited to a few years, and He cannot accomplish all the work of the Spirit of God. This is identical to how the image of Jesus as a Jew can represent only the image of God as He worked in Judea, and He could only do the work of crucifixion. During the time Jesus was in flesh, He could not do the work of bringing an age to an end or destroying mankind. Therefore, after He had been crucified and concluded His work, He ascended on high and forever concealed Himself from man. From then on, those faithful believers in Gentile nations could see only the picture of Him that they pasted to the walls, and not the manifestation of the Lord Jesus. This picture is but one drawn by man, and not the image that God Himself showed to man. God will not openly show Himself to the multitude in the image from when He twice became flesh. The work He does among mankind is to allow them to understand His disposition. This is all accomplished by showing man through the work of the different ages, as well as the disposition He has made known and the work that He has done, rather than through the manifestation of Jesus. That is to say, the image of God is not made known to man through the incarnate image, but rather through the work carried out by the incarnate God of image and form; and through His (Her) work, His image is shown and His disposition is made known. This is the significance of the work He wishes to do in the flesh.

Once the work when He twice became flesh comes to an end, He begins to show His righteous disposition across the Gentile nations, allowing the multitude to see His image. He wishes to manifest His disposition, and through this make clear the end of the various kinds of man, thereby bringing the old age entirely to an end. His work in the flesh does not extend a great expanse (just as Jesus worked only in Judea, and today I work only among you) because His work in the flesh has boundaries and limits. He is merely carrying out a short period of work in the image of an ordinary and normal flesh, instead of doing the work of eternity or doing the work of appearing to all the peoples of Gentile nations through this incarnate flesh. This work in the flesh must be limited in scope (such as working only in Judea or only among you), then expanded on through the work carried out within these boundaries. Of course, the work of such expansion is carried out by His Spirit directly and would not be the work of His incarnate flesh. For the work in the flesh has boundaries and does not extend to all corners of the universe. This, it cannot accomplish. Through the work in the flesh,

His Spirit carries out the work that follows. So, the work done in the flesh is one of initiation carried out within boundaries; His Spirit subsequently carries on with this work, and expands on it.

God comes to this earth only to do the work of leading the age; to open up a new age and bring the old to an end. He has not come to live out the course of a man's life on earth, to experience for Himself the joys and sorrows of life as a man, or to perfect a certain person by His hand or personally watch someone as he grows. This is not His work; His work is merely to open up the new age and bring an end to the old. That is, He will open up an age, bring the other to an end, and defeat Satan by carrying out work in person. Each time He carries out work in person, it is as if He is putting a foot onto the battleground. In the flesh, He first defeats the world and prevails over Satan; He gains all glory and raises the curtains on the work of all two thousand years, giving all man on earth the right path to follow, and a life of peace and joy. However, God cannot live with man on earth for long, for God is God, and unlike man after all. He cannot live the lifetime of a normal man, that is, He cannot reside on earth as a man that is nothing out of the ordinary, for He has only a minimal part of the normal humanity of ordinary men to sustain His life as such. In other words, how could God start a family and raise children on earth? Would this not be a disgrace? He possesses the normal humanity only for the purpose of carrying out work in a normal manner, not to enable Him to start a family as an ordinary man would. His normal sense, normal mind, and the normal feeding and attire of His flesh are sufficient to prove He has a normal humanity; there is no need for Him to start a family to prove that He is furnished of a normal humanity. This is completely unnecessary! God comes to earth, meaning the Word becomes flesh; He is simply allowing man to understand His word and to see His word, that is, allowing man to see the work carried out by the flesh. His intention is not for people to treat His flesh in a certain way, but only for man to be obedient to the end, that is, to obey all words that issue forth from His mouth, and to submit to all the work that He does. He is merely working in the flesh, not intentionally asking for man to exalt the greatness and holiness of His flesh. He is simply showing man the wisdom of His work and all the authority He wields. Therefore, even though He has an outstanding humanity, He makes no announcements, and focuses only on the work that He should do. You should know why it is that God became flesh yet does not boast of

or testify to His normal humanity, and instead simply carries out the work that He wishes to do. This is why you see only the being of divinity in God become flesh, simply because He never proclaims His being of humanity for man to emulate. Only when man leads man does he speak of his being of humanity, so that he can achieve leadership of others through impressing and convincing them. In contrast, God conquers man through His work alone (that is, work unattainable to man). He does not impress man or make all mankind adore Him, but simply instills in man a feeling of reverence for Him or makes man aware of His inscrutability. There is no need for God to impress man. All He needs is for you to revere Him once you have witnessed His disposition. The work God does is His own; it cannot be done by man in His stead, nor can it be accomplished by man. Only God Himself can do His own work and usher in a new age to lead man into new lives. The work He does is to enable man to receive a new life and enter a new age. All the other work is handed over to those men of normal humanity and who are admired by others. Therefore, in the Age of Grace, He completed the work of two thousand years in just three and a half years during His thirty-three years in the flesh. When God come to earth carries out His work, He always completes the work of two thousand years or of an entire age in just a few brief years. He wastes no time, and He does not delay; He simply condenses the work of many years so that it is completed in just a few short years. This is because the work He does in person is simply to open up a new way out and to lead the new age.

THE MYSTERY OF THE INCARNATION (3)

When God carries out His work, He comes not to engage in any building or movements; He comes to fulfill His ministry. Each time He becomes flesh, it is only to accomplish a stage of work and open up a new age. Now it is the Age of Kingdom, and man has entered into the exercise of the kingdom. This stage of work is not the work of man or for making man complete to a certain extent; it is to complete a part of God's work. His work is not the work of man and not to make man complete to a certain degree before leaving earth; it is to fulfill His ministry in full and finish the work that He ought to do, which is to

make proper arrangements for His work on earth, thereby becoming glorified. The work of the incarnate God is unlike that of those used by the Holy Spirit. When God does His work on earth, He is only concerned with the fulfillment of His ministry. As for all other matters unrelated to His ministry, He practically takes no part, even to the extent of turning a blind eye. He simply carries out the work that He ought to do, and least of all is He concerned about the work that man ought to do. The work He does is only that which is related to the age He is in and the ministry that He ought to fulfill, as if all other matters are not His responsibility. He does not furnish Himself with more basic knowledge on living as a man, and He does not learn more social skills or anything else that man understands. He shows no concern at all for all that man ought to be furnished with and simply does the work that is His duty. And so, as man sees it, the incarnate God is deficient in too much, even to the extent that He turns a blind eye to much that a man should have, and He does not have an understanding of such matters. Matters such as general knowledge of life, as well as principles of conduct and associating with others appear to be of no consequence to Him. Regardless, you cannot sense from the incarnate God the slightest bit of abnormal behavior. That is to say, His humanity only maintains His life as an ordinary man with the normal reasoning of His brain, giving Him the ability to discern between right and wrong. However, He is not furnished with anything else, all of which is for man (created beings) alone. God becomes flesh only to fulfill His own ministry. His work is directed toward an entire age and not any specific person or place. His work is directed toward the entire universe. This is the direction of His work and the principle by which He works. This can be altered by none, and man can take no part. Each time God becomes flesh, He brings with Him the work of that age, and not the intent to live alongside man for twenty, thirty, forty, or even seventy, eighty years so that they may better understand and gain insight into Him. There is no need for that! To do so would not at all deepen the knowledge man has of God's inherent disposition; instead, it would only add to their notions and make the notions and thoughts of man antiquated. And so you should all understand exactly what is the work of the incarnate God. Could it be that you do not understand My words: "I come not to experience the life of an ordinary man"? Have you forgotten the words: "God comes on earth not to live the life of an ordinary man"? You do not understand God's purpose in becoming

flesh, nor do you know the meaning of “How could God come to earth with the intent of experiencing the life of a created being”? God comes to earth only to complete His work, and so His work on earth is short-lived. He comes to earth not with the intent for the Spirit of God to cultivate His flesh into an extraordinary leader of the church. When God comes to earth, it is the Word becoming flesh; man, however, does not know of His work and forces such intent upon Him. But you should all realize that God is the Word become flesh, not a flesh cultivated by the Spirit of God to temporarily stand in for the role of God. God Himself is not cultivated, but is the Word become flesh, and today He officially carries out His work among you all. You all know and acknowledge that the incarnation of God is a fact, but you pretend an understanding that you do not in fact possess. You do not at all appreciate the work of the incarnate God or the significance and substance of His becoming flesh, and just glibly recite the words spoken by others. Do you believe that the incarnate God is as you conceive?

God becomes flesh only to lead the age and set in motion new work. You must understand this point. This is much different from the function of man, and the two cannot be mentioned in the same breath. Man needs a long period of cultivation and perfection before man can be used to carry out work, and an especially great humanity is needed. Not only must man be able to sustain his normal human sense, but man must further understand many of the principles and rules of conduct before others, and moreover must learn more of the wisdom and ethics of man. This is what man must be furnished with. However, this is not so for God become flesh, for His work neither represents man nor is that of man; it is, rather, a direct expression of His being and a direct implementation of the work that He ought to do. (Naturally, His work is carried out when it ought to be done, and not randomly at will. Rather, His work is begun when it is time to fulfill His ministry.) He does not take part in the life of man or the work of man, that is, His humanity is not furnished with any of these (but this does not affect His work). He only fulfills His ministry when it is time for Him to do so; whatever His status, He simply forges ahead with the work that He ought to do. Whatever man knows of Him or whatever their opinions of Him, His work is not affected. This is just as when Jesus carried out His work; none knew who He was, but He simply forged ahead in His work. None of this affected Him in carrying out the work that He ought to do. Therefore, He did not at first confess or

proclaim His own identity, and merely had man follow Him. Naturally this was not only the humility of God; it was the way in which God worked in the flesh. He could only work in this way, for man could not recognize Him by the naked eye. And even if man did, man would not be able to help in His work. Furthermore, He did not become flesh to have man come to know His flesh; it was to carry out work and fulfill His ministry. For this reason, He placed no importance on making His identity known. When He had completed all the work that He ought to do, all His identity and status was naturally understood by man. God become flesh simply keeps silent and never makes any proclamations. He pays no mind to man or how man is getting along in their following of Him, and simply forges ahead in fulfilling His ministry and carrying out the work that He ought to do. None can stand in the way of His work. When the time comes for His work to conclude, it is imperative for it to be concluded and brought to an end. None can dictate otherwise. Only after He departs from man on completion of His work will man understand the work that He does, though still not entirely clearly. And it will take a long time for man to fully understand His intention when He first carried out His work. In other words, the work of the age when God becomes flesh is divided into two parts. One part is through the work and words of God become flesh Himself. Once the ministry of His flesh is completely fulfilled, the other part of work is to be carried out by those used by the Holy Spirit; then it is time for man to fulfill his function, for God has already opened up the way, and it must now be walked by man himself. That is to say, God becomes flesh to carry out one part of His work, and it is continued in succession by the Holy Spirit as well as those used by the Holy Spirit. So man should know the primary work to be carried out by God become flesh in this stage of work. Man must understand exactly the significance of God becoming flesh and the work that He ought to do, rather than asking of God what is asked of man. This is man's mistake, as well as his notion, and moreover, his disobedience.

God becomes flesh not with the intention of letting man come to know His flesh, or to allow man to distinguish the differences between the flesh of God incarnate and that of man; God does not become flesh to train man's ability of discernment, much less with the intention for man to worship the incarnate flesh of God, from which He will receive great glory. None of this is the original will of God to become flesh. And God does not become flesh to condemn man, to intentionally reveal

man, or to make things difficult for man. None of this is the original will of God. Every time God becomes flesh, it is work that is unavoidable. It is for His greater work and His greater management that He does so, and not for the reasons that man imagines. God comes unto earth only as required by His work, and always as necessary. He does not come unto earth with the intention to wander, but to carry out the work that He ought to do. Why else would He assume such a heavenly burden and take such great risks to carry out this work? God becomes flesh only when He has to, and always with unique significance. If it was only to allow man to have a look at Him and open their eyes, then He would, with absolute certainty, never come among men so frivolously. He comes unto earth for His management and His greater work, and for Him to be able to obtain more men. He comes to represent the age and to defeat Satan, and it is within a flesh that He comes to defeat Satan. Moreover, He comes to lead all mankind in their lives. All of this concerns His management, and is work that concerns all the universe. If God became flesh merely to allow man to come to know His flesh and to open the eyes of man, then why would He not travel to every nation? Is this not a matter of exceeding ease? But He did not do so, instead choosing a suitable place in which to settle and begin the work that He ought to do. Just this flesh alone is of great significance. He represents an entire age, and also carries out the work of an entire age; He both brings the former age to an end and ushers in the new. All of this is the important matter that concerns God's management, and is the significance of a stage of work carried out by God come to earth. When Jesus came to earth, He only spoke some words and carried out some work; He did not concern Himself with the life of man, and left after He had completed His work. After I have finished speaking and passed on My words to you this day, and you have all understood, then this step of work will have concluded, no matter how your life will be. In the future, there must be those to carry on this step of work and to work in accordance with these words on earth; then will the work of man and the building of man begin. But now, it is simply the work of God to fulfill His ministry and complete a step of work. God works in a manner unlike that of man. Man likes congregations and forums, and places importance on ceremony. God most abhors the congregations and meetings of man. God converses and speaks with man informally; this is the work of God, which is exceptionally liberated and also sets you free. However, I abhor

congregating with you the most, and I am unable to become accustomed to a life so regimented as yours. I find rules most abhorrent; they restrict man to the point of making man afraid to make a move, afraid to speak, and afraid to sing, and their eyes stare straight at you. I most abhor your manner of congregation and large congregations. I do not wish at all to congregate with you this way, for this manner of living makes one feel shackled. Because you observe too much ceremony and too many rules, allowing you to lead would lead all men to the rules. Man would have no way of casting aside the rules under your leadership, and instead the sense of religiousness would become ever more intense, and the practices of man increase in ever greater numbers. Some men keep on talking and speaking when they congregate and never feel weary, while some can go on speaking for a dozen days. These are all considered large congregations and the meetings of man; they have nothing to do with eating and drinking, with enjoyment, or with a life where the spirit is set free. These are all meetings! Your co-worker meetings, as well as congregations large and small, are all abhorrent to Me, and I have never felt any interest in them. This is the principle by which I work: I am not willing to preach during congregations, nor do I wish to proclaim anything publicly, much less convene you all for a few days of a special conference. I do not find it agreeable for you all to sit properly gathered together; I loathe seeing you live within the confines of any ceremony, and moreover, I am not willing to take part in any such ceremony of yours. The more you do so, the more abhorrent I find it. I have not the slightest interest in your ceremony and rules; no matter how good a job you make of it, I find them all abhorrent. It is not that your arrangements are unsuitable or that you are too low; it is that I detest your manner of living, and moreover, I am unable to become accustomed to it. You do not at all understand the work I wish to do. At that time, when Jesus carried out His work in a certain place and there finished preaching a sermon, He would lead His disciples and leave the city. He led His disciples in discussion with each other, and went away from among the public; He often worked in such a manner. He went away from among men, and led a few beloved disciples up into the mountains, speaking with them about the ways that they ought to understand. His work among the general public was few and far between. According to what you ask of Him, God become flesh ought not to have the life of an ordinary man; He must carry out His work,

and He must speak, whether He is sitting, standing, or walking. He must work at all times and can never cease to “run,” otherwise He is negligent in His duties. Are these demands of man in accordance with man’s sense? Where is your integrity? Do you not ask too much? Does My work need to be examined by you? Do I need you to supervise as I fulfill My ministry? I know well what work I ought to do and when I ought to do it; I need no intervention from others. It may perhaps seem to you as if I have not done much, but by then My work has already come to an end. Take for instance the words of Jesus in the Four Gospels. Were they not limited as well? At that time, Jesus entered the synagogue and preached a sermon; He was finished with it within a span of at most several minutes. After He finished speaking, He led His disciples onto the boat and departed without any explanation. At most, those within the synagogue discussed amongst themselves, and the matter no longer had anything to do with Jesus. God carried out only the work that He ought to do, and nothing in addition. Nowadays, many ask Me to speak and talk more, for several hours a day. As you see it, only he who speaks is God, not otherwise. You are all blind! All brutes! All ignorant things that have no sense! You have too many notions! Your demands go too far! You are inhuman! You do not at all understand what is God! You believe that all speakers and orators are God, that any who is willing to supply you with words is your father. Tell Me, do all you of well-formed features and “extraordinary” appearance still have even the slightest bit of sense? Do you yet know the heavensun! Each of you are like corrupt and avaricious officials, so how can you see sense? How can you discern between right and wrong? I have bestowed much upon you, but how many among you have paid attention? Who can fully obtain it? You do not know who it is that opened the way along which you walk this day, so you continue to make demands of Me, making of Me these unreasonable demands. Are you not red-faced with embarrassment? Have I not spoken much? Have I not done much? Who among you can truly cherish My words as a treasure? You flatter Me in My presence, but lie and cheat behind My back! Your actions are too despicable and repugnant! I know that you ask Me to speak and work for no more than to feast your eyes and broaden your horizons, not to transform your lives. How much have I already spoken to you? Your lives should long ago have changed, so why then do you continue to relapse today? Could it be that My words have been robbed from you so you did not receive them? To tell the

truth, I do not wish to say any more to such degenerates as you. It is futile! I do not wish to do such futile work! You only wish to broaden your horizons or to feast your eyes, not to obtain life! You are all deceiving yourselves! I ask you, how much of what I have spoken to you face-to-face have you put into practice? All you do is deceptive trickery! I abhor those among you who enjoy looking on, and I find your curiosity deeply abhorrent. If you are not here to seek the true way or thirst for the truth, then you are those that I abhor! I know that you listen to Me speak only to satisfy your curiosity or to fulfill one of your desires. You do not have the thought to seek the existence of truth or to explore the entry into the right track of life; these demands do not exist among you at all. You simply regard God as a plaything to study and admire. Your heart that seeks life is too small, yet your curious desire is not! Speaking to such people about the way of life is essentially talking to thin air; it would be better to not speak! Let Me tell you! If you are merely looking to fill the void within your heart, then you best not come to Me! You ought to focus on your lives! Do not fool yourselves! You best not take your curiosity as the foundation of your pursuit of life, or use it as an excuse for asking Me to speak to you. This is all trickery, at which you are adept! I ask you again: How much of what I ask you to enter into have you actually done? Do you know all that I have spoken to you? Have you put into practice all that I have spoken to you?

The work of every age is begun by God Himself, but you ought to know that whatever the work of God, He does not come to start a movement or to hold special conferences or to establish any sort of organization for you. He comes only to carry out the work that He ought to do. His work is not restricted by any man. He does His work however He wishes; no matter what man thinks or knows, He focuses only on carrying out His work. Since the creation of the world, there have already been three stages of work; from Jehovah to Jesus, and from the Age of Law to the Age of Grace, God has never convened a special conference for man, nor has He ever assembled all mankind together to convene a special global working conference in order to expand on His work. He simply carries out the initial work of an entire age when the time and place are right, and through this ushers in the age to lead mankind in their lives. Special conferences are the congregations of man; assembling people together to celebrate the holidays is the work of man. God does not observe the holidays and, moreover, abhors them; He does not convene special conferences and

furthermore abhors them. Now you should understand exactly what is the work of God become flesh!

THE MYSTERY OF THE INCARNATION (4)

You should know of the inside story and the creation of the Bible. This knowledge is not held by those who have not accepted the new work of God. They do not know. Explain to them these matters of substance, and they will not be pedantic with you about the Bible. They constantly scrutinize what has been prophesied: Has this statement come to pass? Has that statement come to pass? Their acceptance of the gospel is in accordance with the Bible; they preach the gospel according to the Bible. They rely on the words of the Bible to believe in God; without the Bible, they will not believe in God. This is the manner in which they live, scrutinizing the Bible so. When they once again scrutinize the Bible and ask you for explanations, you can say, “First, let us not verify each statement. Instead, let us look at how the Holy Spirit works. Let us compare against the truth to see whether the path we walk is in line with the work of the Holy Spirit, and use the work of the Holy Spirit to check whether such path is correct. As for whether this statement or that statement has come to pass, we humans should not interfere. It is better for us to instead speak of the work of the Holy Spirit and the latest work that God is doing now. The Bible comprises the words of God told by the prophets and the words written by the men God used at the time; only God Himself can explain those words, only the Holy Spirit can make known the meaning of those words, and only God Himself can break the seven seals and open the scroll. You are not God, and neither am I, so who dares to explain at will the words of God? Do you dare explain those words? Even if the prophets Jeremiah, John and Elijah were here, they would not dare to, for they are not the Lamb. Only the Lamb can break the seven seals and open the scroll, and none other can explain His words. I dare not misuse God’s name, much less explain the words of God. I can only be one who obeys God. Are you God? None of God’s creatures dare to open the scroll or explain those words, and so I dare not explain either. You had better not attempt to explain. None of us shall explain. Let us talk about the work of the Holy Spirit; this is what man can do. I know a little of the work of

Jehovah and Jesus, but as I have no personal experience with such work, I can only speak of it to a small extent. As for the meaning of the words spoken by Isaiah or Jesus at the time, I will make no explanations. I do not study the Bible; rather, I follow the present work of God. You actually regard the Bible as the little scroll, but is it not true that it can only be opened by the Lamb? Apart from the Lamb, who else can do so? You are not the Lamb, and much less do I dare claim to be God Himself, so let us not analyze or scrutinize the Bible. Better to discuss the work done by the Holy Spirit, that is, the present work done by God Himself. Let us take a look at the principles and substance of the work of God, then check against them to see if the path we walk on this day is right and correct. Let us align with this as the standard." If you preach the gospel, particularly to those in the religious world, you must understand the Bible and have a mastery of its inside story, otherwise, you shall be unable to preach the gospel. Once you gain insight into the bigger picture, do not scrutinize the dead words of the Bible, and speak only of the work of God and the truth of life, then you shall be able to gain those who seek with a true heart.

You should understand Jehovah's work, the laws He put in place, and the principles by which He led man's life, the content of the work He did in the Age of Law, the purpose for which He set forth the laws, the significance of His work to the Age of Grace, and the work God does in this final stage. The first stage is the work of the Age of Law, the second stage is the work of the Age of Grace, and the third stage is the work of the last days. You must understand these stages of God's work. From beginning to end, there are three stages in total. What is the substance of each stage of work? How many stages are carried out in the work of the six-thousand-year management plan? How is each stage carried out, and why is each carried out in its way? These are all crucial questions. The work of each age is representative. What work did Jehovah carry out? Why did He do so? Why was He called Jehovah? What work did Jesus carry out in the Age of Grace, and how did He do so? Which aspects of God's disposition are represented by each stage of work and each age? Which aspects of His disposition came out in the Age of Law? And in the Age of Grace? And then in the final age? These substantive questions are those that you must understand. All of God's disposition has been revealed throughout the six-thousand-year management plan. It is not revealed only in the Age of Grace, only in the Age of Law, or even less so, only in this period of

the last days. The work done in the last days represents judgment, wrath and chastisement. The work done in the last days cannot replace the work of the Age of Law or that of the Age of Grace. However, the three stages interconnect into one entity and are all the work done by one God. Naturally, the execution of this work is divided into separate ages. The work done in the last days brings everything to a close; that done in the Age of Law is of commencement; and that done in the Age of Grace is of redemption. As for the visions of the work in this entire six-thousand-year management plan, none can gain insight or understanding. Such visions have always remained mysteries. In the last days, only the work of the word is done to usher in the Age of Kingdom but it is not representative of all the ages. The last days are no more than the last days and no more than the Age of Kingdom, which do not represent the Age of Grace or the Age of Law. The last days are merely the time in which all the work in the six-thousand-year management plan is revealed to you. This is the unveiling of the mystery. Such mystery can be unveiled by no man. No matter how great an understanding man has of the Bible, it remains nothing more than words, for man does not understand the substance of the Bible. When man reads the Bible, he may receive some truths, explain some words or scrutinize some famous passages and quotes, but he will never be able to extricate the meaning contained within those words, for all man sees are dead words, not the scenes of the work of Jehovah and Jesus, and man is unable to unravel the mystery of such work. Therefore, the mystery of the six-thousand-year management plan is the greatest mystery, the one most hidden and utterly inconceivable to man. None can directly understand the will of God, unless He Himself explains and opens up to man, otherwise, they will forever remain riddles to man and forever remain sealed mysteries. Never mind those in the religious world; if you were not told today, neither would you be able to understand. This work of six thousand years is more mysterious than all the prophecies of the prophets. It is the greatest mystery since creation, and no former prophet has ever been able to fathom it, for this mystery is only unraveled in the final age and has never before been revealed. If you understand this mystery and are able to fully receive it, those religious persons will all be conquered by this mystery. Only this is the greatest of visions, that which man most longs to understand but also that which is most unclear to him. When you were in the Age of Grace, you did not know the work done by Jesus nor that done by

Jehovah. People understood nothing of why Jehovah set forth laws, why He asked the people to keep the laws or why the temple had to be built, and much less did people understand of why the Israelites were led from Egypt to the wilderness and then on to Canaan. It is not until this day that these matters are revealed.

The work in the last days is the last stage of the three. It is the work of another new age and does not represent the whole management work. The six-thousand-year management plan is divided into three stages of work. No stage alone can represent the work of the three ages but can only represent one part of a whole. The name Jehovah cannot represent all of the disposition of God. The fact that He carried out work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments, asking man to build the temple and altars; the work He did represents only the Age of Law. The work He did does not prove that God is the God who asks man to keep the law, the God in the temple, or the God before the altar. This cannot be said. The work under the law can only represent one age. Therefore, if God only did the work in the Age of Law, man would define God and say, "God is the God in the temple. To serve God, we must wear priestly robes and enter the temple." If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and only that in the Age of Grace had been done, man would know only that God can redeem man and forgive man's sins. They would only know that He is holy and innocent, that He can sacrifice Himself and be crucified for man. Man would only know of this and have no understanding of all else. So each age represents one part of God's disposition. The Age of Law represents some aspects, the Age of Grace some aspects, and then this age some aspects. The disposition of God can only be fully revealed through the combination of all three stages. Only when man knows all three stages can man receive it fully. Not one of the three stages can be omitted. You will only see the disposition of God in its entirety once you know these three stages of work. God's completion of His work in the Age of Law does not prove that He is the God under the law, and completion of His work of redemption does not show that God will forever redeem mankind. These are all conclusions drawn by man. The Age of Grace has come to an end, but you cannot say that God belongs only to the

cross and that the cross represents the salvation of God. If you do so, you are defining God. In this stage, God is mainly doing the work of the word, but you cannot say that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood by man. This is done to reveal the destination and end of mankind and conclude all work of salvation among mankind. This stage of work in the last days brings everything to a close. All mysteries not understood by man must be unraveled to allow man to gain insight into such and have a clear understanding in their hearts. Only then can man be divided according to their kinds. Only after the six-thousand-year management plan has been completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end. Now that you have experienced the work of God in the final age, what is the disposition of God? Do you dare say that God is the God who only speaks words? You would not dare make this conclusion. Some say that God is the God who opens up mysteries, that God is the Lamb and the One who breaks the seven seals. None dare to make this conclusion. And there are some who say that God is the incarnate flesh. This is still not correct. Some say that God incarnate only speaks words and does not work signs and wonders. Much less would you dare speak in this way, for Jesus became flesh and worked signs and wonders, so you dare not define God lightly. All of the work done throughout the six-thousand-year management plan has only now come to a close. Only after all of this work has been revealed to man and carried out among man will they know all of His disposition and His possessions and being. When the work of this stage has been fully completed, all mysteries not understood by man shall have been revealed, all truths previously not understood shall have been made clear, and mankind shall have been told of its future path and destination. This is all the work that is to be done in this stage. Though the path that man walks today is also the path of the cross and one of suffering, what the man of today practices, eats, drinks and enjoys are greatly different from that of man under the law and in the Age of Grace. What is asked of man this day is unlike that in the past and even more unlike that asked of man in the Age of Law. And what was asked of man under the law when work was done in Israel? They were asked for no more than to keep the Sabbath and the laws of Jehovah. None were to work on the Sabbath or transgress

the laws of Jehovah. But it is not so now. On the Sabbath, man works, gathers and prays as usual, and no restrictions are imposed. Those in the Age of Grace had to be baptized; not only that, they were asked to fast, break bread, drink wine, cover their heads and wash their feet. Now, these rules have been abolished and greater demands are made of man, for the work of God continuously deepens and the entry of man reaches ever higher. In the past, Jesus laid His hands upon man and prayed, but now that everything has been said, what is the use of the laying on of hands? Words alone can achieve results. When He laid His hands upon man in the past, it was to bless and heal man. This was how the Holy Spirit worked at that time, but it is not so now. Now, the Holy Spirit uses words in His work to achieve results. He has made His words clear to you, and you should just put them into practice. His words are His will and show the work He will do. Through His words, you can understand His will and that which He asks you to attain. You just put His words into practice directly without the need for the laying on of hands. Some may say, "Lay Your hands upon me! Lay Your hands upon me so that I may receive Your blessing and partake of You." These are all previous outdated practices that are now prohibited, for the age has changed. The Holy Spirit works in accordance with the age, not just at will or according to set rules. The age has changed, and a new age must bring with it new work. This is true of every stage of work, and so His work is never repeated. In the Age of Grace, Jesus did much of that work, such as healing sickness, casting out demons, laying His hands upon man to pray for man, and blessing man. However, to continue to do so would serve no purpose in the present day. The Holy Spirit worked in that way at the time, for it was the Age of Grace, and man was shown enough grace for enjoyment. Man did not have to pay any price and could receive grace as long as he had faith. All were treated very graciously. Now, the age has changed, and the work of God has progressed further; through His chastisement and judgment, the rebelliousness of man and the unclean things within man will be cast away. As it was the stage of redemption, God had to do such work, showing man enough grace for man to enjoy, so that man could be redeemed from sin, and through grace be forgiven their sins. This stage is done to reveal the iniquities within man through chastisement, judgment, the smiting of words, as well as the discipline and revelation of words, so that they may afterward be saved. This is work more in-depth than redemption. In the Age of

Grace, man enjoyed enough grace and has already experienced this grace, and so it is no longer to be enjoyed by man. Such work is now out-of-date and is no longer to be done. Now, man is saved through judgment by the word. After man is judged, chastised and refined, his disposition is thereby changed. Is this not because of the words I have spoken? Each stage of work is done in line with the progress of all mankind and with the age. All work has its significance; it is done for the final salvation, for mankind to have a good destination in the future, and for man to be divided according to their kind in the end.

The work in the last days is to speak words. Great changes can be effected in man through the words. The changes now effected in these people on acceptance of these words are much greater than that of people in the Age of Grace on acceptance of those signs and wonders. For, in the Age of Grace, the demons went away from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but the work for just how the corrupt satanic dispositions within man could be cast away was not done in him. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not taken away and still remained within him. The sins of man were forgiven through God incarnate, but it does not mean that man has no sin within him. The sins of man could be forgiven through the sin offering, but man has been unable to resolve the issue of just how he can no longer sin and how his sinful nature can be cast away completely and be transformed. The sins of man were forgiven because of the work of God's crucifixion, but man continued to live in the old, corrupt satanic disposition. As such, man must be completely saved from the corrupt satanic disposition so that the sinful nature of man is completely cast away and never again develops, thus allowing the disposition of man to be changed. This requires man to understand the path of growth in life, the way of life, and the way to change his disposition. It also needs man to act in accordance with this path so that the disposition of man can gradually be changed and he can live under the shining of the light, and that he can do all things in accord with the will of God, cast away the corrupt satanic disposition, and break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. When Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed that He was the son of David and proclaimed Him to be a great prophet and the

benevolent Lord who redeemed man's sins. Some, based on faith, became healed just by touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man could not discover the corrupt satanic disposition deeply rooted within him and neither did man know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the blessing of the entire family upon the faith of one, and the healing of sicknesses, and so on. The rest were the good deeds of man and their godly appearance; if man could live based on such, he was considered a good believer. Only such believers could enter heaven after death, which means that they were saved. But, in their lifetime, they did not understand at all the way of life. They merely committed sins, then made confession in a constant cycle without any path toward a changed disposition; such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage was complete, there is still the work of judgment and chastisement. This stage makes man pure through the word so as to give man a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for the sinful nature of man would not be cast away and man would only stop upon the forgiveness of sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remains within them and man can still sin and resist God; God has not gained mankind. That is why in this stage of work God uses the word to reveal the corrupt disposition of man and asks man to practice in accordance with the right path. This stage is more meaningful than the previous one and more fruitful as well, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a stage of work more thorough. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for the salvation of man.

God's saving of man is not done directly through the means of the Spirit or as the Spirit, for His Spirit can neither be touched nor seen by man, and cannot be approached by man. If He tried to save man directly in the manner of the Spirit, man would be unable to receive His salvation. And if not for God putting on the outward form of a created man, they would be unable to receive this salvation. For man can in no way approach Him, much like how none could go near the cloud of

Jehovah. Only by becoming a man of creation, that is, putting His word into the flesh He will become, can He personally work the word into all who follow Him. Only then can man hear for himself His word, see His word, and receive His word, then through this be fully saved. If God did not become flesh, no fleshly man would receive such great salvation, nor would a single man be saved. If the Spirit of God worked directly among man, man would be smitten or completely carried away captive by Satan because man is unable to associate with God. The first incarnation was to redeem man from sin through the flesh of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but to fully save those who were redeemed from sin. This is done so that those forgiven can be delivered from their sins and be fully made clean, and attain a change in disposition, thereby breaking free of Satan's influence of darkness and returning before the throne of God. Only in this way can man be fully sanctified. God began the work of salvation in the Age of Grace after the Age of Law had come to an end. It is not until the last days, when God has fully purified mankind by doing the work of judgment and chastisement of man for rebelliousness, will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice did God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to lead man in their lives, while the other two are the work of salvation. Only if God becomes flesh can He live alongside man, experience the suffering of the world, and live in an ordinary flesh. Only in this way can He supply man of His creation with the practical word that they need. Man receives full salvation from God because of God incarnate, not directly from their prayers to heaven. For man is fleshly; man is unable to see the Spirit of God and much less able to approach Him. All that man can associate with is God's incarnate flesh; only through Him can man understand all the words and all the truths, and receive full salvation. The second incarnation is sufficient to get rid of the sins of man and fully purify man. Hence, the second incarnation will bring to a close all the work of God in the flesh and complete the significance of God's incarnation. Thereafter, the work of God in the flesh will have entirely come to an end. After the second incarnation, He will not again become flesh for His work. For His entire management will have come to an end. In the last days, His incarnation will have fully gained His chosen

people, and all man in the last days will have been divided according to their kind. He will no longer do the work of salvation, nor will He return to flesh to carry out any work. In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word reveals all the corrupt dispositions in the heart of man. You are unable to recognize them on your own. When they are revealed to you through the word, you will naturally come to the realization; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the present work of the word. Therefore, man cannot be fully saved from his sins by the healing of sickness and casting out of demons and cannot be fully made complete by the manifestation of signs and wonders. The authority to heal and cast out demons only gives man grace, but the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still belongs to sin and filth. Only after man has been made clean through words can he be gained by God and become sanctified. If no more is done than casting out the demons within man and redeeming him, that is only seizing him from the hands of Satan and returning him to God. However, he has not been made clean or changed by God, and he remains corrupt. Within man still exists filth, opposition and rebelliousness; man has only returned to God through redemption, but man has no knowledge of Him and still resists and betrays God. Before man was redeemed, many of Satan's poisons were already planted within him. After thousands of years of Satan's corruption, man already has within him a nature that resists God. Therefore, when man has been redeemed, it is nothing more than redemption, where man is bought at a high price, but the poisonous nature within has not been eliminated. Man that is so defiled must undergo a change before being worthy to serve God. Through this work of judgment and chastisement, man will fully come to know the filthy and corrupt substance within him, and he will be able to completely change and become clean. Only in this way can man be worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as refinement, man can cast away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is

that of conquest as well as the second stage of salvation. Man is gained by God through judgment and chastisement by the word; through the use of the word to refine, judge and disclose, all of the impurities, notions, motives, and individual hopes within man's heart are completely revealed. Though man has been redeemed and forgiven of his sins, it is only considered as God not remembering the transgressions of man and not treating man in accordance with man's transgressions. However, when man lives in the flesh and he has not been set free from sin, he can only continue to sin, endlessly revealing the corrupt satanic disposition. This is the life that man leads, an endless cycle of sin and forgiveness. The majority of men sin in the day only to confess in the evening. As such, even if the sin offering is forever effective for man, it would not be able to save man from sin. Only half the work of salvation has been completed, for man still has corrupt disposition. For instance, when people knew that they were descended from Moab, they issued words of complaint, no longer sought life, and became utterly passive. Does this not show that they are still unable to fully submit under the dominion of God? Is this not precisely the corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: Be a beloved son of God! Be an intimate of God! We would rather die than submit to Satan! Revolt against the old Satan! Revolt against the great red dragon! Let the great red dragon completely fall from power! Let God make us complete! Your cries were louder than all others. But then came the times of chastisement and, once again, was the corrupt disposition of people revealed. Then, their cries ceased, and they no longer had resolution. This is the corruption of man; it runs deeper than sin, planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; man is unable to recognize his own deeply rooted nature. Only through judgment by the word can such effects be achieved. Only thus can man gradually be changed from that point onward. Man shouted thus in the past because man had no understanding of his original corrupt disposition. Such are the impurities within man. Throughout such a long period of judgment and chastisement, man lived in an atmosphere of tension. Was this not all achieved through the word? Did you not also cry out with a very loud voice prior to the trial of service-doers? Enter the kingdom! All those who accept this name shall enter into the kingdom! All shall partake of God! When the trial of

service-doers came, you no longer cried. At first, all cried out, "God! Wherever You place me, I shall submit to being steered by You." Upon reading the words of God, "Who will be My Paul?" man said, "I am willing!" Then he saw the words, "And what of the faith of Job?" So he said, "I am willing to take the faith of Job. God, please test me!" When the trial of service-doers came, he collapsed at once and almost could not stand up again. After that, the impurities in man's heart gradually diminished. Was this not achieved through the word? So, what you have experienced in the present are results achieved through the word, even greater than that achieved through Jesus' working of signs and wonders. The glory of God and authority of God Himself that you see are not merely seen through the crucifixion, healing of sickness and casting out of demons, but more so through His judgment by the word. This shows you that not only the working of signs, healing of sickness and casting out of demons are the authority and power of God, but judgment by the word is better able to represent the authority of God and to reveal His almightiness.

What man has achieved now—the stature of man today, their knowledge, love, loyalty, obedience, as well as their seeing—are the results attained through judgment by the word. That you are able to have loyalty and to remain standing until this day is attained through the word. Now man sees that the work of God incarnate is indeed extraordinary. There is much that cannot be attained by man; they are mysteries and wonders. Therefore, many have submitted. Some have never submitted to any man since the days of their births, yet when they see the words of God this day, they fully submit without noticing they have done so, and they do not venture to scrutinize or say anything else. Man has fallen under the word and under the judgment by the word. If the Spirit of God directly spoke to man, they would all submit to the voice, falling down without words of revelation, much like how Paul fell to the ground amid the light as he journeyed to Damascus. If God continued to work in this way, man would never be able to know his own corruption through judgment by the word and attain salvation. Only through becoming flesh can He personally deliver His words to the ears of all so that all who have ears can hear His words and receive His work of judgment by the word. Only such is the result achieved by His word, rather than the emergence of the Spirit frightening man into submission. Only through such practical and extraordinary work can the old disposition of man, hidden deep within for many years, be fully

revealed so that man may recognize it and have it changed. This is the practical work of God incarnate; He speaks and executes judgment in a practical manner to achieve the results of judgment upon man by the word. This is the authority of God incarnate and the significance of God's incarnation. It is done to make known the authority of God incarnate, the results achieved by the work of the word, and that the Spirit has come in the flesh; He demonstrates His authority through judgment upon man by the word. Although His flesh is the outward form of an ordinary and normal humanity, it is the results that His words achieve that show man He is full of authority, that He is God Himself and that His words are the expression of God Himself. This shows all man that He is God Himself, God Himself who became flesh, and that He can be offended by none. None can surpass His judgment by the word, and no force of darkness can prevail over His authority. Man submits to Him entirely because He is the Word become flesh, His authority, and His judgment by the word. The work brought by His incarnate flesh is the authority that He possesses. He becomes flesh because the flesh can also possess authority, and He is capable of carrying out work among man in a practical manner, which is visible and tangible to man. Such work is much more realistic than any work directly done by the Spirit of God who possesses all authority, and its results are apparent as well. This is because His incarnate flesh can speak and do work in a practical way; the outward form of His flesh holds no authority and can be approached by man. His substance carries authority, but His authority is visible to none. When He speaks and works, man is unable to detect the existence of His authority; this is even more favorable to His actual work. And all of such work can achieve results. Even though no man realizes that He holds authority or sees that He cannot be offended or sees His wrath, through His veiled authority and wrath and public speech, He achieves the intended results of His words. In other words, through His tone of voice, sternness of speech, and all the wisdom of His words, man is utterly convinced. In this way, man submits to the word of God incarnate, who seemingly has no authority, thereby attaining His aim of salvation for man. This is another significance of His incarnation: to speak more realistically and allow the reality of His words to have an effect upon man so that they witness the power of the word of God. So this work, if not done through incarnation, would not achieve the slightest results and would not be able to fully save sinners. If God does not become

flesh, He remains the Spirit both invisible and intangible to man. Man is a creature of flesh, and man and God belong to two different worlds and are different in nature. The Spirit of God is incompatible with man of flesh, and no relations can be established between them; moreover, man cannot become a spirit. As such, the Spirit of God must become one of the creatures and do His original work. God can both ascend to the highest place and humble Himself by becoming a man of creation, doing work and living among man, but man cannot ascend to the highest place and become a spirit and much less can he descend to the lowest place. Therefore, God must become flesh to carry out His work. Much as with the first incarnation, only the flesh of God incarnate could redeem man through His crucifixion, whereas it was not possible for the Spirit of God to be crucified as a sin offering for man. God could directly become flesh to serve as a sin offering for man, but man could not directly ascend to heaven to take the sin offering that God had prepared for them. As such, God must journey to and fro between heaven and earth, rather than letting man ascend to heaven to take this salvation, for man had fallen and could not ascend to heaven, much less obtain the sin offering. Therefore, it was necessary for Jesus to come among men and personally do the work that simply could not be accomplished by man. Every time that God became flesh, it was absolutely necessary to do so. If any of the stages could have been carried out directly by the Spirit of God, He would not have endured the indignities of being incarnated.

In this final stage of work, results are achieved through the word. Through the word, man comes to understand many mysteries and God's work throughout generations past; through the word, man is enlightened by the Holy Spirit; through the word, man comes to understand the mysteries never before unraveled by generations past, as well as the work of prophets and apostles of times past, and the principles by which they worked; through the word, man also comes to know the disposition of God Himself, as well as the rebelliousness and resistance of man, and comes to know their own substance. Through these steps of work and all words spoken, man comes to know the work of the Spirit, the work of God's incarnate flesh, and moreover, His entire disposition. Your knowledge of God's management work over six thousand years was also gained through the word. Was not your knowledge of your former notions and success in putting them aside also attained through the word? In the previous stage, Jesus worked

signs and wonders, but it is not so in this stage. Was not your understanding of why He does not do so also achieved through the word? Therefore, the words spoken in this stage surpass the work done by the apostles and prophets of generations past. Even the prophecies made by the prophets could not have achieved such results. The prophets spoke only of prophecies, of what would happen in the future, but not of the work God was to do at the time. They did not speak to lead man in their lives, to bestow truths upon man or to reveal to man mysteries, and much less did they speak to bestow life. Of the words spoken in this stage, there is prophecy and truth, but mainly they serve to bestow life upon man. The words at present are unlike prophecies of the prophets. This is a stage of work not for prophecies but for the life of man, to change the life disposition of man. The first stage was the work of Jehovah to pave a path for man to worship God on earth. It was the work of commencement to find the source of work on earth. At that time, Jehovah taught the Israelites to observe the Sabbath, respect their parents and live peaceably with others. Since men of that time did not understand what constituted man, nor did they understand how to live on earth, it was necessary for Him in the first stage of work to lead men in their lives. All that Jehovah spoke to them had not previously been known to mankind or been in their possession. At that time many prophets were raised up to speak of prophecies, all made under the leadership of Jehovah. This was simply a part of the work. In the first stage, God did not become flesh, so He spoke to all tribes and nations through the prophets. When Jesus did His work at that time, He did not speak as much as in the present day. This work of the word in the last days has never been done in ages and generations past. Though Isaiah, Daniel and John made many prophecies, such prophecies were entirely different from the words spoken now. What they spoke of were only prophecies, but the words now are not. If I turned all I speak of now into prophecies, would you be able to understand? If I spoke of matters for the future, matters after I have gone, how could you gain understanding? The work of the word was never done in the time of Jesus or the Age of Law. Perhaps some may say, "Did not Jehovah speak words as well in the time of His work? In addition to healing sickness, casting out demons and working signs and wonders, did not Jesus also speak words at that time?" There are differences in how words are spoken. What was the substance of the words uttered by Jehovah? He was only leading man in their lives on earth, which was

not involved with spiritual matters in life. Why is it said that the words of Jehovah were proclaimed unto all places? The word “proclaimed” refers to giving clear explanations and direct instruction. He did not supply man with life; rather, He simply took man by the hand and taught man how to revere Him. There were no parables. The work of Jehovah in Israel was not to deal with or discipline man or to deliver judgment and chastisement; it was to lead. Jehovah asked Moses to tell His people to gather manna in the wilderness. Every morning before sunrise, they were to gather manna, only enough to be eaten that day. The manna could not be kept until the next day, as it would then become moldy. He did not teach man or reveal their natures, and He did not reveal their ideas and thoughts. He did not change man but led them in their lives. In that time, man was like a child; man understood nothing and could only make basic mechanical movements; therefore, Jehovah only decreed laws to lead the people. If you wish to spread the gospel so that all who seek with a true heart can gain knowledge of the work done this day and be thoroughly convinced, then you must understand the inside story, substance and significance of the work done in each stage. By hearing your fellowship, they can understand the work of Jehovah and the work of Jesus and, moreover, all the work being done this day, as well as the relationship and differences between the three stages of work, so that, after they have listened, they will see that none of the three stages disrupt the others. Indeed, all have been done by the same Spirit. Though They carried out different work in different ages and spoke words that were unlike, the principles by which They worked were one and the same. These are the greatest visions that all people should understand.

THE TWO INCARNATIONS COMPLETE THE SIGNIFICANCE OF THE INCARNATION

Each stage of work done by God has a real significance. When Jesus arrived, He was male, and this time He is female. From this, you can see that God created both male and female for His work and with Him there is no distinction of gender. When His Spirit arrives, He can take on any flesh at will and the flesh represents Him. Be it male or female, both represent God as long as it is His incarnate flesh. If Jesus

arrived and appeared as a female, in other words, if an infant girl, not a boy, was to be conceived by the Holy Spirit, that stage of work would have been completed all the same. If so, this stage of work would have to be completed instead by a male and the work would then be completed all the same. The work done in both stages is significant; no work is repeated or conflicts with each other. At the time of His work, Jesus was called the only Son, which indicates the male gender. Then why is the only Son not mentioned in this stage? This is because the needs of the work have necessitated a change to the gender different from that of Jesus. With God there is no distinction of gender. His work is done as He wishes and is not subject to any restrictions, particularly free, but every stage has a real significance. God became flesh twice, and it goes without saying that His incarnation in the last days is the last time. He has come to reveal all His deeds. If in this stage He did not become flesh to personally do work for man to witness, man would forever hold on to the notion that God is only male, not female. Before this, all believed that God could only be male and that a female could not be called God, for all regarded man as having authority over woman. They believed that no woman could take on authority, but only man. They even said that man was the head of woman and that woman must obey man and could not surpass him. When it was spoken in the past that man was the head of woman, it was said in regard to Adam and Eve who had been beguiled by the serpent, and not to the man and woman created by Jehovah in the beginning. Of course, a woman must obey and love her husband, much as a man must learn to support his family. These are the laws and decrees set forth by Jehovah by which mankind must abide in their lives on earth. Jehovah said to woman, “your desire shall be to your husband, and he shall rule over you.” This was said only so that mankind (that is, both man and woman) could live normal lives under the dominion of Jehovah, so that the lives of mankind would have structure and not lose order. Therefore, Jehovah made appropriate rules for how man and woman should act, but these only referred to all the creation living on the earth and not to God’s incarnate flesh. How could God be the same as His creation? His words were directed only toward the mankind of His creation; they were rules set forth for man and woman so that such mankind could live normal lives. In the beginning, when Jehovah created mankind, He made both male and female; therefore, His incarnate flesh was also differentiated into either male or female. He did not decide His work based on the

words He spoke to Adam and Eve. The two times He became flesh were determined entirely in line with His thinking when He first created mankind. That is, He completed the work of His two incarnations based on the male and female that had not been corrupted. If man applies the words spoken by Jehovah to Adam and Eve who had been beguiled by the serpent to the work of God's incarnation, should not Jesus also have to love His wife as He ought? Is God still God then? If so, can He complete His work? If it is wrong for God's incarnate flesh to be female, would it not also have been a great error when God created woman? If man still believes that for God to be incarnated as female is wrong, would not the incarnation of Jesus, who did not get married and therefore could not love His wife, be as much an error as the present incarnation? Since you use the words spoken to Eve by Jehovah to measure the truth of God's incarnation this day, you must use Jehovah's words to Adam to judge the Lord Jesus who became flesh in the Age of Grace. Are these two not the same? Since you judge the Lord Jesus by the male who had not been beguiled by the serpent, you cannot judge the truth of the incarnation this day by the female who had been beguiled by the serpent. That is unfair! If you make such a judgment, then this proves your lack of rationality. When Jehovah twice became flesh, the gender of His flesh was related to the male and female that had not been beguiled by the serpent. Twice did He become flesh in accordance with such male and female not beguiled by the serpent. Do not think that the maleness of Jesus was the same as that of Adam who was beguiled by the serpent. He is completely unrelated to him, and they are two males of different natures. Surely it cannot be that the maleness of Jesus proves He is only the head of all women but not that of all men? Is He not the King of all the Jews (including both men and women)? He is God Himself, not just the head of woman but the head of man as well. He is the Lord of all creatures and the head of all creatures. How could you determine the maleness of Jesus to be the symbol of the head of woman? Is this not blasphemy? Jesus is a male that has not been corrupted. He is God; He is Christ; He is the Lord. How could He be a male like Adam who had been corrupted? Jesus is the flesh worn by the most holy Spirit of God. How could you say He is a God possessing the maleness of Adam? Then would not all of God's work have been wrong? Could Jehovah incorporate within Jesus the maleness of Adam who had been beguiled? Is not the incarnation at present another work of God incarnate different in gender from Jesus

but alike in nature? Do you still dare say that God incarnate could not be female since it was woman who was first beguiled by the serpent? Do you still dare say that as woman is the most unclean and the origin of the corruption of mankind, God could not possibly become flesh as a female? Do you still dare say that “woman shall always obey man and may never manifest or directly represent God”? You did not understand in the past; can you now still blaspheme the work of God, especially the incarnate flesh of God? If you cannot see this clearly, best mind your tongue, lest your foolishness and ignorance be revealed and your ugliness exposed. Do not think that you understand everything. I tell you that all you have seen and experienced is insufficient to understand even one thousandth of My management plan. So why then are you so haughty? The mere bit of talent and the minimal knowledge you have are insufficient to be used in even one second of the work of Jesus! How much experience do you actually have? What you have seen and all that you have heard in your lifetime and what you have imagined are less than the work I do in a moment! You best not nitpick and find fault. No matter how haughty you may be, you are still a creature less than an ant! All that within your belly is less than that within the belly of an ant! Do not think that because you have experienced much and become senior, you can speak and act with unbridled arrogance. Are not your experiences and your seniority a result of the words I have uttered? Do you believe that they are earned through your labor and toil? This day, you see My incarnation, and as a result you have such rich conceptions, from which come innumerable notions. If not for My incarnation, no matter how extraordinary your talents, you would not have as many conceptions. Is it not from this that your notions arose? If not for the first time Jesus became flesh, what would you know of the incarnation? Is it not because of your knowledge of the first incarnation that you dare to brazenly judge the second incarnation? Why should you scrutinize it instead of being an obedient follower? You have entered into this stream and come before the incarnate God. How could you be allowed to study? It is fine for you to study your own family history, but if you study the “family history” of God, how could the God of today allow you to do so? Are you not blind? Do you not bring contempt upon yourself?

If only the work of Jesus was done without the complement of this stage in the last days, then man would forever hold onto the notion that Jesus alone is the only Son of God, that is, God only has one son,

and that any who comes afterward with another name would not be the only Son of God, much less God Himself. Man has the notion that He who serves as a sin offering or who assumes power for God and redeems all mankind is the only Son of God. There are some who believe that as long as He is a male who comes, He can be deemed the only Son of God and a representative of God. And there are even those who say that Jesus is the Son of Jehovah, His only Son. Is this not a serious notion of man? If this stage of work was not done in the final age, then all mankind would be shrouded in a shadow when it comes to God. If so, man would think himself to be of a higher status than woman, and women would never be able to hold their heads high. At such time, no female would receive salvation. People always believe that God is a male, and He always loathes woman and would not give woman salvation. If so, then is it not true that all women created by Jehovah and also corrupted would never have the opportunity to be saved? Then would it not have been pointless for Jehovah to have created woman, that is, to have created Eve? And would not woman perish for eternity? Therefore, this stage of work in the last days is to save all mankind, not just woman but all mankind. This work is for the sake of all mankind, not just for woman. If any think otherwise, then they are fools all the more!

The work done at present has pushed forward the work of the Age of Grace; that is, the work in the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, the work of God has progressed further. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? This means that the work of this day is a continuation of the work done in the Age of Grace and an uplifting of that done in the Age of Law. The three stages are closely interconnected and linked one to the next. Why do I also say that this stage of work builds on that done by Jesus? If this stage did not build on the work done by Jesus, then in this stage the crucifixion, the work of redemption done previously, would still need to be carried out. This would be meaningless. Therefore, it is not that the work has completely finished, but that the age has moved forward, and the work has become even higher than before. It could be said that this stage of work is built on the foundation of the Age of Law and the rock of the work of Jesus. The work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work can be deemed the six-thousand-year management plan. This stage is

done on the foundation of the work of the Age of Grace. If these two stages of work are unrelated, why is there no crucifixion in this stage? Why do I not bear the sins of man? I do not come through the conception by the Holy Spirit nor will I be crucified to bear the sins of man. Rather, I am here to directly chastise man. If I did not chastise man following the crucifixion, and now I do not come through the conception by the Holy Spirit, then I would not be qualified to chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. This stage of work builds entirely on the previous stage. This is why only such work can bring man to salvation stage by stage. Jesus and I come from the same Spirit. Though Our fleshs have no relationship, Our Spirits are one; though what We do and the work We bear are not the same, We are alike in essence; Our fleshs take different forms, and this is because of the change in era and the need of Our work; Our ministries are not alike, so the work We bring forth and the disposition We reveal to man are also different. That is why what man sees and receives this day is unlike that of the past; this is so because of the change in era. Though the gender and form of Their fleshs are different, and though They were not born of the same family, much less in the same time period, Their Spirits are one. Though Their fleshs share no blood or physical relationship in any way, this does not deny that They are the incarnate fleshs of God in two different time periods. It is an undeniable truth that They are the incarnate fleshs of God, though They do not share the same bloodline or a common human language (one was a male who spoke the language of the Jews and the other is a female who speaks only Chinese). It is for these reasons that They do the work They ought in different countries, and in different time periods as well. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities at all between the outward shells of Their fleshs. They merely share the same humanity, but the appearance and birth of Their fleshs are not alike. These have no impact on Their respective work or the knowledge that man has of Them, for, after all, They are the same Spirit and none can separate Them. Though They are not related by blood, Their entire beings are directed by Their Spirits, so that They undertake different work in different time periods, with Their fleshs not sharing a bloodline. Similarly, the Spirit of Jehovah is not the father of the Spirit of Jesus, much as the Spirit of Jesus is not the son of the Spirit of Jehovah. They are the same Spirit. Just like the incarnate God

of this day and Jesus. Though They are not related by blood, They are one; this is because Their Spirits are one. He can do the work of mercy and lovingkindness, as well as that of righteous judgment and of chastisement of man, and that of bringing curses on man. In the end, He can do the work of destroying the world and punishing the wicked. Does He not do all this Himself? Is this not the almightiness of God? He could both set forth laws for man and issue commandments, and could also lead the early Israelites to live their lives on earth and guide them to build the temple and altars, reigning over all the Israelites. Because of His authority, He lived with them on earth for two thousand years. The Israelites dared not rebel; all revered Jehovah and observed the commandments. This work was all done because of His authority and His almightiness. In the Age of Grace, Jesus came to redeem the whole fallen mankind (not only the Israelites). He showed mercy and lovingkindness to man. The Jesus that man saw in the Age of Grace was filled with lovingkindness and was always loving, for He had come to deliver man from sin. He could forgive man their sins until His crucifixion truly delivered mankind from sin. During that time, God appeared before man in mercy and lovingkindness; that is, He became a sin offering for man and was crucified for the sins of man so that they may forever be forgiven. He was merciful, compassionate, enduring and loving. And all those who followed Jesus in the Age of Grace also sought to be enduring and loving in all things. They endured all suffering, and never fought back even if beaten, cursed or stoned. But that is not so in this final stage, much like how the work of Jesus and Jehovah was not alike though Their Spirits were one. The work of Jehovah was not to bring the age to an end but to lead it and usher in mankind's life on earth. However, the work now is to conquer those deeply corrupted men in the Gentile nations and to lead not only the family of China but the entire universe. You see this work being done now only in China, but in fact it has already begun to expand abroad. Why is it that foreigners time and again seek the true way? That is because the Spirit has already begun His work, and the words now are directed toward people of the entire universe. This is already half of the work. The Spirit of God has done such great work since the world was created; He has done different work across the different ages, and in different nations. The people of each age see His different disposition, which is naturally revealed through the different work that He does. He is God, filled with mercy and lovingkindness; He is the sin offering for

man and man's shepherd, yet He is also judgment, chastisement, and curse on man. He could lead man to live on earth for two thousand years and also redeem the corrupt mankind from sin. And this day, He is also able to conquer mankind who does not know Him and make them subject under His dominion, so that all submit to Him fully. In the end, He will burn away all that is unclean and unrighteous within men in the entire universe, to show them that not only is He a God of mercy, lovingkindness, wisdom, wonder and holiness, but even more, He is a God who judges man. To the evil among all mankind, He is burning, judgment and punishment; to those who are to be perfected, He is tribulation, refinement, and trial, as well as comfort, sustenance, supply of words, dealing, and pruning. And to those who are eliminated, He is punishment, as well as retribution. Tell Me, is God not almighty? He can do all work, not just the crucifixion as you imagined. You think too lowly of God! Do you believe that everything would come to an end after the redemption of all mankind through His crucifixion? And that, following this, you would follow Him to heaven then eat of the fruit from the tree of life and drink from the river of life? ... Could it be that simple? Tell Me, what have you accomplished? Do you have the life of Jesus? You were indeed redeemed by Him, but the crucifixion was the work of Jesus Himself. What duty have you fulfilled as a man? You only have the outward godliness but do not understand His way. Is that how you manifest Him? If you have not received the life of God or seen the entirety of His righteous disposition, then you cannot claim to be one that has life, and you are not worthy to pass through the gate of the kingdom of heaven.

Not only is God a Spirit but He can also become flesh; moreover, He is a body of glory. Jesus, though you have not seen Him, was witnessed by the Israelites, that is, the Jews at the time. He was at first a flesh, but after He was crucified, He became the body of glory. He is the all-encompassing Spirit and can do work in all places. He could be Jehovah, Jesus and the Messiah; in the end, He can become Almighty God. He is righteousness, judgment, and chastisement, is curse and wrath, but also mercy and lovingkindness. All the work done by Him can represent Him. What manner of God do you say He is? You simply won't be able to explain and can only say, "I cannot explain what manner of God He is." Do not draw the conclusion that God is forever a God of mercy and lovingkindness, just because God did the work of redemption in one stage. Can you be certain that He is only such a

God? If He is a merciful and loving God, why will He bring the age to an end in the last days? Why will He send down so many disasters? If it is as you think, that He is merciful and loving toward man to the end, even to the final age, why then will He send down disasters from the heavens? If He loves man as Himself and as His only Son, why will He send down plagues and hailstones from the heavens? Why does He allow man to suffer from famine and pestilence? Why does He allow man to suffer these disasters? None of you dare say what manner of God He is, and none can explain. Can you be certain that He is the Spirit? Do you dare say that He is the flesh of Jesus? And do you dare say that He is a God who will forever be crucified for man?

DOES THE TRINITY EXIST?

It was only after the truth of Jesus become flesh came to be that man realized this: It is not only the Father in heaven, but also the Son, and even the Spirit. This is the conventional notion man holds, that there is a God such as this in heaven: a Trinity that is the Father, the Son, and the Holy Spirit, all in one. All mankind has these notions: God is one God, but comprises three parts, what all those grievously entrenched in conventional notions deem to be the Father, the Son, and the Holy Spirit. Only those three parts made one is all of God. Without the Holy Father, God would not be whole. Similarly, neither would God be whole without the Son or the Holy Spirit. In their notions, they believe that neither the Father alone nor the Son alone can be deemed God. Only the Father, the Son, and the Holy Spirit together can be deemed God Himself. Now, all religious believers, including each and every follower among you, hold this belief. Yet, as for whether this belief is correct, none can explain, for you are always in a fog of confusion about the matters of God Himself. Though these are notions, you do not know whether they are right or wrong, for you have become too grievously infected by religious notions. You have accepted too deeply these conventional notions of religion, and this poison has seeped too deep within you. Therefore, so too in this matter have you succumbed to this pernicious influence, for the Trinity simply does not exist. That is, the Trinity of the Father, the Son, and the Holy Spirit simply does not exist. These are all conventional notions of man,

and the fallacious beliefs of man. Throughout many centuries, man has believed in this Trinity, conjured up by notions in the mind of man, fabricated by man, and never before seen by man. Throughout these many years, there have been many spiritual greats who have explained the “true meaning” of the Trinity, but such explanations of the Trinity as three distinct consubstantial persons have been vague and unclear, and all are befuddled by the “construct” of God. No great man has ever been able to offer a thorough explanation; most explanations pass muster in terms of reasoning and on paper, but not a single man has a fully clear understanding of its meaning. This is because this great Trinity man holds in the heart simply does not exist. For none have ever seen the true countenance of God or have any been fortunate enough to ascend to the abode of God for a visit so as to examine what items are present in the place where God lies, to determine exactly how many tens of thousands or hundreds of millions of generations are in the “house of God” or to investigate just how many parts compose the inherent construct of God. What mainly needs to be examined is: the age of the Father and the Son, as well as the Holy Spirit; the respective appearances of each person; exactly how is it that They split up, and how is it that They are made one. Unfortunately, in all these many years, not a single man has been able to determine the truth of these matters. They all simply conjecture, for not a single man has ever ascended to heaven for a visit and returned with an “investigative report” for all mankind in order to report on the truth of the matter to all those fervent and devout religious believers concerned about the Trinity. Of course, the blame cannot be put on man for forming such notions, for why did Jehovah the Father not have Jesus the Son accompany Him when He created mankind? If, in the beginning, all had gone by the name of Jehovah, it would have been better. If blame must be put, let it be put on the momentary lapse of Jehovah God, who did not call the Son and the Holy Spirit before Him in the time of creation, but rather carried out His work alone. If They had all worked simultaneously, then would They not have become one? If, from the very beginning until the end, there was only the name Jehovah and not the name of Jesus from the Age of Grace, or if He had then still been called Jehovah, then would God not have been spared the suffering of this division by mankind? To be sure, Jehovah cannot be lamented for this all; if blame must be put, let it be put on the Holy Spirit, who for thousands of years continued His work by the name of Jehovah, of

Jesus, and even of the Holy Spirit, befuddling and confusing man such that man could not know who exactly is God. If the Holy Spirit Himself had worked without form or image, and moreover, without a name such as Jesus, and man could neither touch nor see Him, only hearing the sounds of thunder, then would not this kind of work have been of more benefit to mankind? So what can be done now? The notions of man have amassed high as a mountain and wide as the sea, to the extent that the God of present day can no longer endure them and is at a complete loss. In the past when it was only Jehovah, Jesus, and the Holy Spirit in between the two, man was already at a loss as to how to cope, and now there is the addition of the Almighty, who is even said to also be a part of God. Who knows who He is and in which person of the Trinity He has been intermingled with or hidden within for however many years? How can man bear this? The Trinity alone was enough to take man a lifetime to explain, but now there is "one God in four persons." How can this be explained? Can you explain it? Brothers and sisters! How have you believed in such a God until this day? I take My hat off to you. The Trinity was already enough to bear, and yet now you continue to have such unshakable faith in this one God in four persons. You've been urged to get out, yet you refuse. How inconceivable! You are really something! A person can actually go so far as to believe in four Gods and make nothing of it; do you not think this is a miracle? I could not tell that you are able to work such a great miracle! Let Me tell you that, in truth, the Trinity does not exist anywhere in this universe. God has no Father and no Son, much less is there the concept of an instrument jointly used by the Father and the Son: the Holy Spirit. All of this is the greatest fallacy and simply does not exist in this world! Yet even such a fallacy has its origin and is not entirely without basis, for your minds are not so simple, and your thoughts are not without reason. Rather, they are quite appropriate and ingenious, so much so that they are impregnable even to any Satan. The pity is that these thoughts are all fallacies and simply do not exist! You have not seen the real truth at all; you are merely making conjectures and conceptions, then fabricating it all into a story to deceitfully gain others' trust and to gain dominance over those most foolish of men without wit or reason, so that they believe in your great and renowned "expert teachings." Is this truth? Is this the way of life that man should receive? It is all nonsense! Not a single word is appropriate! Throughout these many years, God has been split by you in this way, being split finer and finer

with each generation, to the extent that one God has been openly split into three Gods. And now it is simply impossible for man to rejoin God as one, for you have split Him up too finely! If not for My prompt work before it was too late, it is hard to say how long you would have brazenly continued this way! To continue splitting God in this way, how can He still be your God? Would you still recognize God? Would you still return to Him? If I had arrived any later, it is likely that you would have sent the “Father and Son,” Jehovah and Jesus back to Israel and claimed that you yourselves are a part of God. Fortunately, it is now the last days. Finally, this day I have long awaited has come, and only after I carried out this stage of work by My own hand has your splitting of God Himself been halted. If not for this, you would have escalated, even placing all the Satans among you onto altars for worship. This is your artifice! Your means of splitting God! Will you continue to do so now? Let Me ask you: How many Gods are there? Which God will bring you salvation? Is it the first God, the second, or the third that you always pray to? Which of Them do you always believe in? Is it the Father? Or the Son? Or is it the Spirit? Tell Me who it is that you believe in. Though with every word you say you believe in God, what you actually believe is your own brain! You simply do not have God in your heart! And yet in your minds are a number of such “Trinities”! Do you not agree?

If the three stages of work are assessed in accordance with this concept of the Trinity, then there must be three Gods as the work carried out by each is not the same. If any among you says that the Trinity indeed exists, then explain what exactly is this one God in three persons. What is the Holy Father? What is the Son? What is the Holy Spirit? Is Jehovah the Holy Father? Is Jesus the Son? Then what of the Holy Spirit? Is not the Father a Spirit? Is not the substance of the Son also a Spirit? Was not the work of Jesus the work of the Holy Spirit? Was not the work of Jehovah at the time carried out by a Spirit the same as Jesus’? How many Spirits can God have? According to your explanation, the three persons of the Father, the Son, and the Holy Spirit are one; if so, there are three Spirits, but to have three Spirits means there are three Gods. This means that there is no one true God; how can this kind of God still have the inherent substance of God? If you accept that there is only one God, then how can He have a son and be a father? Are these not all simply your notions? There is only one God, only one person in this God, and only one Spirit of God, much as

it is written down in the Bible that "There is only one Holy Spirit and only one God." Regardless of whether the Father and the Son of which you speak exist, there is only one God after all, and the substance of the Father, the Son, and the Holy Spirit you believe in is the substance of the Holy Spirit. In other words, God is a Spirit, but He is able to become flesh and live among men, as well as to be above all things. His Spirit is all-inclusive and omnipresent. He can simultaneously be in the flesh and throughout the universe. Since all people say that God is the only one true God, then there is a single God, divisible at will by none! God is only one Spirit, and only one person; and that is the Spirit of God. If it is as you say, the Father, the Son, and the Holy Spirit, then are They not three Gods? The Holy Spirit is one matter, the Son another, and the Father yet another. They are distinct persons of different substances, so how then can They each be part of a single God? The Holy Spirit is a Spirit; this is easy for man to understand. If so, then the Father is even more so a Spirit. He has never descended onto earth and has never become flesh; He is Jehovah God in the heart of man, and He is certainly a Spirit as well. Then what is the relationship between Him and the Holy Spirit? Is it the relationship between Father and Son? Or is it the relationship between the Holy Spirit and the Spirit of the Father? Is the substance of each Spirit the same? Or is the Holy Spirit an instrument of the Father? How can this be explained? And then what is the relationship between the Son and the Holy Spirit? Is it a relationship between two Spirits or the relationship between a man and a Spirit? These are all matters that can have no explanation! If They are all one Spirit, then there can be no talk of three persons, for They are possessed of a single Spirit. If They were distinct persons, then Their Spirits would vary in strength, and simply They could not be one single Spirit. This concept of the Father, the Son, and the Holy Spirit is most absurd! This segments God and splits Him into three persons, each with a status and Spirit; how then can He still be one Spirit and one God? Tell Me, were the heavens and earth, and all things within it created by the Father, the Son, or the Holy Spirit? Some say that They created it all together. Then who redeemed mankind? Was it the Holy Spirit, the Son, or the Father? Some say it was the Son who redeemed mankind. Then who is the Son in substance? Is He not the incarnation of the Spirit of God? The incarnation calls God in heaven by the name of Father from the perspective of a created man. Are you not aware that Jesus was born from the conception through the Holy Spirit? Within

Him is the Holy Spirit; whatever you say, He is still one with God in heaven, for He is the incarnation of the Spirit of God. This idea of the Son simply is untrue. It is one Spirit who carries out all of the work; only God Himself, that is, the Spirit of God carries out His work. Who is the Spirit of God? Is it not the Holy Spirit? Is it not the Holy Spirit who works in Jesus? If the work had not been carried out by the Holy Spirit (that is, the Spirit of God), then could His work represent God Himself? When Jesus called God in heaven by the name of Father as He prayed, this was done only from the perspective of a created man, only because the Spirit of God had clothed Himself as an ordinary and normal man and had the exterior cover of a created being. Even if within Him was the Spirit of God, His exterior appearance was still that of an ordinary man; in other words, He had become the “Son of man” of which all men, including Jesus Himself, spoke. Given that He is called the Son of man, He is a person (whether man or woman, in any case one with the exterior shell of a human being) born into a normal family of ordinary people. Therefore, Jesus calling God in heaven by the name of Father was the same as how you at first called Him Father; He did so from the perspective of a man of creation. Do you still remember the Lord’s Prayer that Jesus taught you to memorize? “Our Father in heaven....” He asked all man to call God in heaven by the name of Father. And since He too called Him Father, He did so from the perspective of one who stands on an equal footing with you all. Since you called God in heaven by the name of Father, this shows that Jesus saw Himself to be on equal footing with you, and as a man on earth chosen by God (that is, the Son of God). If you call God “Father,” is this not because you are a created being? However great the authority of Jesus on earth, prior to the crucifixion, He was merely a Son of man, governed by the Holy Spirit (that is, God), and one of the earth’s created beings, for He had yet to complete His work. Therefore, His calling God in heaven Father was solely His humility and obedience. His addressing God (that is, the Spirit in heaven) in such a manner, however, does not prove that He is the Son of the Spirit of God in heaven. Rather, it is simply that His perspective is different, not that He is a different person. The existence of distinct persons is a fallacy! Prior to His crucifixion, Jesus was a Son of man bound by the limitations of the flesh, and He did not fully possess the authority of the Spirit. That is why He could only seek the will of God the Father from the perspective of a created being. It is as He thrice prayed in Gethsemane: “Not as I will, but as you will.” Before

He was laid on the cross, He was but the King of the Jews; He was Christ, the Son of man, and not a body of glory. That is why, from the standpoint of a created being, He called God Father. Now, you cannot say that all who call God Father are the Son. If this were so, then would you not have all become the Son once Jesus taught you the Lord's Prayer? If you are still not convinced, then tell Me, who is the one that you call Father? If you are referring to Jesus, then who is the Father of Jesus to you? After Jesus went away, this idea of the Father and the Son was no longer. This idea was only appropriate for the years when Jesus became flesh; under all other circumstances, the relationship is one between the Lord of creation and a created being when you call God Father. There is no time at which this idea of the Trinity of Father, Son, and Holy Spirit can stand; it is a fallacy rarely seen through the ages and does not exist!

This may call to mind for most people the words of God from Genesis: "Let us make man in our image, after our likeness." Given that God says let "us" make man in "our" image, then "us" indicates two or more; since He stated "us," then there is not just one God. In this way, man began to think in the abstract of distinct persons, and from these words arose the idea of the Father, the Son, and the Holy Spirit. What then is the Father like? What is the Son like? And what is the Holy Spirit like? Could it possibly be that the mankind of today was made in the image of one joined together from three? Then is the image of man like that of the Father, the Son, or the Holy Spirit? Which of the persons of God is man in the image of? This idea of man's is simply incorrect and nonsensical! It can only split one God into several Gods. At the time that Moses wrote Genesis, it was after mankind was created following the creation of the world. In the very beginning, when the world began, Moses did not exist. And it was not until much later that Moses wrote the Bible, so how could he have possibly known what it was that God in heaven spoke? He had not an inkling of how God created the world. In the Old Testament of the Bible, there is no mention of the Father, the Son, and the Holy Spirit, only of the one true God, Jehovah, carrying out His work in Israel. He is called by different names as the age changes, but this cannot prove that each name refers to a different person. If this were so, then would there not be innumerable persons in God? What is written in the Old Testament is the work of Jehovah, a stage of work of God Himself for commencement in the Age of Law. It was the work of God, where as He

spoke, it was, and as He commanded, it stood. At no time did Jehovah say that He was the Father come to carry out work, or did He ever prophesy the Son coming to redeem mankind. When it came to the time of Jesus, it was only said that God had become flesh to redeem all mankind, not that it was the Son who had come. Because the ages are not alike and the work that God Himself does also differs, He needs to carry out His work within different realms. In this way, the identity He represents also differs. Man believes that Jehovah is the Father of Jesus, but this was actually not acknowledged by Jesus, who said: "We were never distinguished as Father and Son; I and the Father in heaven are one. The Father is in Me and I am in the Father; when man sees the Son, they are seeing the heavenly Father." When all has been said, be it the Father or the Son, They are one Spirit, not divided into separate persons. Once man attempts to explain, matters are complicated with the idea of distinct persons, as well as the relationship between Father, Son, and Spirit. When man speaks of separate persons, does this not materialize God? Man even ranks the persons as first, second, and third; these are all but the conceptions of man, not worthy of reference, and utterly unrealistic! If you asked him: "How many Gods are there?" he would say that God is the Trinity of the Father, the Son, and the Holy Spirit: the one true God. If you asked again: "Who is the Father?" he would say: "The Father is the Spirit of God in heaven; He is in charge of all, and is the Master of heaven." "Then is Jehovah the Spirit?" He would say: "Yes!" If you then asked him, "Who is the Son?" he would say that Jesus is the Son, of course. "Then what is the story of Jesus? From whence did He come?" He would say: "Jesus was born to Mary through the conception of the Holy Spirit." "Then is His substance not the Spirit as well? Is not His work also representative of the Holy Spirit? Jehovah is the Spirit, and so too is the substance of Jesus. Now in the last days, needless to say it is still the Spirit at work;^[a] how could They be different persons? Is it not simply the Spirit of God carrying out the work of the Spirit from different perspectives?" As such, there is no distinction between persons. Jesus was conceived by the Holy Spirit, and indubitably, His work was precisely that of the Holy Spirit. In the first stage of work carried out by Jehovah, He neither became flesh nor appeared to man. So man never saw His

Footnotes:

a. The original text omits "at work."

appearance. No matter how great and how tall He was, He was still the Spirit, God Himself who first created man. That is, He was the Spirit of God. When He spoke to man from among the clouds, He was merely a Spirit. None witnessed His appearance; only in the Age of Grace when the Spirit of God came into the flesh and was incarnated in Judea did man see for the first time the image of the incarnation as a Jew. The feeling of Jehovah could not be sensed. However, He was conceived by the Holy Spirit, that is, conceived by the Spirit of Jehovah Himself, and Jesus was still born as the embodiment of the Spirit of God. What man first saw was the Holy Spirit descending like a dove upon Jesus; it was not the Spirit exclusive to Jesus, but rather the Holy Spirit. Then can the Spirit of Jesus be separated from the Holy Spirit? If Jesus is Jesus, the Son, and the Holy Spirit is the Holy Spirit, then how could They be one? The work could not be carried out if so. The Spirit within Jesus, the Spirit in heaven, and the Spirit of Jehovah are all one. It can be called the Holy Spirit, the Spirit of God, the sevenfold intensified Spirit, and the all-inclusive Spirit. The Spirit of God alone can carry out much work. He is able to create the world and destroy it by flooding the earth; He can redeem all mankind, and moreover, conquer and destroy all mankind. This work is all carried out by God Himself and cannot have been done by any other of the persons of God in His stead. His Spirit can be called by the name of Jehovah and Jesus, as well as the Almighty. He is the Lord, and Christ. He can also become the Son of man. He is in the heavens and also on the earth; He is on high above the universes and among the multitude. He is the only Master of the heavens and earth! From the time of creation until now, this work has been carried out by the Spirit of God Himself. Be it the work in the heavens or in the flesh, all is carried out by His own Spirit. All creatures, whether in heaven or on earth, are in the palm of His almighty hand; all of this is the work of God Himself and can be done by no other in His stead. In the heavens, He is the Spirit but also God Himself; among men, He is flesh but remains God Himself. Though He may be called by hundreds of thousands of names, He is still Himself, and all the work^[a] is the direct expression of His Spirit. The redemption of all mankind through His crucifixion was the direct work of His Spirit, and so too is the proclamation unto all nations and all lands

Footnotes:

a. The original text omits "the work."

during the last days. At all times, God can only be called the almighty and one true God, the all-inclusive God Himself. The distinct persons do not exist, much less this idea of the Father, the Son, and the Holy Spirit! There is only one God in heaven and on earth!

The management plan of God spans six thousand years and is divided into three ages based on the differences in His work: The first age is the Old Testament Age of Law; the second is the Age of Grace; and the third is that which belongs to the last days—the Age of Kingdom. In each age a different identity is represented. This is only because of the difference in the work, that is, the requirements of the work. The first stage of work was carried out in Israel, and the second stage of concluding the work of redemption was carried out in Judea. For the work of redemption, Jesus was born from the conception through the Holy Spirit and as the only Son. All of this was owing to the requirements of the work. In the last days, God wishes to expand His work into the Gentile nations and conquer the people there, so that His name may be great among them. He wishes to guide man in understanding all the right ways of human life, as well as all truth and the way of life. All of this work is carried out by one Spirit. Though He may do so from different standpoints, the nature and principles of the work remain the same. Once you observe the principles and nature of the work They have carried out, then you will know that it is all by the hand of a single Spirit. Still some may say: The Father is the Father; the Son is the Son; the Holy Spirit is the Holy Spirit, and in the end, They will be made one. Then how should you make Them one? How can the Father and the Holy Spirit be made one? If They were inherently two, then no matter how They are joined together, would They not remain two parts? When you say making Them one, isn't that simply joining two separate parts to make one whole? But were They not two parts before being made whole? Each Spirit has a distinct substance, and two Spirits cannot be made into a single one. The Spirit is not a material object and is unlike anything else in the material world. As men see it, the Father is one Spirit, the Son another, and the Holy Spirit yet another, then the three Spirits mix like three glasses of water into one whole. Is not that then the three made one? This is an erroneous explanation! Is this not splitting up God? How can the Father, the Son, and the Holy Spirit all be made one? Are They not three parts each of different natures? There are still those who say, did not God expressly state that Jesus was His beloved Son? "Jesus is the beloved Son of God,

in whom He is well pleased” was certainly spoken by God Himself. That was God bearing witness to Himself, but merely from a different perspective, that of the Spirit in heaven bearing witness to His own incarnation. Jesus is His incarnation, not His Son in heaven. Do you understand? Do not the words of Jesus, “The Father is in Me and I am in the Father,” indicate that They are one Spirit? And is it not because of the incarnation that They were separated between heaven and earth? In reality, They are still one; no matter what, it is simply God bearing witness to Himself. Owing to the change in ages, requirements of the work, and the differing stages of His management plan, the name by which man calls Him also differs. When He came to carry out the first stage of work, He could only be called Jehovah, shepherd of the Israelites. In the second stage, the incarnate God could only be called Lord, and Christ. But at that time, the Spirit in heaven stated only that He was the beloved Son of God, and made no mention of His being the only Son of God. This simply did not happen. How could God have an only child? Then would God not have become man? Because He was the incarnation, He was called the beloved Son of God, and, from this, came the relationship between Father and Son. It was simply because of the separation between heaven and earth. Jesus prayed from the perspective of the flesh. Since He had put on a flesh of such normal humanity, it is from the perspective of the flesh that He said: My outer shell is that of a created being. Since I put on a flesh to come to this earth, I am now a long, long way from heaven. For this reason, He could only pray to God the Father from the perspective of the flesh. This was His duty, and that which the incarnate Spirit of God should be furnished with. It cannot be said that He is not God simply because He prays to the Father from the perspective of the flesh. Though He is called the beloved Son of God, He is still God Himself, for He is but the incarnation of the Spirit, and His substance is still the Spirit. As man sees it, they wonder why He prays if He is God Himself. This is because He is the incarnate God, God living within the flesh, and not the Spirit in heaven. As man sees it, the Father, the Son, and the Holy Spirit are all God. Only the three all made as one can be deemed the one true God, and, in this way, is His power exceptionally great. There are still those who say that only in this way is He the sevenfold intensified Spirit. When the Son prayed after His coming, that is the Spirit to whom He prayed. In reality, He was praying from the perspective of a created being. For the flesh is not whole, and He was not whole and had

many weaknesses when He came into the flesh. Thus was He much troubled as He carried out His work in the flesh. That is why He thrice prayed to God the Father prior to His crucifixion, as well as many times even before that. He prayed among His disciples; He prayed alone upon a mountain; He prayed aboard the fishing boat; He prayed among a multitude of people; He prayed when breaking bread; and He prayed when blessing others. Why did He do so? It was the Spirit to whom He prayed; He was praying to the Spirit, to God in heaven, from the perspective of the flesh. Therefore, from man's standpoint, Jesus became the Son in that stage of work. In this stage, however, He does not pray. Why is this? This is because what He brings forth is the work of the word, and the judgment and chastisement of the word. He has no need for prayers, for His ministry is to speak. He is not put upon the cross, and He is not turned over by man to those in power. He simply carries out His work and all is set. At the time when Jesus prayed, He was praying to God the Father for the descent of the kingdom of heaven, for the will of the Father to be done, and for the work to come. In this stage, the kingdom of heaven has already descended, so does He still have need to pray? His work is to bring the age to an end, and there are no more new ages, so is there a need to pray for the next stage? I'm afraid there is not!

There are many contradictions in the explanations of man. Indeed, these are all the notions of man; without further scrutiny, you would all believe they are correct. Do you not know that this idea of God as a Trinity is but the notion of man? No knowledge of man is full and thorough. There are always impurities, and man has too many ideas; this demonstrates that a created being simply cannot explain the work of God. There is too much in the mind of man, all coming from logic and thought, that conflicts with the truth. Can your logic thoroughly dissect the work of God? Can you gain an insight into all the work of Jehovah? Is it you as a man who can see through it all, or is it God Himself who is able to see from everlasting to everlasting? Is it you who can see from everlasting long ago to the everlasting to come, or is it God who can do so? What do you say? How are you worthy to explain God? On what basis is your explanation? Are you God? The heavens and earth, and all things in it were created by God Himself. It was not you who did this, so why are you giving incorrect explanations? Now, do you continue to believe in the Trinity? Do you not think it is too burdensome this way? It would be best for you to

believe in one God, not in three. It is best to be light, for “the burden of the Lord is light.”

PRACTICE (3)

You must have the ability to live independently, being able to eat and drink God’s words by yourselves, to experience God’s words on your own, and to lead a normal spiritual life without the leadership of others; you must be able to depend on God’s words of today to live, entering into true experience, and truly seeing. Only then will you be able to stand firm. Today, many people don’t fully understand the future tribulations and trials. In the future, some people will experience tribulations, and some will experience punishment. This punishment will be more severe; it will be the coming of the facts. Today, all that you experience, do, and manifest lays the foundation for the trials of the future, and at the very least, you must be able to live independently. Today, the situation regarding many in the church is generally as follows: If there are workers to do the church’s work, they’re happy, and if there aren’t, they’re unhappy; and they pay no heed to the work of the church, nor to their own eating and drinking, and have not the slightest burden—they’re like a Hanhao bird.^[a] Frankly speaking, in many people the work I have done is merely the work of conquest, for many are fundamentally unworthy of being made perfect. Only a small portion of people can be made perfect. If, having heard these words, you believe that the work done by God is only in order to conquer people, and so you only follow perfunctorily, how could such an attitude be acceptable? If you are truly possessed of conscience, then you must have a burden, and a sense of responsibility. You must say: I care not whether I will be conquered or made perfect, but I must bear this step of testimony properly. As a creature of God, one can be utterly conquered by God, and ultimately, they are able to satisfy God,

Footnotes:

a. The story of the Hanhao bird is very similar to Aesop’s fable of the ant and the grasshopper. The Hanhao bird prefers to sleep instead of building a nest while the weather is warm—despite repeated warnings from his neighbor, a magpie. When winter arrives, the bird freezes to death.

repaying God's love with the love in their heart and by completely devoting themselves to God. This is the responsibility of man, it is the duty that ought to be performed by man, and the burden that ought to be borne by man, and man must complete this commission. Only then do they truly believe in God. Today, is what you do in the church the fulfillment of your responsibility? This depends on whether you are emburdened, and upon your own knowledge. In experiencing this work, if man is conquered and has true knowledge, then you will be capable of obedience regardless of your own prospects or fate. In this way, God's great work will be realized in its entirety, for these people are capable of nothing more than this, and are unable to fulfill any higher demands. Yet in the future, some people will be made perfect. Their caliber will improve, in their spirits they will have a deeper knowledge, their lives will grow.... Yet some are totally incapable of achieving this, and so cannot be saved. There's a reason why I say they cannot be saved. In the future, some will be conquered, some will be eliminated, some will be made perfect, and some will be used—and so some will experience tribulations, some will experience punishment (both natural calamities and man-made misfortunes), some will be eliminated, and some will survive. In this, each will be classified according to kind, with each group representing a type of person. Not all people will be eliminated, nor will all people be made perfect. This is because the caliber of Chinese people is so poor, and there are only a tiny number among them who possess the kind of self-awareness that Paul had. Among these people, few have the same determination to love God as Peter, or the same kind of faith as Job. Barely any of them have the same degree of reverence for Jehovah, or same level of loyalty in serving Jehovah as David. How pitiful you are!

Today, talk of being made perfect is but one aspect. No matter what happens, you must bear this step of testimony properly. If you were asked to serve God in the temple, how would you do so? If you were not a priest, and had not the status of firstborn sons or the sons of God, would you still be capable of loyalty? Would you still be able to do all you can to spread the kingdom? Would you still be capable of doing the work of God's commission properly? Regardless of how much your life has grown, the work of today shall cause you to be fully convinced within, and to put aside all your conceptions. Whether or not you have what it takes to pursue life, overall, God's work will make you fully convinced. Some people say: I believe in God, but don't understand

what it means to pursue life. And some say: I'm all muddled up in my belief in God. I know that I cannot be made perfect, and so I am ready to be chastised. Even people like this, who are ready to be chastised or destroyed, must also be made to acknowledge that the work of today is carried out by God. Some people also say: I do not ask to be made perfect, but, today, I am willing to accept all of God's training, and am willing to live out normal humanity, improve my caliber, and obey all of God's arrangements.... In this, they have also been conquered and borne testimony, which proves that there is some knowledge within these people. This stage of work has been carried out extremely quickly, and in the future, it will be carried out even more rapidly abroad. Today, the people abroad can hardly wait, they're all rushing to China—and so if you cannot be made complete, you'll be holding up the people abroad. At that time, regardless of how you are, when the time comes My work will be concluded and completed! I care not about how well you have entered or what you're like; all My work cannot be held up by you. I do the work of all mankind, and there's no need for Me to spend any more time on you! You are too unmotivated, too lacking in self-awareness! You're not worthy of being made perfect—you barely have any potential! In the future, even if people carry on being so lax and sloppy, and remain incapable of improving their caliber, this will not impede the work of the entire universe. When the time comes for God's work to finish, it will finish, and when the time comes for people to be eliminated, they will be eliminated. Of course, those who ought to be made perfect, and are worthy of being made perfect, shall also be made perfect—but if you truly have no hope, then God's work will not wait for you! Ultimately, if you are conquered, this can also be considered bearing testimony; there are limits to what God asks of you. However high the stature man is able to achieve, such must be the height of their testimony. It is not as man imagines that such testimony will reach the very highest limits and that it will be resounding—there is no way this can be achieved in you Chinese people. I've engaged with you for all this time, and you yourselves have seen this. I've told you not to oppose, not to be rebellious, not to do shameful things behind My back. I've said these words to your face many times, but even that's not enough—as soon as I turn around they change, and some secretly oppose Me, without any compunction. Do you think I know none of this? Do you think you can make trouble for Me and nothing will come of it? Do you think I don't know when you try to tear down My work

behind My back? Do you think your petty tricks can stand in for your character? You're always seemingly obedient but are secretly treacherous, you hide sinister thoughts in your heart, and even death isn't punishment enough for people like you. Do you think some minor work by the Holy Spirit in you can take the place of your reverence for Me? Do you think you gained enlightenment through calling out to Heaven? You know no shame! You are so worthless! Do you think your "good deeds" have touched Heaven, which has made an exception and bestowed you with natural gifts that made you silver-tongued, allowing you to deceive others, and to deceive Me? How lacking in rationality you are! Do you know where your enlightenment comes from? Do you not know whose food you ate growing up? How unconscionable you are! Some among you haven't even changed after four or five years of dealing; you're clear about these matters, you should be clear about your nature—and so don't object when, one day, you are forsaken. Some, who deceive both those above and below them in their service, have been subjected to much dealing; some, because they are greedy for money, have been subjected to much dealing; some, because they do not keep clear boundaries between men and women, have been subjected to much dealing; some, because they are lazy, only mindful of the flesh, and do not practice righteousness when they come to the church, have been subjected to much dealing; some, because they fail to bear testimony wherever they go, and knowingly sin and misbehave, have been reminded many times; some talk of words and doctrines when they come to the church, they act superior to everyone else, and have not the slightest reality, while the brothers and sisters plot amongst each other, vying with each other—they have often been exposed because of this. I've spoken these words to you so many times, and today, I will speak no more of this—do what you want! Make your own decisions! Many people haven't only been subjected to this dealing for just one or two years, for some it's been three or four years, and some have experienced this for over a decade, having been subjected to dealing when they became believers, but to date there has been little change in them. What do you say, are you not like pigs? Is this being unfair to you? Don't think that God's work will not finish if you are incapable of reaching a certain level. Will God still wait for you if you are incapable of fulfilling His requirements? I tell you plainly—it is not so! Do not have such a rosy view of things! There is a time limit to the work of today, God isn't just playing with you! Before, when it came to

experiencing the trial of service-doers, people thought that if they were to stand firm in their testimony to God, they had to be conquered to a certain point—they had to be a service-doer willingly and gladly, and had to praise God every day, and not be the slightest bit lax or slapdash. They thought that only then would they truly be a service-doer, but is that really the case? At that time, there were all sorts of manifestations in people. Some fled, some opposed God, some squandered the church's money, and brothers and sisters plotted against each other, cursing and vilifying each other. It was truly a great emancipation, but there was one thing good about it: No one retreated. This is the best thing that can be said about it. They bore testimony before Satan because of this, and later gained the identity of God's people and made it as far as today. God's work is not carried out as you imagine. When the time is up, the work will end, regardless of how you are. Some people might say: By acting like this You do not save people, or love them—You are not the righteous God. I tell you plainly: The heart of My work today is conquering you and making you bear testimony. Saving you is just an adjunct; whether or not you can be saved depends on your own pursuit, and is not connected to Me. Yet I must conquer you; don't always try to lead around Me by the nose—today I work you, not the other way around!

Today, what you have come to understand is higher than any person throughout history who was not made perfect. Be it your knowledge of trials or the belief in God, it is all higher than that of any believer in God. The things you understand are what you come to know before you undergo the trials of environments, but your real stature is completely incompatible with them. What you know is higher than what you put into practice. Though you say that people who believe in God should love God, and should strive not for blessings but only to satisfy God's will, what is manifested in your lives is a far cry from this, and has been greatly tainted. Most people believe in God for the sake of peace and other benefits. Unless it is to your benefit, you don't believe in God, and if you can't receive God's graces, you fall into a sulk. How could this be your true stature? When it comes to inevitable family incidents (children falling ill, husbands going into hospital, poor crop yields, persecution of family members, and so on), you can't even make it through these things that often happen in day-to-day life. When such things happen, you're thrown into a panic, you don't know what to do—and most of the time, you complain about God. You complain that

God's words tricked you, that God's work has messed you around. Do you not have such thoughts? Do you think such things happen among you only rarely? You spend every day living amid such events. You don't give the slightest thought to the success of your faith in God, and how to satisfy God's will. Your true stature is too small, even smaller than a little chick's. When your husband's business loses money you complain about God, when you find yourself in an environment without God's protection you still complain about God, you complain even when one of your chicks dies or an old cow in the pen falls ill, you complain when it's time for your son to start a family but your family doesn't have enough money, and when the church's workers eat a couple of meals at your home but the church doesn't reimburse you or no one sends you any vegetables, you also complain. Your belly is stuffed full of complaints, and you sometimes don't go to assemblies or eat and drink the words of God because of this, you likely become negative for a great length of time. Nothing that happens to you today bears any relation to your prospects or fate; these things would also happen if you didn't believe in God, yet today you pass responsibility for them to God, and insist on saying that God has eliminated you. What of your belief in God, have you truly offered up your life? If you suffered the same trials as Job, none among you who follow God today would be able to stand firm, you'd all fall down. And there is, quite simply, a world of difference between you and Peter. Today, if half your assets were seized you'd dare to deny the existence of God; if your son or daughter were taken from you, you'd run the streets crying foul; if your life reached a dead end, you'd try and take it up with God, asking why I said so many words in the beginning to scare you. There's nothing you would not dare to do at such times. This shows that you have not truly seen, and have no true stature. Thus, the trials in you are too great, for you understand too much, but what you truly know isn't even a thousandth of what you are aware of. Don't stop at mere understanding and knowledge; you'd best see how much you can truly put into practice, how much of the sweat of your own hard work has been turned into the enlightenment and illumination of the Holy Spirit, and in how many of your practices you have realized your own resolution. You should take your stature and practice seriously. In your belief in God, you shouldn't try to merely go through the motions for anyone—whether or not you can gain depends on your own pursuit.

PRACTICE (4)

The peace and joy I speak of today are not the same as those that you believe in and understand. You used to think that peace and joy meant being happy all day long, the absence of disease or misfortune in your family, always being pleased in your heart, without any feelings of sorrow, and an indescribable joy inside you regardless of the extent of your own life. That was in addition to an increase in your husband's salary and your son just getting into university. Thinking of these things, you prayed to God, you saw that God's grace was so great, you were so happy that you smiled from ear to ear, and you couldn't stop thanking God. Such peace and joy is not true joy and peace, nor is it the peace and joy of having the presence of the Holy Spirit. It is the peace and joy of the satisfaction of your flesh. You should understand what age it is today; now is not the Age of Grace, and is no longer the time when you seek to fill your bellies with bread. You might be overjoyed because all goes well with your family, but your life is gasping its last breath—and thus, regardless of how great your joy, the Holy Spirit is not with you. Having the presence of the Holy Spirit is simple: do what you ought to properly, perform the duty and function of man well, be able to equip yourself with the things you need and make up for your shortcomings. If you are always emburdened by your life, and are happy because you have perceived a truth or understood God's work of today, this is truly having the presence of the Holy Spirit. You may be seized by anxiety when you encounter something that you don't know how to experience, or when you are unable to perceive a truth that is communed—this proves that the Holy Spirit is with you; this is a common state in life experience. You must understand the difference between having the presence of the Holy Spirit and not having the presence of the Holy Spirit, and must not be overly simplistic in your view of this.

Previously, it was said that having the presence of the Holy Spirit and the work of the Holy Spirit are different. The ordinary state of having the presence of the Holy Spirit is manifested in having normal thoughts, normal rationality, and normal humanity. A person's character will remain as it used to be, but within them there will be peace, and externally they will have the decorum of a saint. This will be when the Holy Spirit is with them. When the Holy Spirit is with them,

people have normal thoughts. They eat when they're supposed to, when they're hungry they want to eat, when they're thirsty they want to drink water ... such manifestations of ordinary humanity are not the enlightenment of the Holy Spirit, they are people's normal thoughts and the normal state of having the presence of the Holy Spirit. Some people wrongly believe that those who have the presence of the Holy Spirit do not feel hungry, that they feel no tiredness, and moreover, give no thought to family, having almost completely divorced themselves from the flesh. In fact, the more the Holy Spirit is with people, the more normal they are. They know to suffer for God, expend themselves for God, and be loyal to God, they know to forsake, and, moreover, they know to eat and wear clothes. In other words, they have lost nothing of the normal humanity that they ought to have and are, instead, especially possessed of rationality. Sometimes, when they are reading books and pondering the work of God, there is faith in their hearts and they are willing to pursue the truth. Naturally, the work of the Holy Spirit is based upon this foundation. If people are without normal thoughts, then they have no rationality, which is not a normal state. When people have normal thoughts and the Holy Spirit is with them, they inevitably possess the rationality of a normal man, meaning they have a normal state. In the experiencing of God's work, there are certain times for the work of the Holy Spirit, whereas the presence of the Holy Spirit is often at all times. As long as people's rationality is normal, their states are normal, and the thoughts within them are normal, then the Holy Spirit is surely with them. When people's rationality and thoughts are not normal, then their humanity is not normal. If, at this moment, the work of the Holy Spirit is in you, then the Holy Spirit will surely also be with you. But if the Holy Spirit is with you, there will not necessarily be the work of the Holy Spirit within you, for the Holy Spirit works at special times. Having the presence of the Holy Spirit can only maintain people's normal existence, but the Holy Spirit only works at certain times. For example, when you are one of those who work for God, when you go to the churches the Holy Spirit enlightens you with some words, and this is when the Holy Spirit is working. Sometimes you are reading and the Holy Spirit enlightens you with some words, and you find yourself especially able to hold them up against your own experiences, giving you a greater knowledge of your own state; you have been enlightened, and this is also the work of the Holy Spirit. Sometimes, as I speak and you listen below, you are able to

measure My words against your own states, sometimes you are touched or inspired, and this is the work of the Holy Spirit. Some people say that the Holy Spirit is working in them at all times. This is impossible. If they were to say that the Holy Spirit is always with them, that would be realistic. If they were to say that their thinking and sense are normal at all times, that would also be realistic, and would show that the Holy Spirit is with them. If you say the Holy Spirit is always working within you, that you are enlightened by God and touched by the Holy Spirit at every moment, and gain new knowledge all the time, then this is not normal. It is extremely supernatural! Without a shadow of a doubt, such people are evil spirits! Even when the Spirit of God comes into the flesh, there are times when He must rest, and must eat—to say nothing of you. Those who have been possessed by evil spirits seem to be without the weakness of the flesh. They are able to forsake and give up everything, they are dispassionate, capable of enduring torment, they do not feel the slightest fatigue, as if they have transcended the flesh. Is this not extremely supernatural? The work of the evil spirit is supernatural, and these things are unattainable by man. Those who cannot differentiate are envious when they see such people, and say that their belief in God is so strong, and so good, and that they are never weak. In fact, this is the manifestation of the work of the evil spirit. That is because people of a normal state inevitably have human weaknesses; this is the normal state of those who have the presence of the Holy Spirit.

What does it mean to stand firm in one's testimony? Some people say they just follow like this and don't concern themselves with whether they are capable of gaining life, and do not pursue life, but they don't turn back, either. They acknowledge only that this stage of work is carried out by God. In all this, have they not failed in their testimony? They don't even bear testimony to being conquered. Those who have been conquered follow regardless of all else and are able to pursue life. They not only believe in the practical God, but also know to follow all of God's arrangements. Such are those who bear testimony. Those who do not bear testimony have never pursued life and are still following by muddling along. You may follow, but this doesn't mean you have been conquered, for you know nothing of God's work today. Being conquered is conditional. Not all who follow have been conquered, for in your heart you understand nothing of why you must follow the God of today, nor do you know how you have made it to today, who has supported

you up until today. In their belief in God, some people spend all day in confusion; thus, following does not necessarily mean you are bearing testimony. What is exactly true testimony? The testimony spoken of here has two parts: One is testimony to having been conquered, and the other is testimony to having been made perfect (which, naturally, is testimony following the greater trials and the tribulations of the future). In other words, if you are able to stand firm during tribulations and trials, then you have borne the second step of testimony. What's crucial today is the first step of testimony: being able to stand firm during every instance of the trials of chastisement and judgment. This is testimony to being conquered. That's because today is the time of conquest. (You should know that today is the time of God's work on earth; the incarnate God's main work on earth is the use of judgment and chastisement to conquer this group of people on earth who follow Him.) Whether or not you are capable of testimony to being conquered not only depends on whether you are able to follow to the very end, but, more importantly, on whether, as you experience each step of God's work, you are capable of the true knowledge of the chastisement and judgment in this work, and on whether you truly see all of this work. It is not the case that you'll be able to muddle through if you follow to the very end. You must be able to willingly surrender during every instance of chastisement and judgment, must be capable of the true knowledge of each step of work you experience, and must be able to attain the knowledge of, and obedience to God's disposition. This is the ultimate testimony to being conquered that is required of you. Testimony of being conquered primarily refers to your knowledge of the incarnation of God. Crucially, this step of testimony is to the incarnation of God. It matters not what you do or say before the people of the world or those who wield power; what matters above all is whether you are able to obey all of the words from God's mouth and all of His work. Therefore, this step of testimony is directed at Satan and all enemies of God—the demons and hostiles who do not believe that God will become flesh a second time and come to do even greater work, and furthermore, don't believe in the fact of God's return to the flesh. In other words, it is directed at all the antichrists—all the enemies who don't believe in the incarnation of God.

Missing God and yearning for God doesn't prove that you have been conquered by God; that depends on whether you believe that He is the Word become flesh, whether you believe that the Word has become

flesh, and whether you believe that the Spirit has become the Word, and the Word has appeared in the flesh. This is the key testimony. It matters not how you follow, nor how you expend yourself; what's crucial is whether you are able to discover from this normal humanity that the Word has become flesh and the Spirit of truth has been realized in the flesh—that all the truth, the life, and the way has come in the flesh, and the Spirit has really arrived on earth and in the flesh. Although, superficially, this appears different from the conception by the Holy Spirit, in this work you are able to see more clearly that the Spirit has already been realized in the flesh, and, moreover, that the Word has become flesh, and the Word has appeared in the flesh, and you are able to understand the true meaning of the words: In the beginning was the Word, and the Word was with God, and the Word was God. Moreover, you must understand the words of today are God, and you must behold the Word becomes flesh. This is the best testimony you can bear. This proves that you possess the true knowledge of God become flesh—you are not only able to know and dissect Him, but are also aware that the way you walk today is the way of life, and the way of truth. Jesus did a stage of work which only fulfilled the substance of “the Word was with God”: The truth of God was with God, and the Spirit of God was with the flesh and was inseparable from Him, that is, the flesh of God incarnate was with the Spirit of God, which is greater proof that Jesus incarnate was the first incarnation of God. This stage of work fulfilled the inner meaning of “the Word becomes flesh,” lent deeper meaning to “the Word was with God, and the Word was God,” and allows you to firmly believe the words that “In the beginning was the Word.” Which is to say, at the time of creation God was possessed of words, His words were with Him and inseparable from Him, and the final age makes even clearer the power and authority of His words, and allows man to see all of His words—to hear all of His words. Such is the work of the final age. You must come to know these things through and through. It is not a question of knowing the flesh, but of knowing the flesh and the Word. This is that to which you must bear witness, that which everyone must know. Because this is the work of the second incarnation—and the last time that God becomes flesh—it fully completes the significance of the incarnation, thoroughly carries out and issues forth all of God's work in the flesh, and brings to an end the era of God's being in the flesh. Thus, you must know the meaning of the incarnation. It matters not how

much you run around, or how well you carry out other external matters; what matters is whether you are able to truly submit before God incarnate and devote your entire being to God, and obey all of the words that come from His mouth. This is what you should do, and what you should abide by.

The testimony of the last days is testimony to whether or not you are able to be made perfect—which is to say, the final testimony is that, having accepted all of the words spoken from the mouth of God incarnate, and having come to possess the knowledge of God and be certain about Him, you live out all the words from God's mouth, and achieve the conditions God asks of you—the style of Peter and faith of Job, such that you can obey unto death, give yourself over entirely to Him, and ultimately achieve an image of man that is up to standard—which means the image of someone who has been conquered, chastised, judged, and made perfect. This is the testimony that ought to be borne by one who is ultimately made perfect. These are the two steps of testimony you should bear, and they are interrelated, each indispensable. But there's one thing you must know: The testimony I require of you today is not directed at the people of the world, nor any single individual, but at that which I ask of you. It is measured by whether you are able to satisfy Me, and whether you are able to completely meet the standards of My requirements of each one of you. This is what you should understand.

PRACTICE (5)

During the Age of Grace, Jesus spoke some words and carried out one stage of work. There was a context to them, and they were appropriate for the states of the people at the time; Jesus spoke and worked as befit the context at the time. He also spoke some prophecies. He prophesied that the Spirit of truth would come during the last days, during which the Spirit of truth would carry out a stage of work. Which is to say, outside of the work He Himself was to do during that age, He was not clear about anything else; that is, there were limits to the work brought by God incarnate. Thus, He only did the work of that age, and did not do other work that had no connection to Him. At that time, He worked not according to feelings or visions, but as befit the time and

context. No one led or guided Him. The entirety of His work was what He was, which was the work that ought to be carried out by the incarnate Spirit of God—it was the entire work ushered in by the incarnation. Perhaps, the grace and peace of the Age of Grace have caused your experiences to contain much that relates to feelings or human sensitivity. Jesus worked only according to what He Himself saw and heard. In other words, the Spirit worked directly; there was no use for messengers to appear to Him and give Him dreams, nor for any great light to shine upon Him and allow Him to see. He worked freely and casually, which was because His work was not based on feelings. In other words, when He worked He did not grope and guess, but did things with ease, working and speaking according to His own ideas and what He saw with His own eyes, which He immediately provided to each of the disciples who followed Him. This is the difference between the work of God and the work of people: When people work, they seek and grope about, always imitating and deliberating based on the foundation laid by others to achieve deeper entry. God's work is the provision of what He is, He does the work that He Himself ought to do, and does not provide to the church using knowledge that came from the work of any man; instead, He does the present work based on people's states. Thus, working in this way is thousands of times freer than when people work. To people, it even appears that God does not abide by His duty and works however He pleases. But all the work He does is new work, and you should know that the work of God incarnate is never based on feelings.

When the disciples who followed Jesus at that time had experienced to a certain point, they felt that God's day had come, and they would meet with the Lord straight away. That was the feeling they had, and to them, this feeling was of the utmost importance. But in fact, the feelings within people are not dependable. Inside, the disciples felt that perhaps they have almost come to the end of their journey, or that all they did and suffered was ordained by God. And Paul said that he had finished his course, he had fought the fight, and there was laid up for him a crown of righteousness. Those were the feelings he had, and he wrote them in the epistles and sent them to the churches. Such actions came from the burden he bore for the churches, and thus the Holy Spirit paid no heed to this work. At the time, when he said, "there is laid up for me a crown of righteousness," he felt no reproach within himself—he had no sense of unease, nor was he reproached, so he

believed this feeling to be very normal and quite right. He believed that it came from the Holy Spirit. But looked at today, it did not come from the Holy Spirit. It was nothing but the illusion of a man. There were many illusions within men. At the time, God did not acknowledge them or express any opinion. Most of the Holy Spirit's work is not carried out through people's feelings—the Holy Spirit does not work in people's feelings. That's except for the hard, dark times before God became flesh, or the period when there were no apostles or workers; during that stage the work of the Holy Spirit gave people some special feelings. For example: When people were without the guidance of God's words, when they prayed they would have an indescribable sense of happiness, in their hearts was a feeling of enjoyment, and they were at peace, and at ease. When they had the guidance of words, people's spirits became clear, and their actions were enlightened by words. Naturally, they also had feelings of peacefulness and being at ease. When people were in danger, or God stopped them from doing certain things, in their hearts they felt disquieted and ill at ease, but it was not as if their throat was constricted and they couldn't breathe. When people had this feeling it could be because the environment was too fearful or hostile, which created a feeling of dread in them, and thus they were extremely anxious. But it was not the Holy Spirit who made them timid to such an extent. At such times, half of this feeling came from people's mental reactions, and not all of it came from the Holy Spirit. People always live amid their own feelings, and have done so for many years. When they are at peace within their hearts, they act (believing their willingness to be a feeling of peace), and when they are not at peace within their hearts, they do not act (believing their disinclination or dislike to be a feeling of unease). If things go smoothly, they think that^[a] it was the will of God. (In fact, it was something that ought to have gone very smoothly, this being the natural law of things.) When things do not go smoothly, they think^[b] it was not God's will, and they hurriedly go back on themselves. But most of the time, when people encounter such happenings, it is the natural law of things. If you had put more effort in, you would surely have handled the matter properly, and it would have gone more and more smoothly. Take when you go out to buy cabbage,

Footnotes:

a. The original text omits "they think that."

b. The original text omits "they think."

for example. The market price is two jiao^[a] for one jin,^[b] but you feel that it should be one jiao for one jin. In fact, this is just what you think in your heart, and when you try and buy for this price, you're never successful, and you believe that God does not wish you to buy cabbage.

People's lives contain too many feelings. In particular, from when they start believing in God, people's feelings increase by the day, leaving them confused and bewildered all the time. They don't know where to start, and are unsure about many things—but under most circumstances, when they act or speak according to their feelings, as long as it's not something that violates the great principles, the Holy Spirit does not react. It's like the crown of righteousness felt by Paul: For many years, no one believed that his feelings were wrong, nor did Paul himself ever feel that his feelings were in error. Where do people's feelings come from? They are, of course, the reaction of their brains. Different feelings are produced according to different environments and different matters. Much of the time, people infer by human logic and get a set of formulas, which results in the formation of many human feelings. Without realizing it, people enter their own logical inference, and in this way, these feelings become what people rely on in their lives, they become an emotional crutch in their lives (like Paul's crown, or Witness Lee's "meeting the Lord in the air"). God has almost no way of interceding in these feelings of man, and has to allow them to develop of their own accord. Today, I speak to you plainly, and if you keep going by your feelings, do you not still live in vagueness? You don't accept the words that have clearly been set out for you, and always rely on your personal feelings. In this, are you not like a blind man feeling an elephant?^[c] And what will you ultimately gain?

Today, all the work done by God incarnate is real. This is not something you can feel, or something that you can imagine, much less is it something you can infer—it is only something you will be able to

Footnotes:

a. The "jiao" (also known as "mao") is a monetary unit of Chinese currency. In China, the basic unit of money is the yuan. There are ten jiao in one yuan.

b. The "jin" is a Chinese weight measurement, one jin is 500 grams.

c. "A blind man feeling an elephant" is from the parable of the blind men and an elephant. It tells of several blind men who all feel an elephant, each believing that the part he is touching represents the entirety of the animal. This parable is a metaphor for how people mistake partial observations or judgments as the whole truth.

understand when the facts happen to you. Sometimes, even when they do, you still can't see clearly, and only when God does things in person, bringing great clarity to the true facts of what's occurring, can people then understand. At that time, there were many illusions among Jesus' disciples. They believed that the day of God was about to arrive and they would soon die for Jesus and be able to meet with the Lord Jesus—yet such a time still did not arrive. Peter was very sensitive to this feeling. He waited seven whole years, always feeling that the time had come—but it still hadn't arrived. They felt that their lives had matured, and their feelings multiplied and these feelings became sensitive—but they experienced many failures and were unable to succeed. They themselves didn't know what was going on. Could that which truly came from the Holy Spirit not be fulfilled? People's feelings are not dependable. Because people have brains, thoughts, and their own ideas, based on the context and states at the time, they create their own fertile mental associations. In particular, when something happens to people of healthy mental rationality, they become overexcited, and can't help but create fertile mental associations. This especially applies to "experts" with lofty knowledge and theories, whose mental associations become even more abundant after many years of dealing with the world; without them realizing it, they take over their thoughts, becoming extremely powerful feelings—and through this the experts are satisfied. When people want to do something, feelings and imaginings appear, and people think that they are right. Later on, when they see that they have not been fulfilled, people can't work out what went wrong. Perhaps they believe God has changed His plan.

Among the people of the Age of Law, many people also had certain feelings, but the errors in their feelings were less than the people of today. That's because, before, people were able to behold the appearance of Jehovah, and could see messengers, and they had dreams. The people of today are unable to see visions or messengers, and thus there are more errors in their feelings. It is unavoidable that people have feelings. The people of the Old Testament also had feelings, and believed that these feelings were quite right, but messengers would often appear among them, which lessens the errors of their feelings. When the people of today feel something is particularly right, and go and put it into practice, the Holy Spirit doesn't reproach them. Inside, they have no feelings whatsoever, and they are at peace. After they have finished, it is only through communion or reading the words of God

that they discover they were wrong. In one regard, there are no messengers appearing to people, dreams are scarce, and people see nothing of the visions in the sky. In another regard, the Holy Spirit does not increase His reproach and discipline in people; there is hardly any of the work of the Holy Spirit in people. Thus, if people do not eat and drink the words of God,^[a] do not understand the path to practice, and do not actually seek, then they will reap nothing. The principles of the work of the Holy Spirit are as follows: He pays no attention to that which does not involve His work; if something is not within the scope of His jurisdiction, He never intercedes, allowing people to make whatever trouble they wish. You can act however you want, but the day will come when you don't know what to do. God only works single-mindedly in His own flesh, never interfering or involving Himself in the work and the little world of men; instead, God gives your world a wide berth, and does the work which He ought to. Today, you are not reproached if you overspend by five mao, nor rewarded if you save five mao. These are human matters, and have not the slightest connection to the work of the Holy Spirit—your actions in this regard are not within the scope of My work.

At that time, Peter spoke many words and did much work. Is it possible that none of it came from human ideas? For it to have come entirely from the Holy Spirit is impossible. Peter was merely a creature of God, he was a follower, he was Peter, not Jesus, and their substances were not the same. Even though Peter was sent forth by the Holy Spirit, not all that he did and said^[b] came from the Holy Spirit, for he was, after all, a man. Paul spoke many words and wrote copious epistles to the churches, which are collected in the Bible. The Holy Spirit didn't express any opinion, for the time he was writing the epistles was when he was being used by the Holy Spirit. He saw visions, and wrote them down and passed them on to the brothers and sisters who were in the Lord. Jesus expressed no opinions, and had no reaction. Why did the Holy Spirit act thus? Why did the Holy Spirit not stop him? Because some impurities come from people's normal thoughts, and are unavoidable. In addition, his actions did not stem from interruption, and did not interfere with people's normal states; when there is some

Footnotes:

a. The original text omits "the words of God."

b. The original text omits "that he did and said."

such work of humanity, people find it easier to accept. It is normal for people's normal thoughts to be mixed within, provided that these impurities do not interfere in anything. In other words, people with normal thoughts are all capable of thinking in that way. When people live in the flesh, they have their own thoughts—but there is no way of expelling these normal thoughts. If you have a brain, then you must have thoughts. However, after experiencing God's work for a while, there will be less thoughts in people's brain. When they have experienced more things, they will be able to see clearly, and so will interrupt less; in other words, when people's imagination and logical inference are refuted, their abnormal feelings will lessen. Those who live in the flesh all have their own thoughts, but in the end, God's work in them will reach the point that their thoughts will not be able to disturb them, they will no longer rely on feelings to live, their actual stature will grow, and they will be able to live by God's words in reality, and will no longer do things that are vague and empty, and then they will be incapable of doing things that cause interruptions. In this way, they will cease to have illusions, and from this time onward their actions will be their real stature.

THE INSIDE TRUTH OF THE CONQUERING WORK (1)

Mankind, too deeply corrupted by Satan, knows not that there is a God and has stopped worshiping God. In the beginning, when Adam and Eve were created, Jehovah's glory and Jehovah's testimony were ever present. But after being corrupted, man lost the glory and the testimony because everyone rebelled against God and stopped revering Him altogether. Today's conquering work is to get back all the testimony and all the glory, and to have all men worship God, so that there is testimony among the created. This is what needs to be done in this stage of work. How exactly is mankind to be conquered? It will be done by using this work of words to fully convince man; by using disclosure, judgment, chastisement, and merciless curse to thoroughly subdue him; and by disclosing man's rebelliousness and judging his resistance so he can know mankind's unrighteousness and filth, which will be used to highlight God's righteous disposition. Mainly, it will be

the use of these words that conquers man and fully convinces him. Words are the means to the ultimate conquering of mankind, and all who accept conquering must accept the smiting and judgment of the words. The current process of speaking is the process of conquering. How exactly should people cooperate? By eating and drinking these words effectively and understanding them. People cannot become conquered by themselves. They must, from eating and drinking these words, come to know their corruption and filth, their rebelliousness and unrighteousness, and fall down before God. If you can understand God's will and then put it into practice and, further, have the vision, and if you can completely obey these words and not exercise any of your own choices, then you will have been conquered. And it will be these words that have conquered you. Why did mankind lose the testimony? Because no one has faith in God or holds God in his heart at all anymore. Conquering mankind means having people restore this faith. People always tend toward the world, harboring too many hopes, wanting too much for their future, and having too many extravagant demands. They are always thinking about and planning for their flesh and never interested in seeking the way of belief in God. Their hearts have been captured by Satan, they have lost their reverence for God, and they are devoting their heart to Satan. But man was created by God. Thus, man has lost the testimony, meaning he has lost the glory of God. The purpose of conquering mankind is to seize back the glory of man's reverence for God. It can be put this way: There are many people who do not pursue life; even if there are some, the number can be counted on one's fingers. People are most concerned about their future and are not paying any attention to life whatsoever. Some people both rebel against and resist God, judge Him behind His back and do not practice the truth. I ignore these people for now, and refrain from handling this class of sons of rebellion for now. In the future you will live in darkness, weeping and gnashing your teeth. You do not feel the preciousness of light when you are living in it, but you will be cognizant of its preciousness once you are living in the dark night. You will be sorry then. You feel fine now, but the day will come when you will be sorry. When that day comes and darkness descends and light is nevermore, your regrets will be too late. It is because you still do not understand the present work that you fail to cherish your time now. Once the work of the entire universe begins, meaning when everything I am saying today has come true, many people will be holding their

heads in bitter crying. Is that not falling into the darkness with weeping and gnashing of teeth? All the people who truly pursue life and are made complete will be useable, while all the sons of rebellion who are unfit to be used will fall into the darkness, receiving no work of the Holy Spirit whatsoever and remaining unable to make sense of anything. Thus they will land in punishment to wail and weep. If you are well equipped in this phase of work and your life has matured, then you are a person fit to be used. If you are ill equipped, then even if you are tapped for the next phase of work you will be unfit. At that point, even if you want to equip yourself, the opportunity will have passed. God will have left; where would you then go to find the kind of opportunity that is before you now, and where would you then go to receive exercise that is personally provided by God? At that point, it will not be God personally speaking or God personally giving His voice. You will only be able to read what is being said today; how would you be able to easily understand? How would the later life be able to equal today's? At that point, will not your weeping and gnashing of teeth be suffering a living death? Blessing is being granted to you now but you do not know how to enjoy it; you are living in blessedness, yet you do not realize it. This proves that you are doomed to suffer! Presently some people resist, some rebel, some do this or that. I simply ignore you; do not think that I am unaware of those activities of yours. Do I not understand your essence? Why keep going against Me? Is it not for your own sake that you are pursuing life and blessing? Is it not for your own sake that you have faith? Right now I am just doing conquering work with My words. Once this conquering work concludes, your end will be obvious. Do I need to make Myself more clear?

The current conquering work is work intended to make it obvious what man's end will be. Why do I say that today's chastisement and judgment are the judgment in front of the great white throne of the last days? Do you not see this? Why is the conquering work the last stage? Is it not precisely to make manifest how each class of man will end up? Is it not to allow everyone, in the course of the conquering work of chastisement and judgment, to show his true colors and then to be classified according to kind afterward? Rather than saying this is conquering mankind, it might be better to say that this is showing how each class of man will end up. That is, this is judging their sins and then showing the various classes of man, thereby deciding whether they are evil or righteous. After the conquering work comes the work of

rewarding good and punishing evil: People who obey completely, meaning the thoroughly conquered, will be placed in the next step of spreading the work to the entire universe; the unconquered will be placed in darkness and will meet with calamity. Thus, man will be classified according to kind, the evildoers grouped with evil, never again to see the sunlight, and the righteous grouped with good, to receive light and live forever in the light. The end is near for all things, man's end has been clearly shown to his eyes, and all things will be classified according to kind. How then can people escape suffering this classifying? The revealing of the end for each class of man is done when the end is near for all things, and it is done during the work of conquering the entire universe (including all the conquering work starting with the current work). This revealing of the end of all mankind is done before the seat of judgment, in the course of the chastisement, and in the course of the conquering work of the last days. Classifying people according to kind is not returning people to their original classes. This is because when the world was created, there was only one kind of human, namely male and female. There were not many different kinds. It is only after several thousand years of corruption that different classes of humans have emerged, some coming under the domain of filthy devils, some under the domain of evil devils, and some, who pursue the way of life, under the dominion of the Almighty. Only in this way do classes gradually come into being among people and do people separate into classes within the large family of man. People all come to have different "fathers"; it is not the case that everyone is completely under the dominion of the Almighty, because people's rebelliousness is too much. The righteous judgment discloses the true self of each type of person, leaving nothing hidden. Everyone shows his true face in the light. At this point, man is no longer the way he was originally and his ancestors' original likeness has long vanished, because countless descendants of Adam and Eve have long been captured by Satan, never again to know the heavensun, and because people have been filled with all manner of Satan's poisons. Thus, people have their appropriate destinations. Moreover, it is on the basis of their differing poisons that they are classified according to kind, meaning they are sorted by the extent to which they are conquered today. Man's end is not something that has been predestined since the creation of the world. That is because in the beginning there was only one class, which was collectively called "mankind," and because man

was not corrupted by Satan at first, and they all lived in God's light, with no darkness befalling them. But after man was corrupted by Satan, all types and kinds of people spread out all over the earth—all types and kinds of people who came from the family collectively named "mankind" that was made up of male and female. They were all led by their ancestors to stray from their oldest ancestors—the mankind which consisted of male and female (that is, the original Adam and Eve, their oldest ancestors). At the time, the only people being led by Jehovah to live on earth were the Israelites. The various types of people who emerged from the whole of Israel (meaning from the original family clan) then lost Jehovah's leadership. These early peoples, completely ignorant of the matters of the human world, then went along with their ancestors to live in the territories they claimed, all the way up to today. Thus, they are still in the dark about how they strayed from Jehovah and how they have been corrupted to this day by all kinds of filthy devils and evil spirits. Those who have been the most deeply corrupted and poisoned up to now, namely those who ultimately cannot be rescued, will have no choice but to go with their ancestors—the filthy devils who corrupted them. Those who can ultimately be rescued will go to mankind's appropriate destination, meaning to the end reserved for the saved and conquered. Everything will be done to save all those who can be saved, but for those insensitive, incurable people, their only choice will be to follow their ancestors into the bottomless pit of chastisement. Do not think that your end was predestined in the beginning and has only now been revealed. If you think that way, then have you forgotten that during the initial creation of mankind, no separate Satanic class was created? Have you forgotten that only one mankind made up of Adam and Eve was created (meaning only male and female were created)? If you had been Satan's descendant in the beginning, would that not mean that when Jehovah created man He included a Satanic group? Could He have done something like that? He created man for the sake of His testimony; He created man for the sake of His glory. Why would He have intentionally created a class of Satan's posterity to deliberately resist Him? Could Jehovah have done this? If yes, who would be able to say that He is a righteous God? When I say now that some of you will go with Satan in the end, it does not mean you were with Satan from the beginning; rather, it means you have sunk so low that even if God has tried to save you, you have still failed to gain that salvation. There is no choice but to classify you with Satan.

This is only because you are unrescuable, not because God is unrighteous to you, meaning not because God intentionally fixed your fate as an embodiment of Satan and then classifies you with Satan and purposely wants you to suffer. That is not the inside truth of the conquering work. If that is what you believe, then your understanding is very one-sided! The final stage of conquering is meant to save people and also to reveal people's endings. It is to disclose people's degeneration through judgment and thereby get them to repent, rise up, and pursue life and the right path of human life. It is to wake up the hearts of the numb and obtuse people and to show, through judgment, their inner rebelliousness. However, if people are still unable to repent, still unable to pursue the right path of human life and unable to cast off these corruptions, then they will become unrescuable objects for Satan to swallow up. This is the significance of conquering—to save people and also to show their endings. Good endings, bad endings—they are all revealed by the conquering work. Whether people will be saved or cursed is all revealed during the conquering work.

The last days are when all things will be classified according to kind through conquering. Conquering is the work of the last days; in other words, judging each person's sins is the work of the last days. Otherwise, how could people be classified? The classifying work being done among you is the start of such work in the entire universe. After this, people of all nationalities everywhere will also be subjected to the conquering work. This means every person in creation will be classified according to kind, coming before the seat of judgment to be judged. No person and no thing can escape suffering this chastisement and judgment, and no person and no thing can skirt this classifying by kind; everyone will be sorted into classes. That is because the end is near for all things and all the heavens and earth arrive at their conclusion. How can man escape the end of his existence? Thus, how much longer can you continue your acts of disobedience? Do you not see that your last days are imminent? How can those who revere God and long for Him to appear not see the day of God's righteous appearance? How can they not receive the final reward for goodness? Are you one who does good, or one who does evil? Are you one who accepts righteous judgment and then obeys, or then is cursed? Have you been living in light before the seat of judgment, or in darkness in the underworld? Are you yourself not the one who knows most clearly whether your end will be one of reward or one of punishment? Are you not the one who knows most

clearly and understands most deeply that God is righteous? So, truly, how is your conduct and where is your heart? As I go about conquering you today, do you really need Me to spell out for you whether your behavior is that of evil or that of good? How much have you given up for Me? How deeply do you worship Me? You yourself know most clearly how you are toward Me—is that not true? You should know better than anyone how you will ultimately end up! Truly I am telling you, I only created mankind, and I created you, but I did not hand you to Satan; neither did I intentionally make you rebel against or resist Me and therefore be punished by Me. Have you not earned these calamities because your hearts have been overly hard and your conduct overly despicable? So is it not true that you can determine your own end? Is it not true that you know in your hearts, better than anyone, how you will end up? The reason I am conquering people is to reveal them, and also to better ensure your salvation. It is not to have you do evil or to deliberately have you walk into the hell of destruction. When the time comes, all your great suffering, your weeping and gnashing of teeth—will not all of that be because of your sins? Thus, is not your own goodness or your own evil the best judgment of you? Is it not the best proof of what your end will be?

Right now I am using the work on these people in China to reveal all their rebellious disposition and unmask all their ugliness. This is the background for saying everything I need to say. Afterward I will do the next step of work of conquering the entire universe. I will use My judgment of you to judge the unrighteousness of everyone in the entire universe because you people are the representatives of the rebellious among mankind. Those who cannot step up will become merely foils and serving objects, whereas those who can will be put to use. Why do I say that those who cannot step up will only serve as foils? Because My present words and work all target your background and because you have become the representatives and the epitome of the rebellious among all of mankind. Later I will take these words that conquer you to foreign countries and use them to conquer the people there, yet you will not have gained them. Would that not make you a foil? Corrupt dispositions of all mankind, rebellious acts of man, the ugly images and faces of man, are all recorded today in the words used to conquer you. I will then use these words to conquer the people of every nation and every denomination because you are the model, the precedent. However, I did not set out to intentionally abandon you; if you fail to do

well in your pursuit and therefore you prove to be incurable, would you not simply be a serving object and a foil? I once said that My wisdom is exercised based on Satan's schemes. Why did I say that? Is that not the truth behind what I am saying and doing right now? If you cannot step up, if you are not perfected but rather are punished, would you not become a foil? Maybe you have suffered a good deal in your time, but you now still understand nothing; you are ignorant of everything about life. Even though you have been chastised and judged, you have not changed at all and deep within you have not gained life. When it comes time to test your work, you will experience a trial as fierce as fire and even greater tribulation. This fire will turn the whole being of you into ashes. As someone who does not possess life, someone without an ounce of pure gold inside, someone still stuck with the old corrupt disposition, and someone who cannot even do a good job at being a foil, how can you not be eliminated? What use does conquering work have for someone who is worth less than a penny and who does not have life? When that time comes, your days will be harder than Noah's and Sodom's! Your prayers will do you no good then. Once the salvation work has ended, how can you start over to repent? Once all the salvation work has been done, there will be no more salvation work. What there will be is the start of the work of punishing the evil. You resist, you rebel, and you do things that you know are evil. Are you not the target of severe punishment? I am spelling this out for you today. If you choose not to listen, so that disaster befalls you later, will it not be too late if you only then start to feel regret and start to believe? I am giving you a chance to repent today, but you are unwilling to. How long do you want to wait? Until the day of chastisement? I do not remember your past transgressions today; I forgive you again and again, turning away from your negative side to look only at your positive side, because all My present words and work are meant to save you and I have no ill intention toward you. Yet you refuse to enter; you cannot tell good from bad and do not know how to appreciate kindness. Is not this kind of person simply bent on waiting for that punishment and that righteous retribution?

When Moses struck the rock, and the water Jehovah had bestowed sprang forth, it was because of his faith. When David played music in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock all over the mountains, lost priceless family possessions, and his body was covered in boils, it was

because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter could follow Jesus Christ, it was by his faith. That he could be nailed to the cross for Me and give glorious testimony, it was also by his faith. When John saw the glorious image of the Son of man, it was by his faith. When he saw the vision of the last days, it was all the more by his faith. When the so-called people of the Gentile nation receive My revelation, finding out that I have returned in the flesh doing My work among man, it is also because of their faith. Have not all those who are smitten by My severe word and saved done so because of their faith? People have received a lot of things through faith. What they receive is not always blessing—to feel the kind of happiness and joy that David felt, or to have water bestowed by Jehovah as Moses did. For example, in the case of Job, he received Jehovah's blessing as well as a scourge through faith. Whether you receive a blessing or suffer a scourge, both are blessed events. Without faith, you would not be able to receive this conquering work, much less see Jehovah's deeds displayed before your eyes today. You would not be able to see, and even less would you be able to receive. These scourges, these calamities, and all the judgments—if these did not befall you, would you be able to see Jehovah's deeds today? Today it is faith that allows you to be conquered, and being conquered that allows you to believe Jehovah's every deed. It is only because of faith that you receive this kind of chastisement and judgment. Through these chastisements and judgments, you are conquered and perfected. Without the kind of chastisement and judgment you are receiving today, your faith would be in vain. Because you do not know God, no matter how much you believe in Him, your faith will still be but an empty expression ungrounded in reality. It is only after you receive this kind of conquering work which makes you completely obedient that your faith becomes true and reliable and your heart turns toward God. Even if you are judged or cursed a good deal because of this word "faith," you have true faith, and you receive the most true, most real, and most precious thing. This is because it is only in the course of judgment that you see the final destination of God's creations; it is in this judgment that you see that the Creator is to be loved; it is in such conquering work that you see God's arm; it is in this conquering that you come to fully understand human life; it is in this conquering that you gain the right path of human life and come to understand the true meaning of "man";

it is only in this conquering that you see the righteous disposition of the Almighty and His beautiful, glorious countenance; it is in this conquering work that you learn of man's origin and understand all mankind's "immortal history"; it is in this conquering that you come to comprehend mankind's ancestors and the origin of mankind's corruption; it is in this conquering that you receive joy and comfort as well as endless chastening, discipline, and words of reprimand from the Creator to the mankind He created; in this conquering work you receive blessings, and you receive the calamities that man should receive.... Is not all of this due to that little bit of faith of yours? After gaining these things has not your faith grown? Have you not gained a tremendous amount? Not only have you heard God's word and seen God's wisdom, but you also have personally experienced each step of the work. Maybe you would say that if you did not have faith, then you would not suffer this kind of chastisement or this kind of judgment. But you should know that without faith, not only would you be unable to receive this kind of chastisement or this kind of care from the Almighty, but you would forever lose the opportunity to see the Creator. You would never know the origin of mankind and never comprehend the significance of human life. Even if your body dies and your soul departs, you still would not understand all the Creator's deeds. Even less would you know that the Creator did such great work on earth after He made mankind. As a member of this mankind that He made, are you willing to fall uncomprehendingly like this into darkness and suffer eternal punishment? If you separate yourself from today's chastisement and judgment, what is it that you will meet with? Do you think that once separated from the present judgment, you will be able to escape from this difficult life? Is it not true that if you leave "this place," what you will encounter is painful torment or cruel injuries inflicted by the devil? Might you encounter unendurable days and nights? Do you think that just because you escape this judgment today, you can forever evade that future torture? What will it be that comes your way? Can it really be the Shangri-La that you hope for? Do you think you can escape that later eternal chastisement simply by running away from reality the way you are doing? After today, will you ever be able to find this kind of opportunity and this kind of blessing again? Will you be able to find them when disaster befalls you? Will you be able to find them when all of mankind enter into rest? Your present happy life and the harmonious little family of yours—can they substitute for your future

eternal destination? If you have true faith, and if you gain a great deal because of your faith, then all of that is what you—a created being—should gain and also what you should have had. This kind of conquering is the most beneficial to your faith and the most beneficial to your life.

At present you need to understand what God is asking of those being conquered, what His attitude is toward those being perfected, and what you should be entering immediately. Some things you only need to understand a little. Some discourses on mysteries you need not bother figuring out. They are not much help to life, and it is enough to take a look at them. For example, mysteries such as those about Adam and Eve you need to have a look. What Adam and Eve were all about back then and what work needs to be done today—these you need to know about.^[a] You need to understand that in conquering and perfecting man, God is wanting to return man to the way Adam and Eve were. How perfected one must be to meet God's standard—you should have a good sense of that and want to reach hard for it. That is about your practice and is something you should understand. You just need to seek to enter according to words about these matters. When you read that "the history of mankind's development goes back tens of thousands of years," you get curious, and so you try to figure it out with the brothers and sisters. "God says mankind's development goes back six thousand years, right? What is this about tens of thousands of years?" Of what use is trying to figure this out? Whether God Himself has been working for tens of thousands of years or hundreds of millions of years—does He need you to figure this out? This is not something that you as a created being need to know about. You can just take a look at this kind of talk; don't try to understand it like a vision. What you do need to know about is what you should be entering and gaining clarity on right now. Ponder over and be clear about these. Only then will you get to be conquered. After reading the above, you may have a normal reaction: God is burning with anxiety. He wants to conquer us and gain glory and testimony. How should we cooperate with Him? What must we do to be completely conquered by Him and become His testimony? What must we do to enable God to gain glory? What must we do to allow ourselves to live under God's dominion and not under Satan's

Footnotes:

a. The original text omits "these you need to know about."

domain? This is what people should be thinking about. Every one of you should be clear on the significance of conquering. That is your responsibility. Only after gaining this clarity will you have entry, will you know this stage of work, and will you become completely obedient. Otherwise, you will not achieve true obedience.

THE INSIDE TRUTH OF THE CONQUERING WORK (2)

You used to seek to reign as kings, and today you have yet to completely let go of this; you still wish to reign as kings, to hold up the heavens and support the earth. Now, think about it: Do you possess such qualifications? Aren't you being senseless? Is what you seek and devote your attention to realistic? You aren't even possessed of normal humanity—isn't it pathetic? Thus, today I only talk of being conquered, bearing testimony, improving your caliber, and entering onto the path of being made perfect, and do not speak of anything else. Some people are weary of the unadulterated truth, and when they see all this talk of normal humanity and improving people's caliber, they are reluctant. Those who do not love the truth are not easy to make perfect. As long as you enter today, and act according to God's will, step-by-step, could you be eliminated? After so much work has been done in the China mainland—work of such great scale—and after so many words have been spoken, could God give up half way? Could He lead people down into the bottomless pit? What's key today is that you must know the substance of man, and must know what you should enter into; you must talk of entry into life, and changes in disposition, how to actually be conquered, and how to completely obey God, to bear final testimony to God, and to achieve obedience unto death. You must focus on these things, and that which is not realistic or important must first be put aside and not considered. Today, you should be aware of how to be conquered, and of how people conduct themselves after they have been conquered. You may say you have been conquered, but can you obey unto death? You must be able to follow to the very end regardless of whether there are any prospects, and you must not lose faith in God regardless of the environment. Ultimately, you must achieve two aspects of testimony: the testimony of Job—obedience unto death—and

the testimony of Peter—the supreme love of God. In one respect, you must be like Job: He had no material possessions, and was beset by the pain of the flesh, yet he did not forsake the name of Jehovah. This was Job's testimony. Peter was able to love God unto death. When he died—when he was put on the cross—he still loved God; he did not think of his own prospects or pursue glorious hopes or extravagant thoughts, and he sought only to love God and to obey all of God's arrangements. Such is the standard you must achieve before you can be considered to have borne testimony, before you become someone who has been made perfect after having been conquered. Today, if people truly knew their own substance and status, would they still seek prospects and hopes? What you should know is this: Regardless of whether God makes me perfect, I must follow God; everything He does now is good, and for our sake, and so that our disposition can change and we can rid ourselves of Satan's influence, to allow us to live in the land of filth and yet rid ourselves of impurity, shake off the filth and the influence of Satan, to enable us to leave behind the influence of Satan. Of course, this is what is required of you, but for God it is merely conquest, so that people have the resolve to obey, and can submit to all of God's orchestrations, which is all that's needed. Today, most people have already been conquered, but within them there is still much that is rebellious and disobedient. People's true stature is still too small, and they only rise up if there are hopes and prospects; if there aren't, they become negative, and even think about leaving God. And people have no great desire to seek the living out of normal humanity. That will not do! Thus, I must still talk of conquest. In fact, perfection occurs at the same time as conquest: As you are conquered, the first effects of being made perfect are also achieved. Where there is a difference between being conquered and being made perfect, it is according to the degree of change in people. Being conquered is the first step of being made perfect, and does not mean that they have been completely made perfect, nor prove that they have been completely gained by God. After people have been conquered, there are some changes in their disposition, but such changes fall far short of those in people who have been completely gained by God. Today, what is done is the initial work of making people perfect—conquering them—and if you can't achieve being conquered, then you will have no means of being made perfect and being completely gained by God. You will merely gain a few words of chastisement and judgment, but they will be incapable of completely

changing your heart. Thus you will be one of those who are eliminated; it will be no different from looking at a sumptuous feast upon the table but not eating it. Isn't that tragic? And so you must seek changes: Whether it is being conquered or being made perfect, both relate to whether there are changes in you, and whether or not you are obedient—and this determines whether or not you can be gained by God. Know that “being conquered” and “being made perfect” are simply based on the extent of change and obedience, as well as on how pure your love of God is. What is required today is that you can be completely made perfect, but in the beginning you must be conquered—you must have sufficient knowledge of God's chastisement and judgment, must have the faith to follow, and be someone who seeks changes and for there to be effects. Only then will you be someone who seeks to be made perfect. You should understand that in the course of being made perfect you will be conquered, and in the course of being conquered you will be made perfect. Today, you can seek to be made perfect or seek changes in your external humanity and improvements in your caliber, but of principal importance is that you can understand that everything that God does today has meaning and is of benefit: It enables you who live in a land of filth to escape the filth and shake it off, it enables you to overcome the influence of Satan, and leave behind the dark influence of Satan—and by focusing on these things, you are protected in this land of filth. Ultimately, what testimony will you be asked to give? You live in a land of filth but are able to become holy, and no longer be filthy and impure, you live under the domain of Satan but divest yourself of Satan's influence, and not possessed or harassed by Satan, and you live in the hands of the Almighty. This is the testimony, and the proof of victory in the battle with Satan. You are able to forsake Satan, what you live out does not reveal Satan, but is that which God required that man attain when He created man: normal humanity, normal rationality, normal insight, normal resolve to love God, and loyalty to God. Such is the testimony borne by a creature of God. You say, “We live in a land of filth, but because of God's protection, because of His leadership, and because He has conquered us, we have rid ourselves of the influence of Satan. That we can obey today is also the effect of being conquered by God, and it is not because we are good, or because we naturally loved God. It is because God chose us, and predestined us, that we have been conquered today, are able to bear testimony to Him, and can serve Him; so, too, is it because He

chose us, and protected us, that we have been saved and delivered from the domain of Satan, and can leave behind the filth and be purified in the nation of the great red dragon.” In addition, what you live out externally will show that you are possessed of normal humanity, there is rationality to what you say, and you resemble a normal person. When others see you they shouldn’t say, Is this not the image of the great red dragon? The sisters’ conduct is unbecoming of a sister, the brothers’ conduct is unbecoming of a brother, and they have none of the decorum of the saints. They shouldn’t say, No wonder God said they are the descendants of Moab, He was totally right! If people look at you and say, “Though God said you are the descendants of Moab, what you live out has proven that you have left behind the influence of Satan; although those things are still inside you, you are able to turn your backs on them,” then this shows that you have been completely conquered. You who have been conquered and saved will say, “It’s true that we are the descendants of Moab, but we have been saved by God, and although the descendants of Moab used to be forsaken and cursed, and exiled among Gentiles by the people of Israel, today God has saved us. It’s true that we are the most corrupt of all people—this was decreed by God, this is fact, and it is undeniable by all. But today we have escaped that influence. We detest our ancestor, we are willing to turn our backs on our ancestor, to utterly forsake it and obey all of God’s arrangements, acting according to God’s will and achieving His requirements of us, and attaining the satisfaction of God’s will. Moab betrayed God, he did not act according to God’s will, and he was hated by God. But we should be caring of God’s heart, and today, since we understand God’s will, we cannot betray God, and must renounce our old ancestor!” Previously I spoke of renouncing the great red dragon—and today, that is mainly the renouncement of people’s old ancestor. This is one testimony of people’s conquest, and regardless of how you enter today, your testimony in this area must not be lacking.

People’s caliber is too poor, they lack too much normal humanity, their reactions are slow, too sluggish, Satan’s corruption has left them numb and dull-witted, and although they cannot completely change in one or two years, they must have the resolve to cooperate. It can be said that this is also a testimony before Satan. The testimony of today is the effect achieved by the present work of conquest, as well as a specimen and model for the followers of the future. In the future, it will spread to all nations; what is done in China will spread to all nations.

The descendants of Moab are the most lowly of all the world's people. Some people ask, Are not Ham's descendants the most lowly of all? The progeny of the great red dragon and the descendants of Ham represent different things, and the descendants of Ham are a different matter: Regardless of how they are cursed, they are still the descendants of Noah; the origins of Moab, meanwhile, were not pure, he came from debauchery, and in this lies the difference. Though both were cursed, their statuses were not the same, and so the descendants of Moab are the lowliest of all people—and no fact is more convincing than the conquest of the lowliest of all people. The work of the last days breaks with all rules, and regardless of whether you are cursed or punished, as long as you help My work, and are of benefit to the work of conquest of today, and regardless of whether you are a descendant of Moab or the progeny of the great red dragon, as long as you perform the duty of a creature of God in this stage of work, and do the best you can, then the due effect will be achieved. You are the progeny of the great red dragon, and you are a descendant of Moab; in sum, all who are of flesh and blood are the creatures of God, and were made by the Creator. You are a creature of God, you should not have any choice, and this is your duty. Of course, today the Creator's work is directed at the entire universe. Regardless of who you are descended from, above all you are one of God's creatures, you—the descendants of Moab—are part of God's creatures, it's just that you are of lower worth. Since, today, God's work is carried out amongst all creatures, and aimed at the entire universe, the Creator is free to select any people, matters, or things in order to do His work. He cares not who you used to be descended from; as long as you are one of His creatures, and as long as you are beneficial to His work—the work of conquest and testimony—He will carry out His work in you without any scruples. This smashes people's traditional conceptions, which are that God will never work among the Gentiles, especially not those who have been cursed and are lowly; for those who have been cursed, their later generations will forever also be cursed, they will never have the chance of salvation; God will never descend and work in a Gentile land, and will never set foot in a land of filth, for He is holy. Know that God is the God of all creatures, He holds dominion over the heavens and earth and all things, and is not only the God of the people of Israel. Thus, this work in China is of the utmost significance, and will it not be spread among all nations? The great testimony of the future will not be limited to China; if God only

conquered you, could the demons be convinced? They don't understand being conquered, or the great power of God, and only when God's chosen people throughout the whole universe behold the ultimate effects of this work will all creatures be conquered. None are more backward or corrupt than the descendants of Moab. Only if these people can be conquered—they who are the most corrupt, who did not acknowledge God or believe that there is a God have been conquered, and acknowledge God in their mouths, praise Him, and are able to love Him—will this be the testimony of conquest. Although you are not Peter, you live out the image of Peter, you are able to possess the testimony of Peter, and of Job, and this is the greatest testimony. Ultimately you will say: We are not the Israelites, but the forsaken descendants of Moab, we are not Peter, whose caliber we are incapable of, nor Job, and we can't even compare to Paul's resolve to suffer for God and dedicate himself to God, and we are so backward, and thus, we are unqualified to enjoy God's blessings. God has still lifted us up today; so we must satisfy God, and although we are of insufficient caliber or qualifications, we are willing to satisfy God—we have this resolve. We are the descendants of Moab, and we were cursed. This was decreed by God, and we are incapable of changing it, but our living out and our knowledge can change, and we are resolved to satisfy God. When you have this resolve, it will prove that you have testified to being conquered.

THE INSIDE TRUTH OF THE CONQUERING WORK (3)

The result to be achieved from conquering work is primarily for man's flesh to stop rebelling, that is, for man's mind to gain a new understanding of God, his heart to thoroughly obey God, and for him to resolve to be for God. How a person's temperament or flesh changes does not determine whether he has been conquered. Rather, it is when your thinking, your consciousness, and your sense change—that is, when your whole mental attitude changes—that you have been conquered by God. When you have resolved to obey and have adopted a new mentality, when you no longer bring any of your own notions or intentions to God's words and work, and when your brain can think

normally, that is, when you can exert yourself for God with all your heart—this kind of person is someone who is fully conquered. In the realm of religion, many people suffer not insignificantly their whole lives, subduing their body or bearing their cross, even suffering and enduring until their last breath! Some are still fasting the morning of their death. All their lives they deny themselves nice food and nice clothing, stressing only suffering. They are able to subdue their body and forsake their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature—none of these have been dealt with at all. They have no true understanding of themselves. Their mental image of God is the traditional one of an abstract, vague God. Their resolve to suffer for God comes from their zeal and their positive natures. Even though they believe in God, they neither understand God nor know His will. They are only blindly working for and blindly suffering for God. They place no value whatsoever on being discerning and care little about how to ensure that their service actually fulfills God's will. Even less do they know how to achieve an understanding of God. The God they serve is not God in His original image, but a God that they themselves conjured up, a God they heard of, or a legendary God found in writings. They then use their vivid imaginations and their godly hearts to suffer for God and to take on for God the work that God wants to do. Their service is too inexact, such that there is practically no one truly serving God in a way that fulfills His will. Regardless of how willing they are to suffer, their original perspective on service and their mental image of God remain unchanged because they have not gone through God's judgment and chastisement and His refinement and perfection, and because no one has led them with the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. Thus their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What ultimately can be achieved through this kind of service? And who would approve of it? From beginning to end, their service never changes at all. They receive only man-made lessons and base their service only on their naturalness and what they themselves are fond of. What reward could this reap? Not even Peter, who saw Jesus, knew how to serve in a way that fulfilled God's will. It was not until the end, in his old age, that he came to understand. What does this say about those blind men who have not

experienced any dealing or any pruning and who have had no one guiding them? Is not much of your service today like that of these blind people? All those who have not received judgment, not received pruning and dealing, and not changed—are they not the incompletely conquered? Of what use are such people? If your thinking, your understanding of life, and your understanding of God show no new change and result in not even a little real gain, you will never achieve anything remarkable in your service! Without a vision and without a new understanding of God's work, you cannot be a conquered person. Your way of following God will then be like that of those who suffer and fast—it will be of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer, spend time in prison, and at every moment, they endure, stress love and kindness, and bear their cross. They are slandered and rejected by the world and have experienced every hardship. They obey to the end, but still, they are not conquered and they can offer no testimony of being conquered. They have suffered in no small measure, but inside they do not know God at all. None of their old thinking, old notions, religious practices, man-made understandings, and human ideas have been dealt with. There is no new understanding in them at all. Not even a bit of their understanding of God is true or accurate. They have misunderstood God's will. Can this be to serve God? However you understood God in the past, suppose you maintain it today and continue to base your understanding of God on your own notions and ideas no matter what God does. That is, suppose you possess no new, true understanding of God and you fail to know God's true image and true disposition. Suppose your understanding of God is still guided by feudal, superstitious thinking and is still born of human imaginations and notions. If this is the case, then you have not been conquered. My goal in saying all these words to you now is to allow you to understand and to use this knowledge to lead you to an accurate and new understanding. They are also aimed at getting rid of those old notions and old knowledge that you carry in you so that you can possess a new understanding. If you truly eat and drink My words, then your understanding will change considerably. As long as you maintain an obedient heart as you eat and drink God's words, your perspective will come around. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your

practice will also change accordingly. In this way, your service will become more and more on-target, more and more able to fulfill God's will. If you can change your life, your understanding of life, and your many notions about God, then your naturalness will gradually diminish. This, and nothing short of this, is the result after God conquers man; this is the change that will be seen in man. If in believing in God, all you know about is subduing your body and enduring and suffering, and you are unclear on whether what you are doing is right or wrong, much less whom it is for, then how can this kind of practice lead to change?

You should understand that what I am demanding of you is not that your body be held in bondage or that your brain be controlled and prevented from thinking arbitrary thoughts. This is neither the goal of the work nor the work that needs to be done right now. Right now you need to have an understanding from the positive angle so you can change yourselves. What you most need to do is equip yourselves with God's words, meaning fully equip yourselves with the truth and vision that are before you now, and then go forth and put them into practice. This is your responsibility. I am not asking you to seek and gain even greater illumination. Currently you simply do not have the stature for that. What is needed of you is to do all you can to eat and drink God's words. You need to understand God's work and know your nature, your substance, and that old life of yours. You especially need to know those past erroneous practices and human doings of yours. To change, you must start by changing your thinking. First replace your old thinking with the new, and let your new thinking govern your words and actions and your life. This is what is being asked of each of you now. Do not practice blindly or follow blindly. You should have a basis and a target. Do not fool yourselves. You should know what exactly your faith in God is for, what should be gained from it, and what you should enter into right now. It is imperative that you know all this.

What you should presently enter into is elevating your life and raising your caliber. In addition, you need to change those old perspectives from your past, change your thinking, and change your notions. Your whole life needs renewal. When your understanding of God's deeds changes, when you have a new understanding of the truth of everything God says, and when your internal understanding is elevated, your life will take a turn for the better. Everything that people do and say now is practical. These are not doctrines, but rather what

people need for their life and what they should possess. This is the change that takes place in man during the conquering work, the change that man should experience, and it is the result after man is conquered. When you have changed your thinking, adopted a new mental attitude, overturned your notions and intentions and your past logical reasonings, discarded those deep-rooted things inside you, and gained a new understanding of faith in God, then the testimonies you give will be elevated and your whole being will have truly changed. All these are the most practical, most realistic, and the most fundamental of things—things that were difficult for people to touch in the past and things they could not come into contact with. They are the true work of the Spirit. How exactly did you understand the Bible in the past? A quick comparison today will tell you. In the past you put Moses, Peter, Paul, or all those biblical statements and perspectives up on a pedestal. Now, if you are asked to put the Bible up on a pedestal, would you do it? You would see that the Bible contains too many records written by man and that the Bible is but man's account of two stages of God's work. It is a history book. Does this not mean that your understanding of it has changed? If you now look at the genealogy of Jesus given in the Gospel of Matthew, you would say, "The genealogy of Jesus? Nonsense! This is Joseph's genealogy, not Jesus'. There is no relationship between Jesus and Joseph." When you look at the Bible now, your understanding of it is different, meaning your perspective has changed, and you bring a higher level of understanding to it than the religious scholars of old. When someone says that there is something to this genealogy, you would respond, "What is there to it? Go ahead and explain. Jesus and Joseph are not related. Do you not know that? Can Jesus have a genealogy? How can Jesus have ancestors? How can He be the descendant of man? His flesh was born of Mary; His Spirit is the Spirit of God, not the spirit of a man. Jesus is the beloved Son of God, so can He have a genealogy? While on earth He was not a member of mankind, so how can He have a genealogy?" When you analyze the genealogy and explain the truth clearly, sharing what you have understood, that person will be left speechless. Some people will reference the Bible and ask you, "Jesus had a genealogy. Does your God of today have a genealogy?" You will then tell them your most realistic understanding. In this way, your understanding will have gotten results. In truth, Jesus is not related to Joseph at all and is related even less to Abraham. It is only that Jesus was born in Israel. But God is not

an Israelite or a descendant of the Israelites. Just because Jesus was born in Israel, does not mean God is the God of Israelites only. It was only for the purpose of His work that He took this step of incarnating Himself. God is the God of all creation in the universe. It is just that He first did one stage of work in Israel and then, afterward, began working in Gentile nations. Yet people considered Jesus to be the God of the Israelites and furthermore placed Him among the Israelites and among David's descendants. The Bible says that at the end of the days, Jehovah's name will be great among Gentile nations, meaning God will be working in Gentile nations in the last days. That He was incarnated in Judea back then does not indicate that God only loves Jews. That happened only because the work required it. It cannot be said that God had to be incarnated in Israel (because the Israelites were His chosen people). Are not God's chosen people found in Gentile nations, too? It was after Jesus finished working in Judea that the work expanded to Gentile nations. (The nations outside of Israel are commonly referred to as "Gentile nations"; "Gentile nations" is not an indication that those places have no chosen people; rather, the nations outside of Israel are collectively called "Gentile nations.") In truth, those Gentile nations were populated by God's chosen people as well; it was just that no work was being done there yet at the time. People put such emphasis on Israel because the first two stages of work took place in Israel while no work was being done in Gentile nations. The work in Gentile nations is beginning only today, and that is why people are having a hard time accepting it. If you can clearly understand all this, accurately take in and correctly view all these matters, you will have an accurate understanding of the God of today and of the past, and it will be higher than the understanding of God possessed by the saints throughout history. If you experience today's work and hear God's personal utterance today, yet you have no understanding at all of God's entirety; if your pursuit remains as it always was and is not replaced with anything new; and especially if you experience all this conquering work, yet ultimately no change whatsoever can be seen in you, then is not your faith like that of those who only seek bread to satisfy their hunger? In that case, conquering work will not have achieved any result in you. Will you then not become someone to be eliminated?

At the conclusion of all the conquering work, it is imperative that all of you understand that God is not the God of Israelites only, but rather the God of all creation. He created all of mankind, not just the

Israelites. If you say that God is the God of Israelites only or that it is impossible for God to be incarnated in any nation outside of Israel, then you still have not reached any understanding whatsoever in the course of the conquering work and you are not acknowledging at all that God is your God. All you are acknowledging is that God moved from Israel to China and is being forced to be your God. If this is still how you see things, then My work has been fruitless in you and you have not understood a thing I have said. In the end, if you, like Matthew, again write a genealogy for Me, find Me an appropriate ancestor, and find Me a correct root—such that God has two genealogies for His two incarnations—would that not then be the biggest joke in the world? Would not you, this “well-intentioned person” who found Me a genealogy, have become someone who divided God? Are you able to take on the burden of this sin? After all this conquering work, if you still do not believe that God is the God of all creation, if you still think that God is the God of Israelites only, are you not someone who openly resists God? The purpose of conquering you today is to have you acknowledge that God is your God, and the other’s God, and most importantly the God of all who love Him, and the God of all creation. He is the God of Israelites and the God of the people of Egypt. He is the God of the British and the God of Americans. He is not just the God of Adam and Eve, but also the God of all descendants of Adam and Eve. He is the God of everything in the heavens and everything on earth. The Israelite family and all Gentile families alike are in the hands of one God. Not only did He work in Israel for several thousand years and was once born in Judea, but today He is descending in China, this place where the great red dragon lies coiled. If being born in Judea makes Him the King of the Jews, then does not descending among all of you today make Him the God of you? He led the Israelites and was born in Judea, and He is also born in a Gentile land. Is not all His work for the whole of the mankind that He created? Does He love Israelites a hundred fold and loathe Gentiles a thousand fold? Is that not your notion? It is you who do not acknowledge God; it is not that God was never your God. It is you who reject God; it is not that God is unwilling to be your God. Who among the created is not in the hands of the Almighty? In conquering you today, is not the goal to have you acknowledge that God is none other than your God? If you still maintain that God is the God of Israelites only, and still maintain that the house of David in Israel is the origin of God’s birth and that no

nation other than Israel is qualified to “produce” God, and even less is any Gentile family able to personally receive Jehovah’s work—if you still think this way, then does that not make you an obstinate holdout? Do not always fixate on Israel. God is right here among you today. Do not keep looking heavenward either. Stop pining for your God in heaven! God has come into your midst, so how can He be in heaven? You have not believed in God for very long, yet you have a lot of notions about Him, to the point that you dare not for a second think that the God of the Israelites would deign to grace you with His presence. Even less do you dare to think about how you could see God make a personal appearance, given how unbearably filthy you are. You also have never thought about how God could personally descend in a Gentile land. He ought to descend on Mount Sinai or the Mount of Olives and appear to Israelites. Are not Gentiles (that is, people outside of Israel) all objects of His loathing? How could He personally work among them? All these are the deep-rooted notions that you have developed over many years. The purpose of conquering you today is to smash these notions of yours. You thereby have seen God personally appearing among you—not on Mount Sinai or on the Mount of Olives, but among people whom He has never led in the past. After God did His two stages of work in Israel, Israelites and all Gentiles alike came to harbor this notion: While it is true that God created all things, He is willing to be the God of Israelites only, not the God of Gentiles. Israelites believe the following: God can only be our God, not the God of you Gentiles, and because you do not revere Jehovah, Jehovah—our God—loathes you. Those Jews further believe this: The Lord Jesus assumed the image of us Jewish people and is a God who bears the mark of the Jewish people. It is among us that God works. God’s image and our image are similar; our image is close to God’s. The Lord Jesus is the King of us Jews; Gentiles are not qualified to receive such great salvation. The Lord Jesus is the sin offering for us Jews. It was merely on the basis of those two stages of work that Israelites and the Jewish people formed this many notions. They domineeringly claim God for themselves, not allowing that God is also the God of the Gentiles. In this way, God became a blank in the hearts of Gentiles. This is because everyone came to believe that God does not want to be the God of the Gentiles and that He only likes Israelites—His chosen people—and He likes Jews, especially the disciples who followed Him. Do you not know that the work that Jehovah and Jesus did is for the survival of all mankind? Do

you now acknowledge that God is the God of all of you born outside of Israel? Is not God right here in your midst today? This cannot be a dream, can it? Do you not accept this reality? You dare not believe it or think about it. Regardless of how you see it, is not God right here in your midst? Are you still afraid to believe these words? From this day on, are not all conquered people and all who want to be God's followers God's chosen people? Are not all of you, who are followers today, the chosen people outside of Israel? Is your status not the same as that of Israelites? Is not all this what you should recognize? Is this not the goal of the work of conquering you? Since you can see God, then He will be your God forever, from the beginning and into the future. He will not abandon you, so long as all of you are willing to follow Him and be His loyal, obedient creations.

Regardless of how strong their present resolve to love God, man has in general become obedient and followed to this day. Not until the end, when this stage of work concludes, will man repent thoroughly. That is when people will truly be conquered. Right now they are only in the process of being conquered. The moment the work concludes, they will be completely conquered, but not so right now! Even if everyone is convinced, that does not mean they have been thoroughly conquered. This is because currently people have seen only words and not factual events, and they still feel uncertain no matter how deeply they believe. That is why it is only with that last factual event, the words becoming reality, that people will be thoroughly conquered. Right now these people are being conquered because they are hearing of many mysteries that they never heard of before. But inside each and every one of them, they are still looking for and waiting for some factual events that allow them to see every word of God being actualized. Only then will they be completely convinced. Only when, in the end, all have seen these actualized factual realities, and these realities have caused them to feel certain, will they show conviction in their hearts, their speech, and their eyes, and will they be thoroughly convinced from the bottom of their hearts. This is man's nature. You need to see the words all coming true, you need to see some factual events happening and see disaster befalling some people, and then you will be completely convinced deep down inside. Like the Jews, you keep attaching great importance to seeing signs and miracles. Yet you keep not seeing that there are signs and miracles and that realities are happening which are meant to greatly open your eyes. Whether it is someone descending from the sky,

or a pillar of clouds speaking to you, or My performing an exorcism on one of you, or My voice booming like thunder among you, you have always wanted to and will always want to see this kind of event. One can say that in believing in God, your greatest wish is to see God come and personally show you a sign. Then you will be satisfied. To conquer you people, I have to perform work similar to the creation of the world proportions and then add a sign. Then, your hearts will be completely conquered.

THE INSIDE TRUTH OF THE CONQUERING WORK (4)

What does it mean to be perfected? What does it mean to be conquered? What criteria must one meet in order to be conquered? And what criteria must one meet in order to be perfected? Conquering and perfecting are both for the purpose of working man so he can return to his original likeness and be free of his corrupt satanic disposition and Satan's influence. This conquering comes early in the process of working man, meaning it is the first step of the work. Perfecting is the second step, or the concluding work. Every human being has to go through being conquered; otherwise he would not be able to know God and would not know there is a God, that is, he would not be able to acknowledge God. And if a person does not acknowledge God, it would be impossible for him to be made complete by God because he would not meet the criteria for this completion. If you do not even acknowledge God, how would you be able to know Him? And how would you seek after Him? You would also be unable to bear witness to Him, much less have the faith to satisfy Him. So, for anyone who wants to be made complete, the first step has to be to go through the conquering work. This is the first condition. But be it conquering or perfecting, each is for the goal of working man and changing him, and each is an item in the work of managing man. These two steps are what are required in turning someone into a complete person; neither step can be skipped. It is true that "being conquered" does not sound very nice, but in fact the process of conquering someone is the process of changing him. After being conquered, you may not have gotten rid of your corrupt disposition completely, but you will have known it.

Through the conquering work you will have come to know the low humanity of yours and also to know much disobedience of yours. Although you will be unable to discard or to change them within the short period of the conquering work, you will come to know them. This lays the foundation for your perfection. So conquering and perfecting are both done to change man, both done to rid man of his corrupt satanic disposition so he can give himself fully to God. It is just that being conquered is the first step in changing the human disposition and also the first step in man fully giving himself to God, a step that is lower than being perfected. A conquered person's life disposition changes far less than a perfected person's. Being conquered and being perfected are conceptually different from each other because they are different phases of work and because they hold people to different standards, with conquest holding them to lower standards and perfection holding them to higher ones. The perfected are righteous people, people made holy and pure; they are crystallizations of the work of managing humanity, or end products. Although they are not blameless humans, they are people who seek to live meaningful lives. But what about the conquered? They only verbally acknowledge that God exists; they acknowledge that God has incarnated Himself, that the Word appears in the flesh, and that God has come to the earth to do the work of judgment and chastisement. They also acknowledge that God's judgment and chastisement and His smiting and refinement are all beneficial to man. That is, they are just starting to have the human likeness, and they have some understanding of life but are still foggy about it. In other words, they are just starting to possess humanity. These are the results of being conquered. When people step onto the path of perfection, their old disposition can be changed. Further, their lives keep growing and they gradually enter more deeply into the truth. They are able to loathe the world and loathe all those who do not seek after the truth. They especially loathe themselves, but more than that, they clearly know themselves. They are willing to live by the truth and they make it their goal to seek after the truth. They are unwilling to live within the thoughts generated by their own brains, and they feel loathing for man's self-rightness, haughtiness, and self-conceit. They speak with a strong sense of propriety, handle things with discernment, are possessed of wisdom, and are loyally obedient to God. If they experience an instance of chastisement and judgment, not only do they not become passive or weak, but they are grateful for it. They cannot do

without God's chastisement and judgment; they can receive His protection through it. They do not pursue a faith of peace and joy and of seeking bread to satisfy hunger. Neither do they go after temporary fleshly enjoyments. This is what the perfected have. After people are conquered, they acknowledge that there is a God. But whatever actions come with acknowledging God's existence, these actions are limited in them. What does the Word appearing in the flesh actually mean? What does incarnation mean? What has God incarnate done? What is the goal and significance of His work? After experiencing so much of His work, experiencing His deeds in the flesh, what have you gained? Only after understanding all these things will you be a conquered person. If you only say "I acknowledge there is a God," but do not abandon the husband that you should abandon and fail to give up the fleshly enjoyments that you should give up, and instead you keep coveting fleshly comforts as you always do, you are unable to let go of any prejudices against the brothers and sisters, and for many simple practices you are unable to pay your due to fulfill the actions, then that proves you still have not been conquered. In that case, even if you understand a lot, it will all be for nothing. The conquered are people who have achieved some initial changes and initial entry. Experiencing God's judgment and chastisement causes them to have an initial knowledge of God and an initial understanding of the truth. Even though for many deeper, more granular truths you are unable to completely enter into the reality of them, you are able to put many rudimentary truths into practice in your actual life, such as those involving your fleshly enjoyments or your personal status. All this, of course, is what is achieved in those going through the conquering. Some changes in disposition can also be seen in the conquered. For example, their dress and grooming and their life—these can change. Their perspective on belief in God changes, they gain clarity on the object of their pursuit, and their aspirations rise. In the course of being conquered, their life disposition can also change correspondingly. It is not that they do not change at all. It is just that their change is shallow, initial, and much smaller than the change in disposition and the object of pursuit that would be seen after one is perfected. If in the course of being conquered, a person's disposition does not change at all and he gains not even a bit of truth, then this kind of person becomes just a piece of waste and is completely useless! People who have not been conquered cannot be perfected! And if a person only seeks to be

conquered, he cannot be fully made complete, even if his disposition showed some corresponding changes during the conquering work. He will also lose the initial truths he gained. There is a vast difference between the amount of disposition change in the conquered and the perfected. But being conquered is the first step in change; it is the foundation. Lack of this initial change is proof that a person does not actually know God at all because this knowledge comes from judgment, and this judgment is a main item of the conquering work. So, every perfected person has gone through being conquered. Otherwise, they could not possibly have been perfected.

You say that you acknowledge God incarnate and you acknowledge that the Word appears in the flesh, yet you do some things behind His back, and you do not act the way He wants you to, and do not fear Him. Is this acknowledging God? You acknowledge what He says, but you refuse to put into practice even those things that you are able to and you do not abide by His way. Is this acknowledgment? You acknowledge Him, but your only mindset is to guard against Him, never to revere Him. If you have seen and acknowledged His work and you know that He is God, yet you remain lukewarm and completely unchanged, then you are still an unconquered person. A conquered person has to do everything he can; he wants to enter and reach higher truths even though he is not yet able to. It is only because he is limited in what he can take in that his practices are bounded and limited. But at the very least he has to do everything in his abilities. If you can do these things, it will be because of the conquering work. Suppose you say, "Given that He can put forth so many words that man cannot, if He is not God, who is?" Having this kind of thinking does not mean you acknowledge God. If you acknowledge God, you have to show it through your actions. Leading a church but being unable to do righteousness, and coveting money and always secretly funneling the church's money into your own pockets—is this acknowledging that there is a God? God is almighty and to be feared. How can you not be afraid if you truly acknowledge that there is a God? How can you have done such despicable things? Can that be called believing? Do you really acknowledge Him? Is God what you believe in? What you believe in is a vague God; that is why you are not afraid! Those who truly acknowledge and know God all fear Him and are afraid to do anything that opposes Him or that goes against their conscience; they are especially afraid to do anything that they know is against God's will.

Only this can be considered acknowledging God's existence. What should you do when your parents deter you from believing in God? How should you love God when your unbelieving husband treats you well? And how should you love God when the brothers and sisters loathe you? If you acknowledge Him, then you will act appropriately and live out reality in all these situations. If you fail to act concretely but only say that you acknowledge God's existence, then you are just a talker! You say you believe in Him and acknowledge Him. But in what way do you acknowledge Him? In what way do you believe in Him? Do you fear Him? Do you revere Him? Do you love Him deep down inside? When you are distressed and have no one to lean on, you feel that God is to be loved, and then afterward you forget all about it. That is not loving God or believing in God! What ultimately does God want man to achieve? All the states that I mentioned, such as thinking you are a big shot, feeling you are quick to pick things up, controlling others, looking down on others, judging people by their appearance, bullying honest people, coveting church money, and so forth—to be rid of a portion of such corrupt satanic dispositions is what should be seen in you after you are conquered.

The conquering work done on you people is of the deepest significance. On the one hand, the purpose of this work is to perfect a group of people, that is, to perfect them into a group of overcomers, as the first group of people made complete, meaning the firstfruits. On the other hand, it is to let created beings enjoy God's love, receive God's greatest salvation, and receive God's full salvation, to let man enjoy not only mercy and lovingkindness, but more importantly chastisement and judgment. From the creation of the world until now, all that God has done in His work is love, without any hatred for man. Even the chastisement and judgment you have seen are also love, a truer and more real love, a love that leads man to the right way of human life. On the third hand, it is to bear testimony before Satan. And on the fourth hand, it is to lay a foundation for spreading future gospel work. All the work He has done is for the purpose of leading people to the right way of human life, so that they can have the normal life of mankind, because man does not know how to lead a life. Without such leading, you would only be able to live an empty life, would only be able to live a worthless and meaningless life, and would not know at all how to be a normal person. This is the deepest significance of conquering man. All of you are descended of Moab. To do conquering work on you is your

great salvation. All of you live in a place of sin and licentiousness; you are all licentious and sinful people. Today you not only can see God, but more importantly, you have received chastisement and judgment, received such deepest salvation, that is, received God's greatest love. All that He does is true love for you; He has no ill intention. It is because of your sins that He judges you, so that you will examine yourselves and receive this tremendous salvation. All this is done to work man. From beginning to end, God has been doing His utmost to save man, and He is certainly not willing to completely destroy the men He created with His own hands. Now He has come among you to work; isn't this even more salvation? If He hated you, would He still do work of such magnitude to personally lead you? Why should He suffer so? God does not hate you or have any ill intention toward you. You should know that God's love is the truest love. It is only because of people's disobedience that He has to save them through judgment; otherwise, they would not be saved. As you do not know how to lead a life or how to live, and you live in this licentious and sinful place and are licentious and filthy devils, He does not have the heart to let you become even more depraved; neither has He the heart to see you living in the filthy place like this, being trampled by Satan at will, or the heart to let you fall into Hades. He only wants to gain this group of you and thoroughly save you. This is the main purpose of doing the conquering work on you—it is just for salvation. If you cannot see that everything done on you is love and salvation, if you think it is just a method, a way to torment man and something untrustworthy, then you might as well go back to your world to suffer pain and hardship! If you are willing to be in this stream and enjoy this judgment and this immense salvation, enjoy all of this blessing that cannot be found anywhere in the human world, and enjoy this love, then stay submissively in this stream to accept the conquering work so you can become perfected. Though now you are suffering some pain and refinement because of the judgment, this pain is valuable and meaningful. Although chastisement and judgment are refinements and merciless disclosures to man, meant to punish his sins and punish his flesh, none of this work is intended to condemn and extinguish his flesh. The severe disclosures of the word are all for the purpose of leading you to the right path. You have personally experienced so much of this work and, clearly, it has not led you to an evil path! All of it is to enable you to live out a normal humanity; all of it is something your normal humanity can achieve. Every step of the

work is done based on your needs, according to your weaknesses, and according to your actual stature, and no unbearable burden is placed on you. Although you are unable to see this clearly now and you feel as if I am being hard on you, although you keep thinking that the reason I chastise and judge you every day and reproach you every day is because I hate you, and although what you receive is chastisement and judgment, in reality it is all love for you, also a great protection for you. If you cannot grasp the deeper meaning of this work, then there is simply no way for you to go on in your experience. You should be comforted for such salvation. Do not refuse to come to your senses. Having come this far, you should see clearly the significance of this conquering work. You should no longer hold such and such a view!

PRACTICE (6)

Today, many people don't even have the rationality or self-awareness of Paul, who, although he was struck down by the Lord Jesus, already possessed the resolve to work and suffer for Him. Jesus gave him an illness, and later on, Paul continued to suffer this illness once he began to work. Why did he say he had a thorn in his flesh? The thorn, in fact, was illness, and for Paul, it was a fatal weakness. No matter how well he worked or how great his resolve to suffer, he always had this illness. Paul was of much stronger caliber than you people today; not only was he of good caliber, but he also had self-awareness and he was possessed of more rationality than you. Today, never mind achieving the rationality of Peter—many people can't even achieve the rationality of Paul. After Paul was struck down by Jesus, he ceased to persecute the disciples, and began to preach and suffer for Jesus. And what inspired his suffering? Paul believed that, since he had beheld the great light, he must bear testimony to the Lord Jesus, must no longer persecute the disciples of Jesus, and must no longer oppose God's work. After he beheld the great light, he began to suffer for God, and to dedicate himself to God, and he set his resolve. After the great light shone upon him, he began to work for God, and was able to set his resolve, which proved that he possessed rationality. In religion, Paul was a very high-ranking figure. He was very knowledgeable and gifted, he looked down on most people, and had a stronger personality than most. But after the

great light shone upon him, he said that he must work for the Lord Jesus—and this was his rationality. When he persecuted the disciples, Jesus appeared to him and said: “Paul, why do you persecute Me?” Paul immediately fell down and said: “Who are You?” A voice from the sky said: “I am the Lord Jesus, whom you persecute.” All at once, Paul awoke, he understood, and only then did he know that Jesus was Christ, that He was God. I must obey, God has given me this grace, and I persecuted Him thus, yet He didn’t strike me down, nor did He curse me—I must suffer for Him. Paul recognized that he had persecuted the Lord Jesus Christ and was now killing His disciples, that God had not cursed him, but shone the light upon him; this inspired him, and he said: “Although I did not look upon His face, I heard His voice and beheld His great light. Only now do I truly see that God really loves me, and that the Lord Jesus Christ is indeed the God who has mercy on man and He forgives man’s sins for eternity. I truly see that I am a sinner.” Though, afterward, God used Paul’s gifts to work, forget this for the moment. His resolve at that time, his normal human rationality, and his self-awareness—you are incapable of achieving these things. Today, have you not received much light? Have many people not beheld that God’s disposition is one of majesty, wrath, judgment, and chastisement? Often have curses, trials, and refinement befallen people—and what have they learned? Have you gained anything from your discipline and dealing? Severe words, smiting, and judgment have befallen you many times, yet you pay them no heed. You don’t even have the little rationality possessed by Paul—are you not extremely backward? There was much that Paul didn’t see clearly. He knew only that the light had shone upon him, and was unaware that he had been struck down. In his personal belief, after the light had shone upon him, he must expend himself for God, suffer for God, do everything to pave the way for the Lord Jesus Christ, and gain more sinners to be redeemed by the Lord. This was his resolve, and the only aim of his work—but when he worked, the disease still did not leave him, right up until his death. Paul worked for more than twenty years. He suffered much, and experienced many persecutions and tribulations, though, of course, his trials were much less than those of Peter. How pathetic is it if you don’t even have the rationality of Paul? In this, how could God embark upon even greater work in you?

When he spread the gospel, Paul suffered great torment. His resolve, the work he did, his faith, loyalty, love, patience, and humility

at the time, and the many other external dispositions he lived out, were higher than you people today. To put it more sternly, there is no normal rationality in you! You don't even have any conscience or humanity—you lack so much! Thus, much of the time, in what you live out there is no normal rationality to be found, and no sign of any self-awareness. Although Paul's body suffered illness, he kept praying and seeking: What is this illness—I've done all this work for the Lord, why does it not leave me? Could it be that the Lord Jesus is testing me? Has He struck me down? If He had struck me down, I would have died at the time, and been incapable of doing all this work for Him, nor could I have received so much light. He also realized my resolve. Paul always felt that this illness was God testing him, that it was tempering his faith and willpower—this is what he thought. In reality, his illness was a sequela from when the Lord Jesus struck him down. It placed him under mental pressure, and removed much of his rebellious disposition. If you find yourselves in Paul's circumstances, what would you do? Could your resolve be greater than Paul's? Are you more capable of suffering than him? When the people of today are inflicted with some minor illness or undergo a great trial, their suffering leaves them completely disconcerted. If you were shut in a birdcage and never let out you'd be OK. And everything you'd need to eat and drink must be provided for, otherwise you'd be like wolves. Suffering a little constraint or hardship is good for you; if you were given an easy time of it you'd be forfeited, and how could you be protected? Today, it is because you are chastised, cursed, and judged that you are given protection. It is because you have suffered much that you are protected. If not, you would have long since fallen into depravity. I do not make things difficult for you intentionally—man's nature is firmly entrenched, and it has to be this way for people's dispositions to be changed. Today, you don't even possess the rationality or self-awareness of Paul, nor do you have his conscience. You always have to be pressured, and you always have to be chastised and judged in order to awaken your spirits. Chastisement and judgment are what's best for your lives. And when necessary, there must also be the chastisement of the arrival of the facts; only then will you fully submit. Your natures are such that without chastisement and curse, you would be unwilling to bow your heads, would be unwilling to submit. Without the facts before your eyes, there would be no effect. You are too lowly and worthless in character! Without

chastisement and judgment, it would be difficult for you to be conquered, and hard for your unrighteousness and disobedience to be suppressed. Your old nature is so deeply rooted. If you were placed upon the throne, you'd have no idea of heaven's height and earth's depth, much less of where you were headed. You don't even know where you came from, so how could you know the Creator? Without the timely chastisement and curse of today, your last days would have long since arrived. That's to say nothing of your fate—isn't that even more at risk? Without this timely chastisement and judgment, who knows how arrogant you would grow, and who knows how depraved you would become. This chastisement and judgment has brought you to today, and it has preserved your existence. If you were still taught using the same methods as those of your "father," who knows what world you'd enter into! You don't have any ability to control and reflect upon yourselves. It is enough for people like you, to merely follow, obey, and not interfere or disrupt in order for My aims to be achieved. Should you not do better in accepting the chastisement and judgment of today? What other choices do you have? When Paul saw the Lord Jesus, still he did not believe. Later, after the Lord Jesus had been nailed to the cross, he knew this fact, yet he continued to persecute and oppose. This is what is meant by willfully sinning, and so he was struck down. At the beginning, he knew there was a King among the Jews who was called Jesus, he had heard this. Later on, as he gave sermons in the temple and preached across the land, he went against Jesus, and he loftily refused to obey any man. These things became a tremendous obstacle to the work at the time. When Jesus was working, Paul did not directly persecute and arrest people, but used preaching and words to tear the work down. Later on, when the Lord Jesus Christ was put upon the cross, he started arresting the disciples, rushing from place to place and doing all he could to harass them. Only after the light shone upon him did he awaken and experience great regret. After he was struck down, his illness never left him. Sometimes, he felt his affliction had grown worse, and was unable to stand. He thought:^[a] "What is going on? Have I really been struck down?" Then, without knowing how it happened, he'd find he was better again, and would start to work once more. But the illness

Footnotes:

a. The original text omits "He thought."

never left him, and it was because of this illness that he did much work. It can be said that Jesus placed this illness in Paul because of his arrogance and pride; it was a punishment for him, but also for the sake of Jesus' greater work—Jesus used Paul's gifts for His work. As a matter of fact, it was not Jesus' intention to save Paul, but to use him. Yet Paul's disposition was too arrogant and willful, and so a "thorn" was placed in him. There are many among you like Paul, but if you truly possess the resolve to follow to the very end, you will not be mistreated. Ultimately, by the time Paul finished his work, the illness did not seem so painful to him, and thus he was later able to say the words "I have finished my course, I have fought the fight, and there is laid up for me a crown of righteousness"—which he said because he did not know. We won't talk about anything else, let's keep to the part of him that was positive and commendable: He had a conscience, and after the light shone upon him he devoted himself to God and suffered for God. Naturally, this is the commendable side of him, these were his strengths. We won't talk about how he rebelled and opposed; we mainly talk about his rationality of a normal man, and whether or not he possessed self-awareness. If there are those who believe that, because he had strengths, this proves that he was someone who was blessed, who believe that he wasn't necessarily chastised, then these are the words of people without sense.

Once I've finished speaking to them face-to-face, many people once more become dissolute behind My back, not thinking My words important. Time and again I speak, revealing layer after layer, and until the very bottom layer is exposed, they "find peace," and cause no more trouble. With your states as they are today, you must still be ruthlessly attacked and exposed, and judged detail-by-detail, so that you can't even catch your breath. You must always be beaten and exposed, and to you it seems as if chastisement never leaves you, that curse, too, is never away from you, nor stern judgment, allowing you to see that the hand of God's administrative decrees never departs from you. This is better, it's like when Aaron beheld that Jehovah never left him. (But what he beheld was Jehovah's constant guidance and protection; the guidance that you behold today is chastisement, curse, and judgment.) Today, the hand of Jehovah's administrative decrees does not leave you either, but there's one thing you can relax about: No matter how you oppose, rebel, and pass judgments, there will be no harm to your flesh. But there are people who go too far in their opposition, which isn't

acceptable; there is a limit, and it is not acceptable for you to obstruct God's work. Today, you can speak and act without repercussions—but do not interrupt or disrupt the life of the church, do not interrupt the work of the Holy Spirit. For the rest, you can do what you want. You say you will not pursue life and wish to return to the world. Then hurry up and go! You can do whatever you wish, as long as it doesn't obstruct God's work. Yet there is one thing you must know: In the end, such willful sinners shall be eliminated. Today, however, you are not reproached. In the end, only a portion of people will be able to bear testimony—and the rest will be in danger. If you don't wish to be in this stream, that's fine. The people of today are treated tolerantly; I do not limit you. It's fine as long as you are unafraid of the chastisement of tomorrow. But if you are in this stream, you must bear testimony, and you must be chastised. If you say you can take it no longer, and wish to take some time out, that's fine—no one's stopping you! But I will not allow you to do work that is destructive and which throws the work of the Holy Spirit into disarray—you simply cannot be forgiven for that! As for what your eyes see and your ears hear which people are chastised, and whose families are cursed—there are limits and boundaries to this. The Holy Spirit does not do things lightly. Based on the sins of man and all that you have done, if you were to be treated and taken seriously according to your own unrighteousness, which of you would be able to survive? Great trouble would come upon you—and would man still be OK then? Yet today, many people are treated with tolerance. Even though you judge, rebel, and oppose, as long as you do not interrupt, then I'll face you with a smile. If you truly pursue life, then you must suffer a little chastisement, and must endure, you must endure the pain of parting with what you love to go onto the operating table for surgery, you must endure the pain, accepting trials and suffering like Peter. Today, you are before the seat of judgment. In the future, you must go on the "guillotine," which will be when you sacrifice yourselves.

During the last stage of work of the last days, you must all be aware that you may believe that God won't annihilate your flesh, and it can be said that you may not suffer any illness even though you oppose Him and judge Him—but when God's stern words come upon you, you cannot hide, and are panicked and anxious. But today, you must have a little conscience. Do not be those who oppose and rebel against God, do not be the evil ones. You should turn your back on your old ancestors;

only this shows you have true stature, and so too is this the humanity that you ought to possess. You're always incapable of putting aside your own prospects or the enjoyments of today. God says: As long as you do all you can to follow Me, I shall surely make you perfect. After you are made perfect, there shall be beautiful hopes—you will be brought into My kingdom to enjoy blessings with Me. You have a destination, yet the requirements of you have never lessened. There is also a condition: In this place, regardless of whether you will be conquered or made perfect, today you must be subjected to some chastisement, and some suffering, you must be smitten, and disciplined, you must listen to My words, follow My way, and carry out God's will—this is what you humans should do. Regardless of how you pursue, you must clearly hear this way. If you have genuinely, truly seen, then you can continue following. If you believe that there are no prospects or hopes here, then you can go. These words have been clearly spoken to you, but if you truly wish to go, this shows only that you have not the slightest conscience; this action of yours is sufficient to prove that you are a demon. Though you say that all should be left up to God, based on what you live out, and your flesh, you still live under the domain of Satan. Although Satan is also in God's hands, you yourself belong to Satan, and have yet to be truly saved by God, for you still live under the influence of Satan. How must you pursue in order to be completely saved? The choice is yours: You can run away, you can fly off, you can go wherever you want, it's up to you—you should choose the road you should take. Ultimately, if you can say: I have nothing better, I repay God's love with my conscience, and must have a little humanity. I can achieve nothing higher, nor is my caliber so high; I understand not the visions and meaning of God's work. I merely repay God's love, I do whatever God asks, and I do all that I can—I perform my duty as a creature of God—and, in this way, I feel comfort. This is the highest testimony of which you are capable. This is the highest standard required of a portion of people: performing the duty of a creature of God. You must do as much as you are able. God's requirements of you are not too high; as long as you do what you can, then in this you are bearing testimony.

PRACTICE (7)

Your humanity is too lacking, your lifestyle is too low and degrading, you have no humanity, and you lack insight. That is why you need to equip yourselves with the things of humanity. Having conscience, rationality, and insight, knowing how to speak and view things, paying attention to cleanliness, acting like a normal human being—all of these are the know-how of normal humanity. When you do these properly, your humanity will be up to standard. The other aspect is equipping yourselves for the spiritual life. You must know the entirety of God's work on earth, and must experience His words. You should know how to obey His arrangements, and how to fulfill the duty of a created being. These are the two aspects you should enter into today. One aspect is equipping yourself for the life of humanity, and the other aspect is practice concerning the spiritual life—and both are indispensable. Some people are absurd, and know only to equip themselves with that which concerns humanity. They wear nice clothes and their hair is always clean; no fault can be found in their appearance. The things they say and their manner of speaking are appropriate, and their dress is very dignified and proper. But they have nothing inside them; their normal humanity is only external. They focus only on what to eat, what to wear, and what to say. There are even those who focus exclusively on sweeping the floor, stacking bed linen, and cleaning. They're well-practiced in all these things, but when you ask them to talk about their knowledge of God's work of the last days, and of chastisement, refinement, trials, and judgment, then they don't even have the slightest experience of such things. You ask them: "Do you understand the primary work that God does on earth? What is the work done by God become flesh? How is it different from the work of Jesus? And how is it different from the work of Jehovah? Are They one God? Has He come to bring an end to the age, or to save mankind? What is the work He does?" They'll have nothing to say to this. Superficially, they're beautifully adorned: The sisters have made themselves up pretty as a flower, and the brothers look like princes, or some rich young dandy. They only care about the things they eat and wear externally; inside, they are destitute, and have not the slightest knowledge of God. What's the point? Others are slovenly dressed, like beggars, and look like oriental slaves! Do you really not understand

what I ask of you? Commune amongst yourselves: What have you gained? You've been pursuing for all these years, and this is all you've reaped—don't you feel embarrassed? Aren't you ashamed? You've pursued the true way for all these years, and today your stature is even smaller than a sparrow's. Look at the young ladies among you, made up pretty as flowers, comparing yourselves to each other. What are you using to compare each other? Is it not enjoyment? And the demands you make? Do you think I've come to recruit models? You have no shame! Where is your life? Do you not pursue extravagant desires? You think you're so beautiful. You might be gorgeous, but are you not a squirming maggot that was born in the dung heap? Today, that you are fortunate to enjoy these heavenly blessings is because God is making an exception by raising you up, and not because of your pretty face; are you still unclear about where you came from? At the mention of life you shut your mouth and say nothing, you are like wooden chickens, yet you still have the gall to put on makeup? You still think to powder your face? And look at the playboys among you—they're so wayward, they spend the whole day floating about, a nonchalant expression on their faces. They are ill-behaved everywhere they go, is there anything human about them? What do each among you, whether they be male or female, devote your attention to all day? Do you know who you depend on to eat? Look at your clothing, look at what you have reaped in your hands, rub your belly—what is the fruit of the price of blood and sweat that you've paid? You still think to go sightseeing, you still think to adorn your stinking flesh—what's the value in this! You are asked to be normal, but today you are not only not normal, you're the opposite. How can such a person dare to come before Me? With a humanity such as this, parading about and revealing your flesh, always living amid the lust of the flesh, are you not a descendant of filthy demons and evil spirits? I will not allow such a filthy demon to remain for long! And don't think that I don't know what you think in your heart. You might keep a tight rein on your lust and your flesh, but could I not know the thoughts in your heart and all that your eyes desire? Do you young ladies not make yourselves up pretty as a flower in order to parade your flesh? What benefit are men to you? Can they truly save you from the sea of affliction? And you playboys all dress to make yourselves seem gentlemanly and distinguished—is it not in order to show off your looks? And who are you doing this for? What benefit are women to you? Are they not the source of your sin? You men and women, I have

said many words to you, yet you have complied with but a few of them. Your ears are heavy, your eyes have grown dim, and your hearts are hard, such that there is nothing but lust in your bodies; you are ensnared in it, unable to escape. Who wants to go anywhere near you maggots, squirming in the filth and grime? Do not forget that you are nothing more than those whom I have raised from the dung heap, that originally, you were not possessed of normal humanity. What I ask of you is the normal humanity which you did not originally possess; I do not ask that you parade your lust, or that you give free rein to your rancid flesh, which has been trained by the devil for so many years. When you dress yourselves up like this, do you not fear that you will become ever more deeply ensnared? Do you not know that you were originally of sin? Do you not know that your bodies are filled with lust? It's such that your lust even seeps from your clothing, revealing your state as an unbearably ugly, filthy demon. Isn't this what's clearest of all to you? Your hearts, your eyes, your lips—have they not all been defiled by filthy demons? Are they not filthy? You think that as long as you don't do anything immoral,^[a] you are the most holy; you think that dressing up prettily can cover up your sordid souls—there's no chance of that! I advise you to be more realistic: Don't be fraudulent and fake, and don't parade yourselves. You show off your lust to each other, but all you'll get is everlasting suffering and heartless chastening! What need have you to flirt with each other and be in love? Is this your rectitude? Does this make you upstanding? I loathe those among you who practice witchcraft medicine and engage in sorcery, I loathe the young men and women among you who love their own flesh. You'd best restrain yourselves, for today I ask that you possess normal humanity, not that you flaunt your lust. You always take any chance you can, for your flesh is too plentiful, and your lust too great!

Externally, you've arranged your life of humanity very well, but when you are asked to speak of the knowledge of life, you have nothing to say—and in this you are impoverished. You must equip yourself with the truth! Your life of humanity has changed for the better, and the life within you shall change too—changing your thoughts and transforming your views on the belief in God, changing the knowledge and thinking within you, and changing the knowledge of God within your

Footnotes:

a. The original text omits “immoral.”

conceptions. Through dealing, revelation, and provision, you gradually change your knowledge of yourself, your existence, and the belief in God, allowing your knowledge to be pure. In this way, the thoughts within man will change, the way they see things will change, and their mental outlook will change. Only then will their life disposition have changed. You are not asked to spend the whole day reading books, or tidying your room or washing clothes and cleaning. Naturally, there mustn't be issues with your normal humanity—this is the very least that's required. When you go out, you must still have some insight and rationality, but what's most important is that you are equipped with the truth of life. When the things to do with the spirit is spoken of, you're liable to ignore matters of humanity; that's wrong. When equipping yourself with regard to life, you must be able to talk of the knowledge of God, of your views on existence, and, in particular, of your knowledge of the work done by God during the last days. Since you pursue life, you must equip yourself with these things. When you eat and drink the words of God, you must measure them against your own real state. That is, after you discover the shortcomings in yourself during your real experiences, you must be capable of finding a path to practice, and turning your back on your motivations and conceptions which are wrong. If you always try hard in this, and your heart is always focused on these things, you will have a path to follow, you will not feel empty, and thus you will be able to maintain a normal state. Only then will you be someone who is emburdened by your own life, and only then will you be someone who has faith. Why, after reading God's words, are people unable to put them into practice? Is it not because they can't grasp what's key? Is it not because they are toying with life? That they can't grasp what's key, and have no path to practice, is because they are unable to measure them against their own state, and are unable to master their own state. Some people say: I have measured them against my state, I know that I am corrupt and of poor caliber, but I am incapable of satisfying God's will. In this, you have only seen the surface; how to put aside the enjoyments of the flesh, how to put aside self-righteousness, how to change yourself, how to enter these things, how to improve your caliber, from which aspect to start—these are all that is real. You only grasp a few external things, you know only that you really are very corrupt. When you meet your brothers and sisters, you talk about how corrupt you are, and it seems that you know this, and that you are burdened by your life. In fact, you haven't changed,

which proves that you haven't found the path to practice. If you are leading a church, when you point out the state of brothers and sisters in the church, you may say: "Nowhere is more backward than here; you people are disobedient!" As for in what regard they're disobedient and backward, you must speak of their manifestations—of their disobedient state and disobedient behavior—and make them utterly convinced. You must talk of facts and give examples to explain the issue, and you must also be able to speak of how to actually separate oneself from this rebellious behavior, and must point out the path to practice. Only then will you win them over! If you only say, "I don't wish to visit this place; none are more backward than you, you're too rebellious," then, when you speak in this way, after listening none of them will have a path—and so how will you lead people? You must speak of their actual state and actual manifestations; only then will you have a path to practice, and only then will you have reality.

As of today, many truths have been released. But you have to connect the dots: You should be able to conclude how many truths there are. Which aspects of normal humanity one should possess, the main aspects of changes to one's life disposition, the deepening of visions, which of the erroneous means of knowing and experiencing of people throughout the ages you have gotten to grips with—you will only have entered onto the right track when you are capable of differentiating and knowing these things. People of religion worship the Bible as if it were God. In particular, they regard the Four Gospels of the New Testament as the four faces of Jesus. So, too, is there the talk of the Trinity of the Father, the Son, and the Holy Spirit. These are the most absurd of all. You must all see through them, and moreover, you must know the substance of God become flesh and the work of the last days. There are also those old methods of practicing: living in the spirit, being filled with the Holy Spirit, being resigned in the face of adversity, submitting to authority—you must also know these fallacies and deviations relating to practice; you should know^[a] how people practiced before, and how people must practice today. How workers should cooperate with each other in the churches, how to put aside self-righteousness and not rely on status, how brothers and sisters should get along with each other, how to establish normal relationships with

Footnotes:

a. The original text omits "you should know."

other people and with God, how to achieve normality in human life, what people should possess in their spiritual life, how they should eat and drink the words of God, what relates to knowledge, and what concerns visions, what is the path to practice—have all these things not been spoken of? These words are open to those who pursue, and no one is given preferential treatment. Today, you should cultivate the ability to live independently. If you always possess the mentality of dependence, then in the future, when there is no one to guide you, you will think of these words of Mine. In times of tribulation, it is not possible to lead the life of the church: Brothers and sisters are unable to meet with each other, most of them are on their own and can only commune with the people of one place, and so your present stature is not enough. Amidst tribulation, many will find it hard to stand firm. Only those who know the way of life and are equipped with the truth are able to keep progressing and achieve holiness. It's not easy for you to experience tribulation; if you think it only takes a few days to make it through tribulation, then you are too simple in your thinking! You think that by blindly eating and drinking God's words, when the time comes you will be able to stand firm—that is not the case! If you do not know these things of substance, are unable to grasp what's key, and have no path to practice, then when the time comes and something happens to you, you'll be confounded, you won't make it through the temptation of Satan, nor the onset of refinement. If there is no truth in you and you lack visions, then when the time comes you won't be able to stop yourself from collapsing; at that time you'll give up all hope and say, "Well, I'm going to die all the same, I may as well be chastised to the very end! It doesn't matter to me, be it chastisement or going to the lake of fire, I accept them both—I'll take things as they come!" It's like during the time of the service-doers: People thought that^[a] since they were service-doers, they no longer had to pursue life, and that it was OK to smoke and drink. Watching TV, watching films—they did it all. When the environment is hostile, if you're unable to overcome it, you will abandon all hope as soon as you let yourself go a little. In this way, without you realizing it, you will be taken captive by Satan. If you can't overcome the influence of Satan, you will be taken captive by Satan, and will be consigned to destruction again. And so, today you must

Footnotes:

a. The original text omits "People thought that."

equip yourself, you must be able to live independently, and when you read God's words you must be able to look for a path to practice. If no one comes to the church to work, you should still have a path to follow, you should be able to find your shortcomings, and to find the truths that you ought to put into practice and equip yourself with. After coming to earth, will God forever accompany man? In their conceptions, some people believe this: If You don't work us to a certain point, Your work can't be considered finished, for Satan accuses You. I tell you, when I have finished speaking My words that is when I have successfully completed My work. As long as My utterances have ended, My work will have been completed. The end of My work is proof of the defeat of Satan, and as such can be said to have been successfully accomplished, without any of the accusation of Satan. But when My work has ended, if there still hasn't been any change in you, then people such as you are beyond salvation and will be eliminated; I do not do any more work than is needed. It is not the case that I will finish My work on earth when you have been conquered to a certain point—when you all have a clear knowledge, your caliber has improved, and you bear testimony both inside and out. That would be impossible! Today, the work I do in you is in order to lead you into a normal life, and in order to usher in a new age and lead new work. This work, which is done step-by-step, is carried out among you directly: You are taught face to face, hand in hand; I tell you anything you don't understand, bestowing all that you lack unto you. It can be said that, for you, all of this work is the provision of life to you, and guides you into a life of normal humanity; it is exclusively to provide the life of a group of people during the last days. For Me, all this work is in order to end the age and usher in a new age; when it comes to Satan, God became flesh in order to defeat it. The work I do among you now is the provision of today and timely salvation, but during these few short years, I will tell you all truths, the way of life, and even the work of the future, and it will be enough for you to experience normally in the future. All of the words I speak are My only exhortation of you. I make no other exhortation; today, all of the words I speak to you are My exhortation of you, for, today, you have no experience of many of the words I speak, and do not understand the inner meaning of these words. One day, your experiences will come to fruition just as I have spoken of today. These words are your visions of today, and are what you shall depend on in the future, they are the provision of life today, and the exhortation

of the future, and there is no better exhortation. That is because the time I have to work on earth is not as long as the time you have to experience My words; I merely complete My work, whereas you pursue life, which involves a long journey of life. Only after experiencing many things will you be able to completely gain the way of life, only then will you be able to see through to the inner meaning of the words I speak today. In your hands, you have My words, you have received all of My commissions, you have been commissioned of all that you ought to. Regardless of how great an effect is achieved, when the work of the word has come to an end, God's will has been carried out. It is not as you imagine that you must be changed to a certain extent; God does not act according to your conceptions.

People's lives don't grow in just a couple of days. They may have many things to eat and drink every day, but that's not enough—they must experience a period of growth in their lives, this is a necessary process. With the caliber people have today, how much can their lives grow? God works according to people's needs, making suitable demands based on their inherent caliber. Suppose that this work were carried out among a group of people of higher caliber: His utterances would be higher than those among you, the visions would be higher, and the truths even higher. God's words would have to be more severe, and more capable of providing to man and revealing mysteries. When speaking among them, God would provide to them according to their needs. Today, the demands that are made of you can be said to be the highest possible demands of you; if this work were carried out in those of a higher caliber, then the demands would be higher still. All of God's work is carried out based on people's inherent caliber. Today, there is nothing higher than the extent to which God has changed and conquered people. Do not use your own conceptions to measure the effects of this stage of work. You should be clear about what you inherently possess, and should not look upon you people as too high; originally, none of you pursued life, you were beggars who wandered the streets. For God to work you to the extent you imagine where you all prostrate yourselves upon the ground, utterly convinced, as if you'd seen a great vision—that would be impossible! That is because no one who has not seen signs can fully believe the words I say. You might examine them closely, but you still would not completely believe them; this is the nature of man! In those who pursue, there will be some changes, while the faith of those who do not will lessen, and might even

disappear. The biggest problem with you is that you can't completely believe without having seen the fulfillment of God's words, and you are not reconciled without having seen signs. Prior to such things, who could be unfailingly loyal to God? And so I say that you don't believe in God, but signs. As of today, I have spoken clearly of various aspects, making ready all aspects of truth, and these truths are also able to serve each other. Thus, you must now put them into practice: Today I show you the path, and in the future, you should put them into practice yourself. Today, the words I speak make demands of people based on their actual circumstances, and I work based on their needs and the things inside them. The practical God has come to earth to do practical work, to work according to people's actual circumstances and needs; He is not unreasonable. And when God acts, He does not coerce people. For example, whether you get married should be according to your own actual situation; the truth has been clearly spoken to you, and I do not restrain you. Some families oppress people to the extent that they're unable to believe in God unless they get married—so marriage, conversely, is to their advantage. For some people, marriage not only brings no benefits, but costs them what they originally had. This must depend on your actual circumstances and your own resolution. I do not come up with rules by which to make demands of you. Many people always say, "God is real, His work is based in reality and carried out according to our actual circumstances"—but do you know what makes it real? Don't speak empty words all day! God's work is real, and based in reality, it involves no doctrine, it is released in its entirety, and it is all open and undisguised. What do these principles cover? Can you say which of God's work this applies to? You must talk of specifics, and must have experienced and borne testimony in several aspects. Only when this aspect is particularly clear to you and you know it will you be qualified to speak these words. If someone asks you: What work has the practical God become flesh on earth to do? Why do you call Him the practical God? What does "practical" involve? Can you speak of His practical work, of what it specifically includes? Jesus was God become flesh, and the practical God is also God become flesh—what is the difference between Them? And what are the similarities? What work have They done? Can you say? All of this is bearing testimony! Don't be confused about these things. There are others who say: "The work of the practical God is real, He never shows signs and wonders." Does He really not show signs and wonders? Do you really know this? Do you

know what My work is? It was said that the signs and wonders would not be shown, but are the work He does and the words He speaks not signs? It was said that signs and wonders would not be shown, but that depends, it depends on whom these words were spoken to. Without going to the church, He has laid bare people's states, and without carrying out any other work, by only speaking, He has spurred people onward—are these not signs? By only speaking words, He has conquered people, and without prospects or hopes, people still gladly follow—are these not signs? When He speaks, His words put people in a certain mood, one in which they might feel either joyous or melancholy, or refined or chastised. With just a few cutting words, He brings chastisement upon people—is this not supernatural? Could a person do such a thing? You read the Bible for all those years, but you understood nothing, saw nothing, and you were incapable of separating yourself from those outdated, traditional methods of belief, and you couldn't figure out the Bible. Yet He can see through the Bible—is this not something supernatural? If there were nothing supernatural about God when He came to earth, would He be able to conquer you? Without His extraordinary, divine work, who among you would be convinced? To your eyes, it appears as if a normal person is working and living with you—He appears to have the exterior of an ordinary and normal person. What you see is an exterior of normal humanity, but in actual fact, the One who works is divine. The One who works is not of normal humanity, but divine; this is God Himself, it's just that He employs normal humanity to work—as a result of which His work is both normal and supernatural. The work He does cannot be done by man. Work that is impossible for normal people is done by an extraordinary being. Yet this extraordinariness is divine; it is not that humanity is extraordinary, but that divinity is different from humanity. The one who is used by the Holy Spirit is also of ordinary, normal humanity, but he is incapable of doing this work. Herein lies the difference. You might say: "God is not a supernatural God, He does nothing supernatural. Our God speaks words that are practical and real, He has really and actually gone to the church to work, each day He speaks to us face to face, and, face to face, He points out our states—our God is really real! He lives with us, everything is so normal, there is, quite simply, nothing to show He is God. There are even times when He grows angry, and we behold the majesty of His wrath, and when He smiles, we observe His smiling demeanor. He is the God Himself who has a tangible form, who is made

of flesh and blood, who is real and actual.” When you bear testimony in this way, your testimony is not complete. What help will it be to others? If you can’t testify to the inside story and substance of the work of God Himself, then you’re not bearing testimony! Above all, bearing testimony requires that you speak of your knowledge of God’s work, of how God conquers people, of how He saves people, of how He changes people, and of how He guides people to enter in, allowing them to be conquered, made perfect, and saved. Bearing testimony means speaking of His work and all that you have experienced. Only His work represents Him, and only His work can publicly reveal His entirety; His work bears testimony to Him. His work and His utterances directly represent the Spirit, the work He does is carried out by the Spirit, and the words He speaks are spoken by the Spirit. These things are merely expressed through the incarnate flesh of God; in actual fact, they are the expression of the Spirit. The work He does and the words He speaks represent His substance. If, after clothing Himself in flesh among man, God did not speak or work, and then asked you to know His realness, His normality, and His omnipotence, would you be able to? Would you be able to know what the substance of the Spirit is? Would you be capable of knowing what His attribute is? It is only because you have experienced each step of His work that He asks you to bear testimony to Him, and if you hadn’t experienced this, then He would not make such demands of you. Thus, when you bear testimony to God, it is not to testify to His exterior of normal humanity, but to the work He does, and the path He leads, it is to testify to how you have been conquered by Him, and in what aspects you have been made perfect. This is the kind of testimony you should bear. If, wherever you go, you cry: Our God has come to work, He is truly practical! He has gained us without anything supernatural or any signs and wonders! Others will ask: What do you mean when you say He doesn’t show signs and wonders? Can He conquer you without showing signs and wonders? And you say: What He does is speak. He has conquered us without showing any signs and wonders—His work has conquered us. Ultimately, if you are unable to say anything of substance, and cannot talk of specifics, then are you bearing testimony? When the practical God conquers people, it is His divine words that conquer people. Humanity cannot accomplish this, it is not something that any mere mortal can achieve, and even those among normal people with the highest caliber are incapable of this, for His divinity is higher than any created being. To people, this is

extraordinary; the Creator, after all, is higher than any created being. It has been said that students cannot be greater than their teachers. Created beings cannot be higher than the Creator; if you were higher than Him, He would not be able to conquer you—He can conquer you because He is higher than you. He who can conquer all humankind is the Creator, and but for Him, none other can do this work. This is testimony; this is the kind of testimony that you ought to bear. You have experienced each step of chastisement, judgment, refinement, trials, setbacks, and tribulations, and you have attained conquest, and put aside the prospects of the flesh, your personal motivations, and the personal interests of the flesh—in other words, all people’s hearts have been conquered by God’s words. Although your life has not grown to the extent He asked, you know these things, and you are utterly convinced by what He does—then this is testimony, and this testimony is real! The work God has come to do—judgment and chastisement—is in order to conquer man, but He also concludes His work, ends the age, carries out the final chapter of His work. He ends the entire age, saves all of humankind, totally delivers humankind from sin, and completely gains humankind, which He created. This is all what you should bear testimony to.

You have experienced so much of God’s work, you have seen it with your own eyes and experienced it personally, and so what a pity it would be if, in the end, you can’t even perform the function that you ought to. In the future, when the gospel is spread, you should be able to speak of your own knowledge, testify to all that you have gained in your heart, and spare no effort. This is what should be attained by a created being. What is the significance of this stage of God’s work? What is its effect? And how much of it is carried out in man? What should people do? When you can speak clearly of all the work done by God incarnate after coming to earth, then your testimony will be complete. When you can speak clearly of these five things—the significance, content, substance of His work, His disposition represented by it, and His work principles—then this will prove that you are capable of testimony, and that you are truly possessed of the knowledge. What I ask of you is not a lot, and is attainable by all those who truly pursue. If you are resolved to be one of God’s witnesses, you must understand what God loathes, and what God loves. You have experienced much of His work, and through this work, you must come to know His disposition, and what He loathes and loves, and understand His will and His requirements of

mankind, and use this to testify to Him and perform your duty. You may say only this: “We know God, His judgment and chastisement are so severe. His words are so stern, they are righteous and majestic, and they are inviolable by any man.” But, ultimately, do they provide to man? What is their effect in people? Do you truly know that this work is good? Are God’s judgment and chastisement able to reveal your disposition? Are they able to reveal your disobedience? Are they able to expel those things within you? What would you become without the judgment and chastisement of God? Do you truly know just how corrupted you have been by Satan? All of this is what you should equip yourselves with and know today.

Now is not the time for the kind of faith in God that exists in your imagination: It is not the case that you need only read God’s words, pray, sing, dance, perform your duty, and lead a life of normal humanity ... could things be so simple? What’s key is the effect—not how many things you do, but how you can actually achieve the best effect. You may be able to speak of a little knowledge whilst holding a book, but when you put it down, you do not have any knowledge; you are only capable of speaking words and doctrines, and have not the knowledge of experience. Today, you must grasp what’s key—this is a crucial part of entry into reality! Before anything else, do the following training: First read God’s words—get to grips with the spiritual terms within them, find the key visions within them, identify the parts of the path of practice, and put them all together. Look for each and every one of them, and enter into them during your experiences. These are the key things you must grasp. One of the most crucial practice when eating and drinking God’s words is, after reading one of God’s utterances, being able to locate the key parts concerning visions, and also being able to locate the key parts with regard to practicing, using visions as the basis and practice as the guide in your life. This is all that you lack most of all, and it’s also the biggest problem with you—in your hearts you rarely pay any attention to it. You all have the following state: lazy, unmotivated, unwilling to pay a price, or passively waiting. Some people even make complaints; they don’t understand the aims and significance of God’s work, and it’s hard for them to pursue the truth. Such people detest the truth, and will ultimately be eliminated. None among them can be made perfect, and none will be spared. If people don’t have a little resolve to resist the influence of Satan, there’s nothing that can be done for them!

Whether your pursuit has been effective is measured based on your pursuit today, and on what you possess at present. These are what are used to determine your end, which is to say, your end is shown in the price you have paid and the things you have done. Your end will be revealed by your pursuit, your faith, and what you have done. Among you, there are many who are already beyond salvation—for today is the time of revealing people's end, and I will not do work foolishly, leading those who cannot be saved into the next age. There will be a time when My work finishes. I shall not work on those stinking, spiritless corpses that cannot be saved; today is the time of the last days of man's salvation, and I will not do work that has no use. Don't rail against Heaven and earth—the end of the world is coming, and it is inevitable; things have gotten to this point, and there's nothing you as a man can do to stop them, you can't change them at will. Yesterday, you did not pay a price to pursue, and were not loyal. Today, the time has come, you are beyond salvation, and tomorrow you shall be eliminated. There is no leeway for you to be saved. Even though My heart is soft and I try My best to save you, if you don't struggle or give any thought for yourself, what does this have to do with Me? Those who only think of their flesh and like comfort, those whose faith is ambiguous, those who engage in witchcraft medicine and sorcery, those who are promiscuous, and tattered and ragged, those who steal sacrifices to Jehovah and the possessions of Him, those who love bribes, those who idly dream of going to heaven, those who are arrogant and conceited, and only strive for personal fame and fortune, those who spread impertinent words, those who blaspheme against God Himself, those who do nothing but make judgments against and vilify God Himself, those who gang up with others and try to become independent, those who exalt themselves higher than God, those frivolous young men and women, and middle- and old-aged men and women who are ensnared in vice, those men and women who enjoy personal fame and fortune and pursue personal status among others, those unrepentant people who are trapped in sin—are they not all beyond salvation? Licentiousness, sinfulness, witchcraft medicine, sorcery, profanity, and impertinent words all run riot among you, the words of truth and life are trampled among you, and the holy language is defiled among you. You Gentiles, bloated with filth and disobedience! Where will you end up? How dare those who love the flesh, who commit evil acts of the flesh, and who are ensnared in licentiousness continue living? Don't you know that people such as

you are maggots that are beyond salvation? What qualifies you to demand this and that? To date, there has not been the slightest change in those who do not love the truth and only love the flesh—so how can such people be saved? Even today, those who do not love the way of life, who do not exalt God and bear testimony to Him, who scheme for the sake of their own status, who extol themselves—aren't they still the same? Where's the worth in saving them? Whether you can be saved doesn't depend on how well-qualified you are, or how many years you've been working, much less on how many credentials you have. It depends on if there has been any effect in your pursuit. You ought to know that those who are saved are the trees that bear fruit, not the trees that have lush foliage and abundant flowers but do not bear fruit. Even if you've spent many years wandering the streets, so what? Where is your testimony? Your reverence for God is far lower than your love of yourself and your lustful desires—isn't someone like this a degenerate? How could you be a specimen and model of salvation? Your nature is unchangeable, you are too rebellious, you cannot be saved! Will such people not be eliminated? Is the time when My work finishes not the time when your last day shall arrive? I've done so much work and spoken so many words among you—how much of it has gone in your ears? How much of it have you ever obeyed? When My work ends shall also be when you stop opposing Me and standing against Me. During the time of My work, you always act against Me, you never comply with My words. I do My work, and you do your own work, you make your own little kingdom—you pack of foxes and dogs, everything you do is against Me! You're always trying to bring those who love only you into your embrace—where is your reverence? Everything you do is deceitful! You have no obedience or reverence, everything you do is deceitful and blasphemous! Can such people be saved? Sexually immoral, lascivious men always want to pull those coquettish harlots to them for their own enjoyment. I will not save such sexually immoral demons, I hate you filthy demons, your lasciviousness and coquettishness have plunged you into hell—what have you to say for yourselves? You filthy demons and evil spirits are so heinous! You're disgusting! How could such trash be saved? Could those ensnared in sin still be saved? These truths, this way, and this life hold no attraction to you; you're attracted to sinfulness, to money, standing, fame and gain, the enjoyments of the flesh, the handsomeness of men and coquettishness of women. What qualifies you to enter My kingdom? Your image is even greater than

God, your status is higher than God, to say nothing of your prestige among men—you have become an idol that people worship. Have you not become the archangel? When people's end is revealed, which is also when the work of salvation draws to a close, many of you will be corpses that are beyond salvation and must be eliminated. During the work of salvation, I am kind and good toward all people. When the work finishes, the end of different types of people will be revealed, and at that time I shall not be kind and good, for people's end will have been revealed, each will have been classed according to kind, and there will be no point in doing any more work of salvation. It is purely because the age of salvation will have passed; since it will have passed, it will not return again.

WHY AREN'T YOU WILLING TO BE A FOIL?

Those who are conquered are foils, and only after being perfected are they models and specimens of the work of the last days. Before being made complete they are foils, tools, as well as objects for service. Those who have been thoroughly conquered by God are the crystallization as well as the models and specimens of His management plan. Just these few humble titles for people display many entertaining stories. Those of you who are of little faith will always argue over an insignificant title until your face turns red, and at times will even allow it to affect our relationship. Although this is just a little title, in your thinking, in your belief, this is not just a little name, but it is an important matter pertaining to your fate. So those who are not sensible will often suffer great loss over such a small thing as this—this is penny wise and pound foolish, and you will run off and never return due to some small name. This is because you see life as unimportant and you place too much value on what you are called. So in your spiritual lives, and even in your practical lives, you will often develop many convoluted and strange stories because of your notions regarding status. Perhaps you will not admit this, but I will tell you that these people really do exist in your practical lives. It's just that you have not been revealed one by one. These kinds of things have happened in each of your lives. If you don't believe it, just take a look at the vignette below from the life of a sister (or a brother). It's possible that that

person is actually you, or maybe it's someone that you're familiar with in your life. If I am not mistaken, this vignette is an experience you have had, and nothing is lacking in the description, not a single thought or idea is left out, but they are fully recorded in this story. If you don't believe it, just take a look.

This is a little experience from a "spiritual person" that is recorded here. When she went to the church and saw the situations of her brothers and sisters, she felt anxious: "Why don't you ever satisfy God's will? Unconscionable creatures! (Scolding her brothers and sisters.) Indeed, you ignore your consciences to do beastly things. ... Me saying this to you is also my hatred for myself. I see that God burns with impatience and I feel a fire under me. I truly am willing to fully carry out God's work and I truly want you to rise up through my service. It is just that my current strength is so feeble. God has spent so much time on us and has said so many words, but we are still this way. In my heart, I always feel that I owe God too much ..." (Weeping and unable to continue speaking.) And then she prayed: "Oh God! I beg You to give me strength and even further move me, and may Your Spirit work in me. I am willing to cooperate with You. As long as You gain glory in the end I am currently willing to give all of myself to You, even if it means I must lay down my life. I'm willing^[a] as long as we can offer up great praises, brothers and sisters can sing and dance with joy to praise Your holy name, glorify You, manifest You, and be certain of Your work as well as be willing to show consideration for Your burden...." She earnestly prayed this way, and the Holy Spirit really did give burden to her. During this time she was very burdened, and spent all day reading, writing, and listening. She was as busy as she could possibly be. Her spiritual state was excellent and in her heart she was always energetic and burdened. From time to time she was weak and hit a wall, but before long she regained her normal state. After a period of time like this, her progress was rapid, she was able to understand many of God's words, and she also learned songs rapidly—overall, her spiritual state was excellent. When she saw that many things in the church were not in line with God's will, she became anxious. When she saw that nobody took copying cassette tapes to heart, she was upset: "Is this devotion to God's work? Is this satisfying His will? You can't even pay such a small,

Footnotes:

a. The original text omits "I'm willing."

concrete price? If you don't want to do it, I will...."

When she had a burden, the more the Holy Spirit worked the better she felt. She would occasionally encounter some negativity or some difficulties, but she was able to overcome it. That is, when she experienced the work of the Holy Spirit, even when her conditions were wonderful she couldn't avoid certain difficulties or a bit of weakness. These are unavoidable, but before long she was able to come out from those states. When experiencing weakness, once she prayed she would feel that her own stature truly was inadequate but she was willing to cooperate with God. No matter what God did, she was willing to satisfy His will, and she was willing to obey all of God's arrangements. There were some people who had certain opinions and prejudices about her. She was able to put herself aside and proactively engage in fellowship with them. These were all the states during the normal work of the Holy Spirit. After a period of time the work began to change, and people all entered into another step of work which had different requirements of them. So there were new words that raised requirements of people: "... I only have hate for you, never blessings. I have never had the thought to bless you, nor have I had the thought to make you complete. All I have for you is hate. This is because you are rebellious, because you are crooked and deceitful, and because you are lacking in caliber and you are of low status. So you have never been within My sight or in My heart. My work is just with the intention of condemning you; My hand has never been far from you, nor has My chastisement. I have continued to judge and curse you. For you have no understanding of Me. That is why My wrath has always been upon you. Although I have always worked among you, you should know My attitude toward you. It is nothing but disgust—there is no other attitude or opinion. I only want you to act as foils for My wisdom and My great power. You are nothing more than My foils because My righteousness is revealed through your rebelliousness. I have you act as foils for My work, to be the appendages of My work...." As soon as she saw the words^[a] "appendages" and "foils," she started to think: "How would this have me follow? Having paid a price like this, I am still a foil. Isn't a foil just a service-doer? In the past it was said that we wouldn't be service-doers, but would be God's people, yet today aren't we still wearing that

Footnotes:

a. The original text omits "the words."

hat? Aren't service-doers lacking life? Even if I suffer anymore God will not praise it! After I'm done being a foil for God's great power, won't it be over? ..." The more she thought about it the more dejected she was. She came to the church and saw the states of her brothers and sisters and felt even worse: "You're not okay! I'm not okay! I'm negative. Ugh! What can be done? God still does not want us. In doing this kind of work, there's no way that He will not make us negative. I don't know what's wrong with me. I don't even want to pray. Anyway, I'm not okay right now and I cannot get myself out of it. I have prayed many times but I still can't, and I'm not willing to continue on. This is how I see it. God says that we are foils, so aren't 'foils' just service-doers? God says that we are foils, not sons, nor are we His people. We are not His sons, much less His firstborn sons. We're not anything, just foils. With that kind of address, can we possibly have a favorable outcome? Foils have no hope because they do not have life. If we were His sons, His people, there would be hope in that, and we could be made complete. Can foils have God's life inside of them? Can God put life into those who do service for Him? Those He loves are those who have His life, and those who have His life are His sons, His people. Although I am negative and weak, I hope that all of you are not negative. I know that retreating and being negative this way cannot satisfy God's will, but I am not willing to be a foil. I am afraid of being a foil. Anyway, I only have so much energy, and I cannot go on now. I hope that all of you do not learn from me, but that you can gain some enlightenment from me. I think I may as well be dead! I'll leave you with some final words before I die—I hope that you can act as foils until the end; maybe in the end God will praise foils...." When the brothers and sisters saw this, they wondered:^[a] How can she be so negative? Wasn't she fine for those couple of days? Why is she suddenly so cold? Why isn't she being normal? She said: "Don't say I'm not being normal. Actually, I'm clear on everything in my heart. I know that I have not satisfied God's will—isn't it just because I'm not willing to act as His foil? I haven't done anything else that's too serious. Perhaps one day God will change the title of^[b] foils into His creatures who are used by Him in important ways. Isn't there some hope in this? I hope that you are not negative or dejected, that you are able to

Footnotes:

a. The original text omits "they wondered."

b. The original text omits "the title of."

continue to follow God and be better foils. In any case, I cannot continue on.” Other people heard that, and they said:^[a] Although you are not okay we will continue to follow, and we will not be constrained because you are negative.

After going through this for a period of time she was still negative about being a foil, so I said to her: “You have no understanding of My work. You have no understanding of the inner truth, essence, or intended results of My words. You do not know the goals of My work, or its wisdom. You have no comprehension of My will. You only know to retreat because you are a foil—your desire for status is too great! You are an idiot! I have said so much to you in the past, and I’ve said I would perfect you. Have you forgotten? Before foils have been spoken of, hadn’t being perfected been spoken of?” “Hold on, I’ll think about it! Before foils have been spoken of, You had indeed said that; it was like that!” “When I spoke of being perfected, didn’t I say that only after people were conquered would they be perfected?” “Yes!” “Weren’t My words sincere? Weren’t they said in good faith?” “Yes! You are a God who has never said anything dishonest and no one can dare to deny this. But the ways that You speak are too many.” “Don’t My ways of speaking change according to the steps of work? Isn’t what I say done and said based on your needs?” “You work according to people’s needs and You provide for what they need. This is not untrue!” “Then haven’t My utterances, hasn’t what I’ve said to you been beneficial? Haven’t My chastisements been for your sake?” “You still say that it’s for my own sake! I am about to be chastised to death by You and I don’t want to live any longer. Today You say this, tomorrow You say that. I know You perfecting me is for my own sake, but You have not perfected me—You make me a foil and You still chastise me. Don’t You hate me? No one dares to believe Your words, and only now have I seen clearly that it is only to resolve the hate in Your heart, not to save me. You concealed it from me before, You said You would perfect me and that chastisement was for perfecting me. So I have always obeyed Your chastisement; I never imagined that today I would have the title of a foil. God, wouldn’t it be better if You had me act as anything else? Must You make me wear the hat of a foil? It would be okay if I were the gatekeeper in heaven. I run to and fro, now my hands are empty, and I have sacrificed

Footnotes:

a. The original text omits “and they said.”

everything, yet even now You tell me, You have me act as Your foil. How can I even show my face?" "I've done so much chastisement work in the past, and don't you have understanding? Don't you have an understanding of yourself? Isn't chastisement the judgment of words? Isn't the title of 'foil' also the judgment of words?" "Putting it like that, the foils that You speak of are also a method? It's to judge me through this? If that is the case, I will follow." "Then how would you follow Me now?" "Follow You—I still haven't planned how to follow You. I want You to say a word that isn't a method. Am I a foil or not? Can foils also be perfected? Can the name of 'foil' be changed? Can I bear a resounding witness through being a foil, and then become someone who is perfected, who is an exemplar of loving God, and God's intimate? Can I be made complete? Tell me the truth!" "Don't you know that things are always evolving, are always changing? As long as you are currently willing to obey being a foil you will be able to change. Whether or not you are a foil has nothing to do with your destiny—the key point is whether or not you can be someone who has a change in their life disposition." "Tell me! Can You perfect me or not?" "As long as you follow and obey until the end, I guarantee that I can make you perfect." "And what kind of suffering will I have to experience?" "Adversity as well as the judgment and chastisement of words, particularly the chastisement of words—the same chastisement as a foil!" "The same chastisement as a foil as well? But if I can be perfected by You by undergoing adversity, if there's hope that's fine. Even if it's just a shred of hope, it is better than being a foil. That title, 'foil,' sounds so awful. I'm not willing to be a foil!" "What's wrong with a foil? Aren't foils also quite good? Are foils unworthy of enjoying blessings? If I say that foils can enjoy blessings you will be able to enjoy blessings. Aren't people's titles changing because of My work? Just a title is bothering you this much? Being this kind of foil is well deserved. Are you willing to follow or not?" "So can You complete me or not?! Can You allow me to enjoy Your blessings?" "Are you willing to follow until the end or not? Are you willing to offer yourself up?" "Let me think it over. A foil can also enjoy Your blessings, and can be made complete. After being completed I will be Your intimate and understand all of Your will, and I will possess what You possess. I will be able to enjoy what You enjoy, and I will know what You know. ... After undergoing adversity and being perfected, I can enjoy blessings. So what blessings will I actually enjoy?" "Don't worry about what blessings you will enjoy. Even if I told

you, you wouldn't be able to imagine them. After being a good foil, you will be conquered, you will be a successful foil. This is a model and specimen of the conquered, but of course you can only be that after being conquered." "What is a model and specimen?" "It is a model and specimen for all Gentiles, that is, those who have not been conquered." "How many people?" "A lot of people. It's not just four or five thousand of you—those who accept this name within the entire world must be conquered." "So it's not just five or ten cities!" "Don't worry about it now—don't concern yourself too much. Just focus on how you should enter in right now! I guarantee that you can be made complete." "To what degree? And what blessings can I enjoy?" "What are you so worried about? I guarantee that you can be made complete; have you forgotten that I am trustworthy?" "It is true that You are trustworthy, but some of Your methods of speaking are always changing. Today You say You guarantee that I can be made complete, but tomorrow You may say it's uncertain. And to some people You say 'I guarantee that someone like you cannot be made complete.' I don't know what's going on with Your words. I simply don't dare believe it." "So can you offer yourself up or not?" "Offer what?" "Offer up your future, your hopes." "Ugh! That I can let go of! The main thing is the title of 'foil'—I really don't want that. If You remove the title of 'foil' from me I'll be open to anything, I'll be able to do anything. Aren't these just trifling matters? Could You take away that designation?" "Isn't that just so easy? If I can give you that title I can also take it away. But now is not the time—you must complete your experience of this step of work, and only then can you gain a new title. The more someone is like you, the more they need to be a foil. The more frightened you are about being a foil, the more I will label you as such. A person like you must be strictly disciplined and dealt with. The more rebellious someone is, the more they will be a service-doer, and in the end they will gain nothing." "With this kind of seeking, why can I not cast off the moniker of 'foil'? We have followed You all these years and suffered no small amount. We've done this for You and we've done that for You, we have gone out in the wind and rain. We're all in our late 20s—we are late in our youth. We haven't married or started a family, and those of us who have done that have still come out. I was in school through high school; as soon as I heard that You had come, I gave up my opportunity to go to university. And You say that we are foils—we have suffered such losses! We do all these things but it turns out we are Your foils. How does this make my fellow

workers, my colleagues, and my peers think of me? When they see me and ask about my position and my status, how can I not be ashamed to tell them? What would they think of me? At first, I paid any price because of my belief in You and others all mocked me as an idiot. But I still followed, and longed for the time that my day would come, and show all those who did not believe. But instead, today You tell me that I am a foil. If You gave me the lowest of titles, if You allowed me to be one of the kingdom people, that would be fine! Even if I couldn't be Your disciple or Your confidant, I'd be fine with just being Your follower! We have followed You all these years, given up our families, and it has been so difficult to continue to seek until now, but we only have the title of 'foil'! I have abandoned everything for You; I have given up all earthly riches. The year before last someone introduced me to a potential partner. He was really handsome and well-dressed; he was the son of a high-level cadre. He didn't have a good job, he was a driver, but he was really good-looking, and at the time I was interested in him. But as soon as I heard that You were going to lead us into the kingdom, that You would perfect us, and that You asked us to have determination and quickly leave everything behind, once I heard that, I saw that I didn't have any determination at all! I steeled myself and turned it down. He sent gifts to my family several times, but I didn't even look at them. At the time, would You say that I was upset? Something that good came to nothing. How could I not be upset? I was upset about it for several days to the point that I couldn't sleep at night, but in the end I still let it go. Every time I prayed I was moved by Your Spirit, who said: 'Are you willing to sacrifice everything for Me? Are you willing to expend yourself for Me?' Whenever I thought of those words of Yours I would weep. I was moved and wept in sadness more times than I know. Later, he came to my home a few times but I didn't even see him once. Now I've even forgotten what he looks like; I wouldn't recognize him. A year later I heard that he had gotten married. Needless to say, I was miserable, but I still let that go for Your sake. I gave up that marriage—not to mention that my food and clothing are no good—I have given up all of this, so You shouldn't have me act as a foil! Others said that his father is a cadre, and if we got married he'd get me a job. I tortured myself over this and struggled with it for half a month, but in the end I came out of it. I gave up my marriage for the sake of offering myself up to You, the most important event in my life! A person's entire life is nothing more than finding a good partner and

having a happy family. I let go of the best thing, and now my hands are empty and I am all alone. Where would You have me go? I've suffered ever since I started following You. I haven't had a good life. I've given up my family and my career as well as all the delights of the flesh, and the whole price that all of us have paid still isn't enough to enjoy Your blessings? So now it's this 'foil' thing. God, You have really crossed the line! Look at us—we have nothing to rely on in this world. Some of us have given up our children, some have given up our work, our spouses,^[a] and so on; we have given up all fleshly pleasures. What else do we have to hope for? How can we continue to survive in the world? These prices that we have paid aren't worth a single penny? Can't You see that at all? Our status is low and our caliber is lacking—we acknowledge this, but when have we ever not heeded what You wanted us to do? Now You are pitilessly deserting us with just the 'remuneration' of being foils? The price that we've paid has only bought us the title of^[b] 'foil'? In the end, people will ask me what I've gained from believing in God. Can I place the word^[c] 'foil' in front of them? How can I open my mouth to say that I'm a foil? I can't give an account to my parents, and I can't give an account to my former potential partner. Because of You, I don't have anything to do with my classmates. They've sent me gifts but I returned all of them. There are some who, because they sent me various things and I didn't accept them, are no longer willing to be in contact with me. I've given up these things and no longer take part in secular dealings. I've paid such a great price, and what I get in return is being a foil! Ah! I feel so terrible!" (Hitting her thighs and beginning to cry.) "If I said that now I wouldn't give you the title of^[d] a foil but would make you one of My people and have you go spread the gospel, if I gave you status to have you go work, would you be able to do it? What have you actually gained from step after step of this work? And you've even recounted your story—you have no shame! You say that you've paid a price but have gained nothing. Could it be that I haven't told you what My conditions are for obtaining a person? Who is My work for? Do you know? You're opening

Footnotes:

- a. The original text reads "wives."
- b. The original text omits "the title of."
- c. The original text omits "the word."
- d. The original text omits "the title of."

old wounds! Do you even count as a human being anymore? Wasn't any suffering of your own volition? And wasn't your suffering in order to gain blessings? Have you met My requirements? All you want is to gain blessings. You have no shame! When were My requirements of you ever mandatory? If you are willing to follow Me you must obey Me in all things. Do not speak of conditions. After all, I did tell you beforehand that this path is a path of suffering. It is fraught with grim possibilities, with little auspiciousness. Have you forgotten? I've said this many times. If you're willing to suffer then follow Me, and if you're not willing to suffer, stop. I am not forcing you—you are free to come or go! However, this is how My work is done, and I cannot delay My entire work due to your individual rebelliousness. You may not be willing to obey, but there are others who are. You are all desperate people! You are not afraid of anything! You are discussing your conditions with Me—do you want to go on living or not?! You plan for yourself and scramble for your own fame and benefit. Isn't My work all for you? Are you blind? Before I became flesh you could not see Me, and those words would be forgivable, but now I am incarnate and I am working among you, yet you still can't see? What don't you understand? You say you have suffered a loss; so I have become flesh to save you desperate people and have done so much work, and up until now you are still complaining—would you say that I have suffered? Hasn't what I've done been for you? I have this title for people based on their current stature. If I call you a 'foil,' you are a foil right away. If I call you 'God's people,' you are God's people right away. Whatever I call you, you are. Isn't it all just as I say? And this one word of Mine is so infuriating to you? Well then, pardon Me! If you do not obey now, in the end you will be cursed—will you be happy then? You do not pay attention to the way of life but only focus on your status and title; what is your life like? I do not deny that you've paid a great price, but take a look at your own stature and practice, and even now you're still discussing your conditions. Is this the stature that you've gained for your resolve? Do you still have any integrity? Do you have a conscience? Was it Me who has done something wrong? Were My requirements of you in error? What is it? I would have you act as a foil for a few days and you're not willing to do so. What kind of resolve is that? You are all weak-willed, you are cowards! Punishing people like you is a matter of course!" Once I said this, she didn't say a word.

Experiencing this kind of work now, you must have something of a

grasp on the steps of work and the methods of transforming people. This is the only way to achieve results in transformation. In your seeking, you have too many individual notions, hopes, and futures. The current work is in order to deal with your desire for status and your extravagant desires. The hopes, the desire for^[a] status, and the notions are all classic representations of satanic disposition. The reason that these things exist in people's hearts is entirely because Satan's poison is always corroding people's thoughts, and people are always unable to shake off these temptations from Satan. They are living in the midst of sin yet do not believe it to be sin, and they still believe: "We believe in God, so He must bestow blessings on us and arrange everything for us appropriately. We believe in God, so we must be superior to others, and we must have more status and more of a future than anyone else. Since we believe in God, He must give us limitless blessings. Otherwise, it wouldn't be called believing in God." For many years, the thoughts that people have relied upon for their survival have been corroding their hearts to the point that they have become treacherous, cowardly, and despicable. Not only do they lack willpower and resolve, but they have also become greedy, arrogant, and willful. They are utterly lacking any resolve that transcends the self, and even more, they don't have a bit of courage to shake off the strictures of these dark influences. People's thoughts and lives are rotten, their perspectives on believing in God are still unbearably ugly, and even when people speak of their perspectives on belief in God it is simply unbearable to hear. People are all cowardly, incompetent, despicable, as well as fragile. They do not feel disgust for the forces of darkness, and they do not feel love for the light and the truth; instead, they do their utmost to expel them. Aren't your current thoughts and perspectives just like this? "Since I believe in God I should just be showered with blessings and it should be ensured that my status never slips and that it's higher than that of unbelievers." You haven't been harboring that kind of perspective within you for just one or two years; it has been there for many years. Your transactional mindset is overdeveloped. Although you have gotten to this step today, you still have not let go of status, but are always struggling to inquire about it and observing it daily, with a deep fear that one day your status will be lost and your name will be ruined. People have never put aside

Footnotes:

a. The original text omits "desire for."

their desire for ease. You are currently chastised this way, and in the end what degree of understanding will you have? You will say that although your status isn't high, you have enjoyed the elevation of God. You don't have status because you were born lowly, and having status is because of God's elevation—it's what He bestowed upon you. Today you are able to personally receive God's training, His chastisement, and His judgment. This is even more His elevation. You are able to personally receive His purification and burning. This is God's great love. Through the ages there has not been a single person who has received His purification and burning, and not a single person has been able to receive being perfected by His words. God is now speaking with you face to face, purifying you, revealing your inner rebelliousness—this truly is His elevation. What can people do? Whether they are the sons of David or the descendants of Moab, in sum, people are created beings who have nothing to brag about. Since you are God's creatures, you must perform the duty of a creature. There are no other requirements of you. And you may pray and say: "Oh God! Whether I have status or not, I now understand myself. If my status is high it is because of Your elevation, and if it is low it is because of Your ordination. Everything is in Your hands. I don't have any choices or complaints. You ordained that I would be born in this country and among this people, and I should only be completely obedient under Your dominion because everything is within what You have ordained. I do not focus on status; after all, I am just one among creation. If You placed me in the bottomless pit, in the lake of fire and brimstone, I am nothing but a creature. If You use me, I am a creature. If You perfect me, I am yet a creature. If You do not perfect me, I will still love You because I am no more than a creation. I am nothing more than a minuscule creature created by the Lord of creation, just one among created humans. It was You who created me, and now You have once again placed me in Your hands to be at Your mercy. I am willing to be Your tool and Your foil because everything is what You have ordained. No one can change it. All things and all events are in Your hands." When that time comes, you will no longer focus on status, and you will shake that off. Only then will you be able to confidently, boldly seek, and only then can your heart be free of any constraints. Once people have been extricated, when they have come out of that, they have no more concerns. What are the concerns for the majority of you right now? You are always constrained by status and always looking for your own prospects. You

take the books and page through them without seeing what is said about mankind's destination; you look through a bit more but still don't find it. You think:^[a] "How can there be no prospects? Could it be that God has taken those prospects away? It couldn't be! Then why aren't there any? God only speaks of foils, so there's nothing else?" You are now followers, and you have some understanding of this stage of work. However, you have still not put aside your desire for status. When your status is high you seek well, but when your status is low you no longer seek. The blessings of status are always on your mind. Why is it that the majority of people can't get out of negativity? Isn't it always because of bleak prospects? As soon as God's utterances are issued you hurry to see what your status and identity really are. You place status and identity primary, and vision comes second. Third is what you should enter into, and fourth is God's current will. You first look at whether God's title for you as "foils" has changed or not. You read and read, and when you see that the title of "foil" has been removed you're happy and continuously thank God, you praise His great power. But as soon as you glimpse that you are still foils, you're upset and immediately you don't have any drive in your heart. The more you seek this way the less you will reap. The greater a person's desire for status, the more seriously they will have to be dealt with and the more they must undergo great refinement. That kind of person is too worthless! They must be dealt with and judged adequately in order for them to thoroughly let go of that. If you pursue this way until the end, you will reap nothing. Those who do not pursue life cannot be transformed; those who do not thirst for the truth cannot gain the truth. You don't focus on pursuing personal transformation and entering in; you always focus on those extravagant desires, and things that constrain your love for God and restrain you from getting close to Him. Can those things transform you? Can they bring you into the kingdom? If the object of your pursuit isn't to seek the truth, then you may as well take advantage of this opportunity and return to the world to make a go of it. Wasting your time this way is really not worth it—why torture yourself? Couldn't you enjoy all sorts of things out in the beautiful world? Money, beautiful women, status, vanity, family, children, and so on—aren't all these products of the world the best things that you could enjoy? What use is

Footnotes:

a. The original text omits "You think."

it to wander around here looking for a place where you can be happy? The Son of man has nowhere to lay His head, so how could you have a place of ease? How could He create you a beautiful place of ease? Is that possible? Aside from My judgment, today you can only receive teachings on the truth. You cannot gain comfort from Me nor can you gain the happy nest that you think of night and day. I will not bestow upon you the riches of the world. If you pursue genuinely, I am willing to give you the way of life in its entirety, to have you be like a fish back in water. If you do not pursue genuinely, I will take it all back. I am not willing to give the words from My mouth to those people who are greedy for comfort and are just like pigs and dogs!

HOW THE SECOND STEP OF THE WORK OF CONQUERING BEARS FRUIT

The step of work of service-doers is the first step of the work of conquering; this is currently the second step of the work of conquering. Why is perfection being discussed in the work of conquering? It is building a foundation for the future—this is currently the last step in the work of conquering, and after this, people will undergo the great tribulation, and at that time the work of perfecting people will officially commence. The primary thing now is conquest; however, this is also the first step of perfecting, perfecting people's understanding and obedience, which are of course still building a foundation for the work of conquering. If you want to be perfected, you must be able to stand firm in the midst of the future tribulation and put all of your strength into expanding the next step of work. This is being perfected, and that is the point when people will be completely gained by God. What is being discussed right now is being conquered, which is also being perfected; however, what is being done now is the foundation for being perfected in the future. In order to be made perfect, people must experience adversity, and they must experience it on the foundation of being conquered. If people don't have this current foundation, if they have not been thoroughly conquered, then it will be difficult for them to stand through the next step. Just being conquered is not achieving the final goal—it is just bearing witness for God in front of Satan. Being perfected is the final goal, and if you have not been made perfect, then

you will be counted as worthless. When encountering adversity in the future, only then will people's actual stature be visible, that is, the real purity of your love for God will be seen. Now, people all say: "No matter what God does we will obey, and we are willing to be foils, to set off God's mightiness, God's disposition. No matter whether or not He bestows His grace upon us and no matter whether He curses us or judges us, we will give thanks to Him." You saying this now is just a little bit of understanding, but whether it can be applied to reality depends on whether your understanding truly is realistic. That people have now seen and understood these things is the achievement of the work of conquest; whether or not you can be perfected will be mainly seen when adversity comes upon you. At that time it will be seen whether or not you have genuine love for God in your heart, and if you really do have pure love for Him, you will say: "We are just foils; we are creatures in the hands of God." And when you spread the gospel to Gentile nations, you will say: "I am just a service-doer and it is because of our corrupt dispositions that God spoke so much that we have seen His righteous disposition. If God hadn't said those things we wouldn't be able to see Him, we'd be unable to get a taste of His wisdom, and we'd be unable to gain such great salvation, such a great blessing." If you really hold that view, then you are doing fine. You've now said a lot of things offhand and you always shout the slogans: "We are foils and service-doers; we are willing to be conquered and to be resounding witnesses for God..." You can't just shout that out and be done with it, which does not prove that you are a person with stature. You must have true understanding, and your understanding must be tested.

Think back to the experiences over this period of time and take another look at these things I've said, then compare them to what you do. It is absolutely true that you are a foil through-and-through! What degree of understanding do you have now? Your ideas, thoughts, behavior, your words and actions, everything you live out—aren't they all just a foil for God's righteousness and holiness? Isn't everything that's being revealed in God's current words about mankind's corrupt disposition? God's righteous disposition and holiness are shown through your ideas and your motives, and through what you reveal. He, also living in a land of filth, has not been tainted with filth in the least. He lives in the same filthy world as you, but He possesses reason and insight; He detests filth. You yourself cannot see the filthy things in your own words and actions but He can—He can show them to you.

Those old things of yours—your lack of cultivation, insight, and sense, your backward lifestyle—have all been uncovered through His exposure of them now. God has come to the earth to work this way, so that people have seen His holiness and His righteous disposition. He judges and chastises you and makes you understand yourself. Sometimes your demonic nature appears and He can show it to you. He knows mankind's essence like the back of His hand. He lives the way you do, eats the same food as you, lives in the same kind of home as you, yet He knows much more than you do. But what He hates the most are mankind's life philosophies and their deceit and crookedness. He hates these things and He is unwilling to acknowledge them. He particularly hates mankind's fleshly interactions. Although He doesn't entirely understand some of the general knowledge of human interactions, He is fully aware when people expose some of their corrupt disposition. In His work, He speaks and teaches people through these things in them, and through these He judges people and reveals His righteous and holy disposition. This is how people become foils for His work. It is only God incarnate who can reveal all kinds of mankind's corrupt dispositions and all of Satan's ugly faces. He does not punish you, He would just have you be a foil for God's holiness, and then you cannot stand firm on your own because you are too filthy. He speaks through those things that people reveal and He exposes them so that people may know how holy God is. He will not let go of even the slightest filth in humans, not even the smallest filthy idea in their hearts or words and actions that are not in line with His will. Through His words, the filth in no man and no thing will remain—it will all be exposed. It is only then that you see that He truly is different from people. He is thoroughly disgusted by even the slightest filth in mankind. Sometimes people even don't understand, and say: "Why are You always angry? God, why are You not considerate of mankind's weaknesses? Why don't You have a little forgiveness for mankind? Why are You so inconsiderate to man? You know how corrupt people are, so why do You still treat people this way?" He is disgusted by sin; He hates sin. He is particularly disgusted by any rebelliousness there may be in you. When you expose a rebellious disposition He is disgusted beyond measure. It is through these things that His disposition and being can be expressed. When you compare it to yourself, you will see that although He eats the same food, wears the same clothing, and has the same enjoyments as people, though He lives alongside and with mankind, He is not the same. Isn't

this the very meaning of being a foil? It is through these things in people that God's great power is thrown into sharp relief; it is darkness that sets off the precious existence of the light.

Of course He's not intentionally using you as a foil, but when this work shows results, it shows mankind's rebelliousness as a foil for God's righteous disposition. It is because you have acted as foils that you have the opportunity to know the natural expression of God's righteous disposition. It is because of your own rebelliousness that you have been subject to judgment and chastisement, but it is also because of your rebelliousness that you have acted as foils and have gained the enormous grace God has bestowed upon you. It is your rebelliousness that is a foil for God's almightiness and wisdom, and it is because of it that you have gained such great salvation, such a great blessing. Although you have repeatedly received My judgment, you have also gained great salvation that those before you never did. This work is incredibly meaningful for you. This "foil" is really very valuable for you—it is because of acting as foils that you have gained salvation and grace. Isn't being this kind of foil very valuable? Isn't it very meaningful? It is because you live in the same realm as God, because you live with Him in this filthy land that you have become His foils and have gained such incredible salvation. If He had not become flesh, who would have mercy on you, and who would look after you lowly people? Who would care about you? If God incarnate were not working amongst you, at what point would you be able to gain this salvation that no one has ever had before? If I had not become flesh to care for you and to judge your sins, wouldn't you have fallen into Hades long ago? If I had not become flesh to humble Myself amongst you, what right would you have to be a foil for God's righteous disposition? Aren't you acting as foils because I have become flesh among you so that you could gain such great salvation? And isn't that entirely because I became flesh? If it weren't for God incarnate living amongst you, would you be able to discover that you are living in a hell on earth, worse than a pig or a dog? Haven't the judgment and chastisement that you have gained been because you are foils for My work in the flesh? The work of being foils is very suitable for you because you have gained the salvation of God's judgment due to this. Don't you feel that it's the blessing of your life to be able to act as a qualified foil? All you've done is the work of being foils, but you've gained salvation you've never had or imagined before. Being a foil is your duty now, and the eternal blessings that you

will enjoy in the future will be the reward you deserve. The salvation that you gain is not momentary insight or knowledge today, but it is a greater blessing, an eternal continuation of life. Although it is through being a foil that you are conquered, you should know that this salvation, this blessing is entirely to obtain you; it is conquest and also in order to better save you. Being a foil is a fact, but it is because of your rebelliousness that you are foils and have gained blessings that no one has ever gained. Today you see and hear, and tomorrow you will gain, and will receive even greater blessings. So isn't being this kind of foil the most valuable thing? It is through the foil of your rebellious dispositions that the current work of conquering bears fruit, that is, the peak of the second chastisement and judgment is to make your filth and rebelliousness into a foil so that you may see God's righteous disposition. When you once again become obedient in the second chastisement and judgment, His entire righteous disposition will be openly revealed to you. That is, the time when your undergoing of the work of conquest has concluded will be when you have fulfilled your duty of being a foil. It is not intentionally slapping a label on you, but it is completing the first work of conquering through your role as service-doers, revealing God's righteous, unoffendable disposition. Through your acting as a foil, through your rebelliousness as a foil, the fruit of the second work of conquest has been achieved. His righteous disposition that was not fully revealed to you the first time has now all been opened up to you so that you can see His entire righteous disposition, see all that He is, which is the wisdom and wondrousness of His work, His holiness and purity. These fruits of His work have been achieved through different periods of conquest as well as various degrees of judgment. The more His judgment reaches its peak, the more He is able to expose people's rebellious disposition and the more He is able to achieve the result of conquest. All of His righteous disposition is revealed through this kind of work of conquering. The work of conquest is separated into two steps which are carried out at different times and are at different levels. And of course the results attained are also different; that is, the degree of people's obedience becomes deeper and deeper. From this point on it will finally be possible to bring people onto the right track of being perfected. After all of the work of conquering has been completed (when the second judgment has achieved its final results) God will finally no longer judge mankind, but will have them enter into the right track of experiencing

life. This is because judgment represents conquest, and the form of conquest is judgment and chastisement.

Only by God becoming flesh in the most backward and the filthiest place can He reveal the entirety of His holy and righteous disposition. And through what is His righteous disposition revealed? Through judgment of people's sins, judgment of Satan, disgust toward sins, and hatred of His enemies who rebel against and resist Him. What I'm saying today is to judge people's sins and their unrighteousness; it is to curse people's rebelliousness. Their deceit and crookedness, and their words and actions, all things that are not in line with His will undergo judgment, and people's rebelliousness is condemned as sinful. He speaks according to the principles of judgment, and He reveals His righteous disposition through judging their unrighteousness, cursing their rebelliousness, and exposing all of their ugly faces. Holiness represents His righteous disposition; His holiness actually is His righteous disposition. The background of My words today is speaking, judging, and doing the work of conquest in light of your corrupt dispositions. Only this is real work, and only this can completely put God's holiness into sharp relief. If you didn't have a corrupt disposition at all, God would not judge you, you also wouldn't be able to see His righteous disposition. As you have a corrupt disposition, God will not let go of you. It is through this that His holiness is revealed. If man's filthiness and rebelliousness is too great and He saw it but did not say a word and did not judge you or chastise you for your unrighteousness, it would show that He wasn't God at all because He wouldn't hate sin, but He would be just as filthy as mankind. My judgment of you today is because of your filth; My chastisement of you today is because of your corruption and rebelliousness. It is not to gain power and prestige among you or to intentionally bully you, but it is because you who live in a land of filth have been sullied with so much filth. You have simply lost your integrity, your humanity, and you are no different from swine that live in the vilest of places. It is because of these things in you that you are judged and that His wrath is visited upon you. It is because of these judgments that you have been able to see that God is the righteous God, that God is the holy God. It is because of His holiness and righteousness that He has judged you and visited His wrath upon you. Because He can reveal His righteous disposition when seeing mankind's rebelliousness, and because He can reveal His holiness when seeing mankind's filth, this is enough to show that He is God

Himself who is holy and without taint, but also lives in a land of filth. If He were a man who sullies himself along with others and if He did not have any elements of holiness or a righteous disposition, He would not be qualified to judge mankind's unrighteousness or to be the judge of mankind. If man were to judge man, wouldn't it be like slapping their own face? How could someone have the right to judge the same kind of person, who is just as filthy as they are? The only One who can judge all of filthy mankind is the holy God Himself, and how could man judge man's sins? How could man be capable of seeing man's sins, and how could they be qualified to condemn man? If God didn't have the right to judge man's sins, then how could He be the righteous God Himself? When people's corrupt dispositions are revealed, He speaks out to judge them, and only then can they see that He is holy. Judgment, chastisement, and exposure of mankind's sins—not a single person or thing is able to escape this judgment. All that is filthy is judged by Him. It is only through this that His disposition is said to be righteous. Otherwise, how could it be said that you are worthy of being called foils?

The work done in Israel is vastly different from today's work. Jehovah guided their lives but did not judge or chastise as much as what is done now because at the time, people understood too little of the things of the world and had few corrupt dispositions. At that time, the Israelites were obedient to Jehovah in every way. When He had them build an altar they would rush to do so, and when He had them wear the robes of priests they would obey. At the time Jehovah was just like their shepherd herding a flock of sheep on earth, and the sheep all followed where the shepherd led to eat grass in the pasture. Jehovah guided their lives; He was the guide for their food, clothing, shelter, and transportation. That was not the time of revealing God's disposition because the people of that time were newborns, and then there were very few people who were rebellious or resistant, and they were not too sullied. So they could not be foils for God's disposition. God's holiness is revealed in the people in a land of filth. And now it is the filthiness revealed by the people in the land of filth that God judges. This way, what He is is all expressed in His judgment. And why does He judge? It is because He is disgusted by sin, and so He is able to issue words of judgment. If He were not disgusted by mankind's rebelliousness, would He be so wrathful? If there were no disgust, no dislike within Him, if people are rebellious but He paid no mind, that would show that He

was just as filthy as mankind. The reason that He is able to judge and chastise mankind is that He is disgusted by filthiness. Everything that He is disgusted by is what He Himself does not possess. If He also had resistance and rebelliousness within Himself, He would not be disgusted by resistant and rebellious people. If His work in the last days were still done in Israel it would have no significance at all. Why is the work of the last days being done in China, the darkest, most backward of places? It is to reveal God's holiness and righteousness. In short, the darker a place is the better His holiness can be revealed. The truth is that doing all of this is for the sake of God's work. You only now know that God in heaven has descended to earth and stands in your midst, and He has been highlighted against your filthiness and rebelliousness, so that you have begun to have an understanding of God—isn't this a great uplifting? The truth is that you are a group of people in China who have been selected, and because you people have been selected and have enjoyed God's grace, and because you people are not fit to enjoy so much of His grace, it shows that all of this is a great uplifting for you. God has revealed Himself and His entire holy disposition to you, and He has bestowed all of that upon you, allowing you to enjoy ample blessings. You have not only tasted His righteous disposition, but more importantly, you have tasted His salvation as well as His redemption and limitless love, so that you, the most filthy of people, have received such great grace—isn't this being blessed? Isn't this being uplifted by God? You are of the lowest status and you are not fit for such a great blessing, but God has uplifted you despite that. Don't you feel ashamed? If you cannot fulfill your duty, in the end you will be utterly ashamed of yourself. You will chastise yourself. He is not currently striking you or punishing you; your flesh is safe and sound, but in the end His words will bring you shame for yourself. Up to now I have never publicly chastised anyone. I have spoken severely, but how have I been toward people? I have been comforting, I have exhorted them, and I have also warned them. This has been for no purpose other than to save you. Could it be that you really don't understand My intention? When I say this all of you should understand and you should be inspired by these words. There are many who are finally clear on this now: Is this blessing not earned by acting as a foil? Isn't being a foil the most blessed of things? In the end, you will spread the following gospel: "We are typical foils." They will ask you: "What do typical foils mean?" And then you will say: "They refer to those of us who complete God's

work and serve as a foil for God's might. It is through our rebelliousness that we serve as a foil for all of His righteous disposition. We are the serving objects and adjuncts for God's final work—we are tools." When they hear that, they will be intrigued. Then you will say: "We are also the specimens and models for completing the work of the entire universe, and the conquering of all of mankind. Regardless of whether we are holy or filthy, we are more blessed than you, because we have seen God. God's might has been set off through the opportunity of His conquering of us, and it is because of our filthiness that His righteous disposition has been set off. Are you capable of that? You have no right! This is purely us being uplifted by Him! Although we are not arrogant, we are proud to praise God because no one else can bear such a great promise, and no one else can enjoy such a great blessing. It's a wonder that such filthy people can actually do the work of being foils in God's management, and we truly are grateful beyond words." They will ask: "So then, what is a specimen and model?" And you will say: "We are the most rebellious among all of mankind as well as the filthiest. We are those corrupted most deeply by Satan and the most backward and the lowliest humans that belong to the flesh. We are the typical representation of being used by Satan. Now we have been selected by God to be those who have been conquered first among mankind. We have seen God's righteous disposition, we have inherited His promise, and He will conquer more people through us. This is why we are the specimens and models for those who are to be conquered among mankind." This is your best witness, and this is your best experience.

SERVE AS THE ISRAELITES DID

Nowadays many people do not pay attention to what lessons should be learned during coordination with others. I have discovered that many of you cannot learn the lessons at all during coordination with others. Most of you stick to your own views, and when working in the church, you say your piece and he says his, one with no relation to the other, not really cooperating at all. You are absorbed in only communicating your own inner insights, absorbed in only releasing the "burdens" within you, not seeking life at all. It seems that you are just

doing the work perfunctorily, always believing that you should follow your own way no matter how other people are, and that you should fellowship as the Holy Spirit guides you, regardless of how other people are. You are not able to discover the strengths of others, and not able to examine yourselves. Your way of receiving things is really erroneous. It can be said that even now you still display a lot of self-righteousness, as if that old illness has relapsed. You don't communicate with each other to achieve complete openness, as in what outcome was achieved by the visit to that church, or how your inner state was during the recent time, and so on—you simply don't communicate like this. You fundamentally do not have practices such as dropping your own notions or forsaking yourselves. Those in leadership think only of enlivening the brothers and sisters in the churches below through their fellowship, and those who follow know only to pursue by themselves. You basically do not understand what service is or what cooperation is, and you think only of having the will yourselves to repay God's love, of having the will yourselves to live out the style of Peter, and of nothing else. You even say, no matter how other people are, you will not submit blindly anyway, and no matter what other people are like, you yourselves seek perfection by God, and that will be enough. In fact, your will has not found a concrete expression in reality at all. Is this not all the kind of behavior you exhibit nowadays? Each of you holds fast to your own insight, and all of you want to be perfected. I see that you have served such a long time and have not made much progress, especially in this lesson of working together in harmony you have made no progress at all! Going into the churches you communicate in your way, and he fellowships in his way. Seldom is there harmonious coordination. And the people below who follow along are even more this way. Which is to say that rarely does anyone among you understand what serving God is, or how one should serve God. You are muddled, and treat lessons of this sort as a trifling matter, to such an extent that many people not only do not carry out this aspect of truth, they even knowingly do wrong. Even people who have served for many years actually fight and quarrel. Is this not all your actual stature? You people serving together daily are like the Israelites who directly served God Himself in the temple every day. How can it be that you people who are like priests do not know how to cooperate and how to serve?

At that time, Israelites served Jehovah directly in the temple. Their identity was that of priest. (Of course not every person was a priest.

Only some who served Jehovah in the temple had the identity of priests.) They would wear crowns that Jehovah gave to them (which means that they made the crowns according to Jehovah's requirements, not that Jehovah gave the crowns directly to them) and in their priestly robes that Jehovah gave them they would enter the temple barefoot to serve Jehovah directly, from morning until night. Their service to Jehovah was not at all haphazard or transgressing at will; it was all according to rules, which no one who directly served Jehovah could violate. They all must abide by these rules; otherwise, entrance into the temple was forbidden. If any of them broke the rules of the temple, that is, if anyone disobeyed the commands of Jehovah, they must be treated according to the laws issued by Jehovah, with no one being allowed to object, and no one being allowed to protect them. No matter how many years they had served God, all must abide by the rules. This is why so many priests all along donned the priestly robes and served Jehovah this way all year round, although Jehovah did not give them any special treatment, and they would even go before the altar or in the temple their whole life long. Such was their loyalty and their submission. No wonder that Jehovah blessed them in this way; it was all due to their loyalty that they received favor and saw all of Jehovah's deeds. At that time when Jehovah worked in Israel, His chosen people, His demands on them were very severe. They were all very obedient and were restricted by the laws, which served to safeguard that they would revere Jehovah. All these were the administrative decrees of Jehovah. If among those priests there was anyone who did not keep the Sabbath or who violated Jehovah's commandments and was discovered by the common people, the person would be carried immediately before the altar and stoned to death, thereby being sacrificed before the "profane people's altar" that Jehovah had set up. It was not allowed to place their corpses in the temple or around the temple. Jehovah did not permit that. If someone did that, they would be treated as ones who offer "profane sacrifices," and thrown into the large pit and put to death. Of course, all such people would lose their lives, none left alive. There were even some who offered "profane fire," in other words, those people who did not sacrifice on the days allotted by Jehovah would be burned by Jehovah's fire with their sacrificial items, not allowed to remain on the altar. The requirements on the priests were: not allowed to enter the temple, and even the outer courtyard of the temple, without first washing their feet; no entry to the temple if not wearing the priestly

robes; no entry to the temple if not wearing the priestly crowns; no entry to the temple if soiled by a corpse; no entry to the temple after touching the hand of an unrighteous person without first washing one's own hands; no entry to the temple after sexual relations with women (this was not forever, only for three months), not allowed to see Jehovah's face, when the time was up, which means that only after three months would they be allowed to don clean priestly robes, and serve in the outer courtyard for seven days before being able to enter the temple to see Jehovah's face; they were permitted to wear all of the priestly attire only within the temple and not allowed to wear it outside of the temple, so as to avoid sully Jehovah's temple; all those who were priests must bring criminals who have violated Jehovah's laws in front of the altar of Jehovah where they would be put to death by the common people, otherwise fire would fall upon the priest who saw it. Thus they were unfailingly loyal to Jehovah, because the laws of Jehovah were too severe upon them, and they would absolutely not dare to casually violate His administrative decrees. The Israelites were loyal to Jehovah because they had seen His flame, had seen the hand with which Jehovah chastised people, and also because they originally revered Jehovah in their hearts. Therefore what they obtained was not only Jehovah's flame; they also gained care and protection from Jehovah, and obtained Jehovah's blessing. Their loyalty was that they abided by Jehovah's words in what they did, without anyone disobeying. Should someone disobey, the people would still carry out Jehovah's words, and put them to death who went against Jehovah, without any leeway for concealment. Especially those who violated the Sabbath, those guilty of promiscuity, and those who stole offerings to Jehovah would be punished more severely. The ones who violated the Sabbath were stoned to death by them (the common people), or they were whipped to death, with no exceptions. Those who committed acts of lechery, even those who lusted after an attractive woman, or who gave rise to lecherous thoughts upon seeing a wicked woman, or who became lustful upon seeing a young woman—all this sort of person would be put to death. If any young woman who did not wear a covering or a veil tempted a man into illicit conduct, that woman would be put to death. If it was a priest (those persons who served in the temple) who violated laws of this sort, he would be crucified or hung. No person of this sort would be allowed to live, and not a single one would find favor before Jehovah. The relatives of this kind of person

would not be allowed to offer sacrifices to Jehovah before the altar for three years after his death, and they would not be allowed to share the sacrifices that Jehovah granted to the common people. Only when the time was over could they place first-class cattle or sheep upon Jehovah's altar. If there was any other transgression, they must fast for three days in front of Jehovah, supplicating for His grace. Their worship of Jehovah was not only because Jehovah's laws were so severe and so strict; rather it was because of Jehovah's grace, and it was also because they were loyal to Jehovah. As such, their service up until today has been similarly loyal, and they have never gone back on their supplications before Jehovah. In the present day the people of Israel still receive the care and protection of Jehovah, and up until today Jehovah still is the grace among them, and always abides with them. They all know how they should revere Jehovah, and how they should serve Jehovah, and they all know how they must be to receive care and protection from Jehovah, because they all revere Jehovah in their hearts. The secret to success of all of their service is none other than reverence. Yet what are you all like today? Do you bear any resemblance to the people of Israel? Do you think that service of today is like following the leading of a great spiritual figure? You simply do not have any loyalty and reverence. You receive considerable grace, you are equivalent to the Israelite priests, because you are all directly serving God. Though you do not enter the temple, what you receive and what you see is a lot more than what the priests who served Jehovah in the temple received. Yet you rebel and you resist many times more than they did. Your reverence is too small, and as a result you receive very little grace. Though you dedicate very little, you have received a lot more than those Israelites. Is this not kind treatment toward you? During the work in Israel, no one would dare to judge Jehovah as they pleased. And what about you? If not because the work I do among you is to conquer you, how could I tolerate your acting wildly to bring shame to My name? If the age in which you live were the Age of Law, not a single one of you would remain alive, given your actions and your words. Your reverence is too small! You are always blaming Me for not having given you much favor, and even say that I do not give you enough words of blessing, that I have only curses for you. Do you not know that with such little reverence it is impossible for you to accept My blessings? Do you not know that I constantly curse and cast judgment upon you because of the sorry state of your service? Do you

all feel that you have been wronged? How can I bestow My blessings upon a group of people who are rebellious and do not obey? How can I casually bestow My grace upon people who bring dishonor to My name? The treatment toward you people is already extremely kind. Had the Israelites been as rebellious as you are today, I would have long since annihilated them. Yet I treat you with nothing but lenience. Is this not kindness? Do you want greater blessings than this? The only ones whom Jehovah blesses are those who revere Him. He chastises those who rebel against Him, never forgiving anyone. Aren't you people of today who do not know how to serve more in need of chastisement and judgment, so that your hearts might be fully rectified? Is chastisement and judgment of this sort not the best blessing to you? Is it not your best protection? Without it, would any of you be able to endure the burning fire of Jehovah? If you could truly serve as loyally as the people of Israel, would you not also have grace as your constant companion? Would you not also often have joy and sufficient favor? Do you all know how you should serve?

Today the requirement of you to work together harmoniously is similar to how Jehovah required the Israelites to serve Him. Otherwise, just end your service. Because you are people who serve God directly, at the very minimum you must be able to be loyal and obedient in your service, and must be able to learn the lessons in a practical way. Especially those working in the church, would any of the brothers and sisters below dare to deal with you? Would anyone dare to tell you of your mistakes face to face? You stand high above all, you are really reigning as kings! You do not even study or enter into such a practical lesson, and you still talk of serving God! At present you are asked to lead a number of churches, and not only do you not give up yourself, you even cling to your own notions and opinions, and say things like "I think this thing should be done this way, as God has said that we should not be restrained by others, and that nowadays we should not submit blindly." Therefore each holds to his own opinion, and no one obeys the other. Though you clearly know that your service is at an impasse, you still say, "As I see it, mine is not far off. In any case we each have one side; you talk of yours, and I of mine; you fellowship about your visions and I talk of my entry." You never take responsibility for many things that should be dealt with, or you just make do, each person venting his own opinion, prudently protecting his own status, reputation, and face. No one is willing to humble himself, neither

person will give himself up initiatively to amend the other and be amended so that life may progress more rapidly. Very seldom when you are working together does any of you say: I would like to hear you fellowship with me about this aspect of truth, because I am not clear about it. Or to say: You have more experiences than I have on this matter; can you give me some direction, please? Wouldn't this be a good way of doing it? You on the upper levels hear a lot of truth, and understand a lot about service. If you people who coordinate to work in the churches do not learn from each other, and communicate, making up for each other's shortcomings, from where can you learn lessons? When you encounter anything, you should fellowship with each other, so that your life can benefit. And you should carefully fellowship about things of any sort before making decisions. Only by doing so are you being responsible to the church and not being perfunctory. After you visit all the churches, you should get together and fellowship about all the issues you discover and problems encountered in work, and communicate the enlightenment and illumination that you have received—this is an indispensable practice of service. You must achieve harmonious cooperation for the purpose of the work of God, for the benefit of the church, and for spurring the brothers and sisters onward. You coordinate with him and he coordinates with you, each amending the other, arriving at a better work outcome, so as to care for God's will. Only this is a true cooperation, and only such people have true entry. There may be some speech that isn't suitable during cooperation, but that does not matter. Fellowship about it later, and get a clear understanding of it; do not neglect it. After this sort of fellowship you can make up deficiencies for the brothers and sisters. Only ceaselessly going deeper like this in your work can you achieve better outcomes. Each of you, as people who serve, must be able to defend the interests of the church in all things you do, rather than looking out for your own interests. It is unacceptable to go it alone, where you undermine him and he undermines you. People acting this way are not fit to serve God! The disposition of this sort of person is so bad; not an ounce of humanity remains in them. They are one-hundred-percent Satan! They are beasts! Even now such things as this still occur among you, going so far as to attack each other during fellowship, intentionally seeking pretexts, getting all red in the face arguing over some little thing, neither person willing to put himself aside, each person hiding what's inside from the other, watching the other party intently and being on

guard. Can this kind of disposition befit service to God? Can such work as yours give supply to the brothers and sisters? Not only are you unable to guide people onto a correct life course, you actually inject your corrupt dispositions into the brothers and sisters. Are you not hurting others? Your conscience is so bad, rotten to the core! You do not enter into reality, and do not put the truth into practice. Moreover you shamelessly expose your devilish nature to other people, you absolutely know no shame! The brothers and sisters have been entrusted to you, but you take them to hell. Aren't you a person whose conscience has gone rotten? You are utterly shameless!

PRACTICE (8)

There is too much about people that is deviant and erroneous, they can never get a handle on themselves, and thus it is still necessary to guide them in entering onto the right track; in other words, they are able to regulate their human lives and spiritual lives, put both aspects into practice, and there is no need for them to be often supported and guided. Only then will they be possessed of true stature. This will mean that, in the future, when there is no one to guide you, you will still be able to experience by yourself. Today, if you have come to grips with what's crucial and what's not, in the future, you will be able to enter into reality. Today, you are being led onto the right path, allowing you to understand many truths, and in the future you will be able to go deeper. It can be said that what people are being made to understand now is the purest way. Today, you are being taken onto the right track—and when, one day, there is no one to guide you, you will practice and advance deeper according to this purest of all paths. Now, people are made to understand what is correct, and what is deviant, and after understanding these things, in the future their experiences will go deeper. Today, the things you don't understand are being reversed, and the path of positive entry is being revealed to you, after which this stage of work shall end, and you shall begin to walk the path that you humans ought to. At that time, My work shall finish, and from that point onward you shall meet with Me no more. Today, your stature is still too meager. There are many difficulties that are things of man's substance and nature, and so, too, are there some deep-rooted things

that have yet to be dug out. You don't understand the finer details of people's substance and nature, and still need Me to point them out; if not, you would not know. When this has gotten to a certain point and the things within your bones and blood are exposed, this is what is known as chastisement and judgment. Only when My work has been thoroughly and utterly carried out shall I conclude it. The more profoundly you are exposed, the more knowledge you will possess, and this will be of great significance to your future testimony and perfection. Only when the work of chastisement and judgment has been thoroughly carried out will this be the entirety of My work, allowing you all to know Me from My chastisement and judgment. Not only will you know My disposition and righteousness, but, more importantly, you will know My chastisement and judgment. Many among you have great conceptions about the newness and detailedness that feature in My work. Regardless, you ought to see that My work is new and detailed, and that I teach you to practice face to face, hand in hand. Only this is of benefit to your practice and to your standing firm in the future; otherwise, you would be as autumn leaves, withered, yellowed and dry, without a shred of worth. You should know that I know everything of your hearts and spirits; and so, too, are the work I do and the words I speak of great subtlety. Based on your disposition and caliber, you ought to be handled thus. Only in this way will your knowledge of My chastisement and judgment be clearer, and even though you do not know today, tomorrow you may know. Any created being shall fall amid My words of chastisement and judgment, for I tolerate no person's opposition to Me.

You must all be in control of your own lives. Each day you can organize however you wish, you are free to do whatever you please, you can read, listen, and write, and if it interests you, you can write hymns. Does all of this not constitute a suitable life? These are all things that ought to be contained within a human life. People should do what comes naturally; only when they have reaped fruit in their humanity and spiritual lives can they be considered to have entered into normal life. Today, you are not only lacking insight and bereft of rationality when it comes to humanity. There are many visions that ought to be known that people must be equipped with, and whatever lesson you encounter, that is the lesson you should learn; you must be able to look at the environment, and adapt to it. Improving your level of education and literacy must be done over the long-term. Only then will you reap a

harvest. With regard to living in normal humanity, there are still things you must equip yourself with, and you must also get to grips with the entry of your own life. Having come as far as today, there are many things that were spoken before that you did not understand—but having read them again today you understand, and in your heart you become much more steadfast. This is also reaping a harvest. On the day you eat and drink God's words and there is a little knowledge within you, you can freely commune with your brothers and sisters. Is this not the life you ought to have? Sometimes, you ask some questions or ponder a topic and it makes you better at differentiating, and gives you more insight and wisdom, allowing you to understand some truths—and is this not what is contained within the spiritual life that is spoken of today? It is not acceptable to only put but one aspect of the spiritual life into practice; eating and drinking the words of God, praying, and singing hymns all constitute the spiritual life, and when you have the spiritual life, you must also have a life of normal humanity. Today, much of what is said is in order to give people rationality and insight, to allow them to possess a life of normal humanity. What it means to have insight, what it means to have normal interpersonal relationships, how you should interact with people—you should equip yourself with these things through eating and drinking the words of God, and what is required of you is attainable by normal humanity. You should equip yourself with the things that you ought to, but do not go too far; some people use all manner of words and vocabulary, and in this they are showing off. There are also others who read all kinds of books, which is giving free rein to the desires of the flesh. They even study and emulate the biographies and quotes of great figures of the world, and read pornographic books—this is even more laughable! People like this not only don't know the path to entry into life, but, moreover, don't know the work of God today, and they don't know how to spend each day. Their lives are so empty! They are totally ignorant of what they themselves should enter into. All they do is talk and communicate with others, as if talking takes the place of their own entry. Do they know no shame? These are people who don't know how to live, and who don't understand human life; they spend the whole day stuffing their faces, and doing pointless things—and what is the point in living in this way? I have seen that for many people, apart from doing their tasks, eating, and dressing, throughout the day their precious time is occupied by meaningless things, whether it be larking and fooling

around, meeting friends and gossiping, or sleeping soundly. Is such a life the life of saints? Is this the life of normal people? Could you be made perfect when your life is lowly, backward, and insouciant? Are you willing to forfeit yourself to Satan for nothing? When people's lives are easy, and there is no suffering in their environment, they are incapable of experiencing. In comfortable environments, it is easy for people to become depraved—but adverse environments make you pray with greater urgency, and make you dare not leave God. The more easy and dull their lives, the more people feel there is no point in living, and that they're better off dead. This is how corrupt people's flesh is; they can only receive benefits if they experience trials.

The stage of Jesus' work was done in Judea and Galilee, and the Gentiles were unaware of it. The work He did was highly secret, and no nations apart from Israel were aware of it. Only when Jesus completed His work and it caused an uproar were people aware of it, and at that time He had departed. Jesus came to do one stage of work, gained a group of people, and completed a stage of work. In whatever stage of work God does, there are many who serve as a counterpoint. If it were carried out only by God Himself, it would be meaningless; there must be people to follow God and carry out this stage of work to the very end. Only when the work of God Himself has been completed do people begin to carry out the work commissioned by God, and only then does the work of God begin to spread. God only does the work of ushering in a new era, and the work of carrying it on is done by people. Thus, the work of today shall not last long; My life with man will not carry on for very long. I only complete My work, and make you perform the duty that you ought to, so that this work and this gospel can spread as quickly as possible among the Gentiles and other nations—only at which time shall the duty of you humans be complete. The time of today is most precious of all. If you ignore it, you are one of those who are foolish; if, in this environment, you eat and drink these words and experience this work, and yet don't have any intention of pursuit, and have not the slightest sense of burden, what prospects have you to speak of? Will such people not be eliminated?

IMPROVING CALIBER IS FOR RECEIVING GOD'S SALVATION

Improving people's caliber is requiring that you improve your abilities to receive. The most basic requirement of you is that you receive clearly the words spoken to you. Is it not muddled faith if you follow Me without understanding what I say? Your caliber is too low. It is because you do not possess the abilities to receive that you do not even have the slightest understanding of what is being said. As such, it is very difficult to achieve the desired results. Many things cannot be said to you directly and the original effect cannot be achieved. Therefore, additional tasks have to be added to My work. It is necessary to launch this "raising people's caliber" task among you because your abilities to receive, abilities to see things, and the standards of your lives are too poor. This is the required direction; there is no alternative, and it must be done this way so that a part of the results may be achieved. Otherwise, all of the words I say would come to nothing, and would you not go down in history as sinners? Would you not become degenerates? What is this work that is being performed on you? What is required of you? Don't you know? You ought to know your own caliber; it cannot reach what I require at all. Does this not delay the work? With your current caliber and character, there is not one of you who is fit to bear witness for Me, and there is no one who is up to the task of carrying the heavy responsibility of My future work. Don't you feel terribly ashamed about this? How will it be possible to satisfy all of My wishes if this keeps going on? You should make your life full and rewarding. Do not let time pass in vain. There is no value in doing so. You should know what things you ought to be equipped with. Do not consider yourself to be a jack-of-all-trades. Not even close! What is there to talk about if you don't even have the most basic knowledge of humanity? Would it not all be futile? There is not even one among you who is completely qualified in terms of what I require of human caliber. It is difficult to find someone who is fit for use. You believe you are people who can do greater work for Me and take on a greater entrustment from Me. In fact, you don't even know how to enter many of the lessons before you, so how would it be possible to enter deeper truths? Your entry must be methodical. Don't do it unsystematically. This would not be good. Enter from the shallowest end—read these

words line by line until you achieve understanding and clarity. Each brother and sister should at least be able to read. Don't just glance over it hurriedly, and don't just go through the motions. Normally, you can also read some reference works (such as grammar or rhetoric books). There is no need to read books that stimulate your mind too much (romance novels, pornography, magazines, or biographies of great men), which cause more harm than good. You must master all that you should enter and should understand. The purpose of improving caliber is none other than to help people know their own essence, identity, status or worth. What is the main thing the churches below should enter? Are people not raising their caliber now? It is imperative to hold onto this entry of becoming educated; it cannot be let go! One aspect is that you must understand why people's caliber must be improved, how caliber can be improved, and which aspects to enter. You must understand the meaning of normal humanity, why this work has to be done, and how it should be coordinated. In becoming educated, which aspects are to be learned, and how should one enter? You should all know what the goal of becoming educated is. Is it not to understand God's words and enter the truth? What is the pervading situation in churches now? If you ask a person to get educated, they forget about the enjoyment of God's words. If you talk about normal humanity, they attend only to tidying up their house, sweeping the floors or cooking, cleaning up the kitchen and buying cooking utensils. They only care about these things and don't know how to normally lead a church life. Otherwise they just look up words in the dictionary and learn new words, but do nothing else all day. You have deviated if you remain in the current situation. So why are you being asked to enter a spiritual life? All you learn are these things that cannot help you achieve what is required of you. The most important thing is still life entry. The reason for doing this work is to resolve the difficulties people encounter in their experiences. Raising caliber allows you to know human nature and the essence of man—the main purpose of knowing these things is so that people's spiritual life can grow and their disposition can change. You may know how to dress up and look good; you may have insight and wisdom, and yet ultimately, when the day comes for you to go to work, you are unable to do it. You should know, therefore, what you should also be doing while raising your caliber. Changing you is goal. Raising caliber is additional. It will not do if your caliber is not improved. It is even worse if your disposition cannot be changed. One

without the other will not suffice. Having a normal humanity does not mean that you have borne a resounding testimony. What is required of you is not so simple.

When a person's caliber has improved such that they have the sense and lifestyle of a normal humanity and also have life entry, only then will they be able to change and bear witness. When the day of bearing witness comes, there is also a need to talk about changes in human life and about the knowledge of God within. Only the combination of these two aspects is true testimony and your true gain. It will not do if you have only a change in humanity on the outside and have no understanding on the inside. It won't do either if you have understanding and truth on the inside but you overlook living out a normal humanity. The work done on you today is not for showing others but to change you. You simply need to pay attention to changing yourself. You may write and listen daily, but it won't work if you don't engage in other areas of your life. You should have entry in every aspect. You should have the normal life of a saint. Many sisters dress like wealthy ladies and brothers dress like wealthy gentlemen or lords, completely losing the decency of saints. One aspect is raising a person's caliber, which can be achieved incidentally. Another aspect of key importance is eating and drinking God's words. Wouldn't it be a waste of learning if your caliber is elevated but not applied because you didn't eat and drink God's words? Both aspects must be combined. Why is knowledge of God being brought up in the discussion of what is required of you? Is this not for the sake of the results of future work? After you have been conquered, you must be able to bear testimony from your own experiences. It won't do if your outward appearance is one of normal humanity but you can't express your experiences through your mouth. When you have a normal spiritual life, you should achieve normal humanity, and many aspects of normal humanity will be able to be learned incidentally. Would you say that sweeping the floor requires special training? If you need to spend an hour practicing how to hold chopsticks for eating, that's even more unacceptable! Normal humanity includes these aspects: insight, sense, conscience, and character. If you can achieve normality in each of these respects, your humanity is up to standard. You should have the likeness of a normal human being and behave like a believer in God. You don't have to achieve great heights or engage in diplomacy. You just have to be a normal human being, with a normal person's sense, be able to see

through things, and at least look like a normal human being. That will be enough. Everything required of you today is within your capabilities and is in no way forcing you to do something you can't do. No useless words or useless work will be performed upon you. All the ugliness expressed or revealed in your life must be discarded. You have been corrupted by Satan and have too many of Satan's toxins. All that is asked of you is to get rid of this corrupt satanic disposition, not for you to become a high-ranking figure, or a famous or great person. This is useless. The work that is done on you accords with what is inherent in you. There are limits to what I require of people. If the people of today were all asked to behave like Chinese cadres, and practice the tone of voice of Chinese cadres, train in the way of speaking of high-ranking government officials, or train in the manner and tone of speaking of essayists and novelists, then this would not do either. It would not be attainable. In accordance with the caliber of these people, they should at least be able to speak with wisdom and tact and explain things clearly. It is then that they meet the requirements. At the very least, insight and sense should be attained. At present the main thing is to cast off the corrupt satanic disposition. You must cast off the ugliness you express. If you have not cast these off, how can you touch upon supreme sense and insight? A lot of people see that the age has changed, so they don't exercise any humility or patience, and they might as well not have any love or saintly decency either. These people are too absurd! Do they have an ounce of normal humanity? Do they have any testimony to speak of? They don't have any insight and sense whatsoever. Of course, some aspects of people's practice that are deviant and erroneous need to be corrected. Like people's rigid spiritual life or appearance of numbness and imbecility of the past—all of these things have to change. Change doesn't mean letting you be dissolute or indulge in the flesh, saying whatever you want. Speaking carelessly cannot do! Behaving like a normal human being is to speak with coherence. Yes means yes, no means no. Be true to the facts and speak appropriately. Don't cheat, don't lie. It must be known what limits a normal person can reach regarding change of disposition. If that's not known, you will not be able to enter reality.

THE SIGNIFICANCE OF SAVING THE DESCENDANTS OF MOAB

In these two to three years of work, what should have been achieved in the work of judgment done upon you has basically been achieved. Most people have put aside their future prospects and destiny. However, when it's mentioned that you are the descendants of Moab, many of you cannot stand it—your features distort, your mouth twists, and your eyes are fixed. You simply cannot believe that you are the descendants of Moab. Moab was banished to this land after being cursed. The lineage of Moab's offspring has been passed down until today, and you all are his descendants. There's nothing that I can do—who made you born in the house of Moab? I pity you and am not willing for you to be this, but the fact cannot be changed by people. You are a descendant of Moab, and I cannot say that you are a descendant of David. No matter whose descendant you are, you are still one of creation. It's just that you are a creature of low position—you are a creature of lowly birth. All of creation must experience all of God's work, they are all objects of His conquering, and they must all see His righteous disposition, and experience His wisdom and omnipotence. Now you are a descendant of Moab and you must accept this judgment and chastisement, so if you weren't a descendant of Moab, then wouldn't you also need to accept this judgment and chastisement? You should recognize this! In truth, currently working on the descendants of Moab is most valuable and most significant. Since the work is done on you, it has enormous significance. If the work were done on the descendants of Ham it would not be significant because they are not of such lowly birth and their births are not the same as Moab. The descendants of Noah's second son Ham are only cursed—they did not come from fornication. It is just that they are of low position, because Noah cursed them and they are the servants of servants. They have a low position, but their original worth was not low. Speaking of Moab, people know that he originally had a low position because he was born of fornication. Even though Lot's position was very high, Moab came from Lot and his daughter. Although Lot was a righteous man, Moab was still the object of curse. Moab was of low worth and had a low position, and even if he was not cursed he was of the filth, so he was different from Ham. He did not acknowledge and resisted, rebelled

against Jehovah, which is why he fell into the darkest of places. Working now on the descendants of Moab is saving those who have fallen into the most darkness. Although they were cursed, God is willing to gain glory from them. This is because initially, they were all people who lacked God in their hearts—only making them into those who obey and love Him is true conquest, and such fruit of work is the most valuable and the most convincing. Only this is gaining glory—this is the glory that God wants to gain in the last days. Although these people are of low position, they are now able to gain such great salvation, which truly is God’s elevation. This work is very meaningful, and it is through judgment that He gains these people. He is not intentionally punishing them, but He has come to save them. If He were still carrying out the work of conquering in Israel during the last days it would be worthless; even if it bore fruit, it would not have any value or any great significance, and He would not be able to gain all glory. He is working on you, that is, those who have fallen into the darkest of places, those who are the most backward. These people do not acknowledge that there is a God and have never known that there is a God. These creatures have been corrupted by Satan to the point that they have forgotten God. They have been blinded by Satan and they do not know at all that there is a God in heaven. In your hearts you all worship idols, worship Satan—aren’t you the lowliest, the most backward of people? You are of the lowliest of the flesh, lacking any personal freedom, and you suffer hardships as well. You are also the people at the lowest level in this society, without even the freedom of faith. This is the significance of working on you. Working on you now, the descendants of Moab, is not to intentionally humiliate you, but it is to reveal the significance of the work. It is a great uplifting for you. If a person has reason and insight, they will say: “I am a descendant of Moab. I really am not worthy of this great uplifting by God that I have now received, or such great blessings. According to what I do and say, and based on my status and worth—I absolutely am not worthy of such great blessings from God. The Israelites have great love for God, and the grace that they enjoy is bestowed upon them by Him, but their status is much higher than ours. Abraham was very devoted to Jehovah, and Peter was very devoted to Jesus—their devotion surpassed ours by a hundred times, and based on our actions we are absolutely unworthy of enjoying God’s grace.” The service of these people in China cannot be brought in front of God at all. It is simply a complete mess, and that

you now enjoy so much of God's grace is purely God's elevation! When have you sought God's work? When have you sacrificed your life for God? When have you readily given up your family, your parents, and your children? None of you has paid a great price! If it hadn't been for the Holy Spirit bringing you out, how many of you would have been able to sacrifice everything? It is only because you have been forced and been compelled that you have followed until today. Where is your devotion? Where is your obedience? Based on your actions, you should have been destroyed long ago—a clean sweep should have been made of you. What right do you have to enjoy such great blessings—you absolutely are not worthy! Who among you has forged his own path? Who among you has found the true way himself? You are all lazy and gluttonous, worthless wretches who greedily revel in comfort! Do you think you're so great? What do you have to brag about? Even if I didn't say you are the descendants of Moab, is your nature, your birthplace the most lofty? Even if I didn't say you are his descendants, aren't you all genuinely children of Moab? Can the truth of facts be changed? Does exposing your nature now go against the truth of the facts? Look at your how servile you are, your lives, and your characters—don't you know that you are the lowliest of the low among mankind? What do you have to brag about? Look at your position in society. Aren't you at the lowest level? Do you think that I've misspoken? Abraham offered up Isaac. What have you offered up? Job offered up everything. What have you offered up? So many people have given their lives, laid down their heads, shed their blood in order to seek the true way. Have you paid that price? By comparison, you are not at all qualified to enjoy such great grace, so does it wrong you to say today that you are the descendants of Moab? Don't see yourselves too highly. You have nothing to brag about. Such great salvation, such great grace is given to you freely. You have sacrificed nothing, but have just enjoyed the grace freely. Don't you feel ashamed? Is this true way something that you yourselves found through seeking? Wasn't it the Holy Spirit that forced you to accept it? You never had a heart of seeking and you particularly did not have hearts of seeking the truth, of longing for the truth. You've just been sitting back and enjoying it, and you have gained this truth with no effort on your part. What right do you have to complain? Do you think that you are of the greatest worth? Compared to those who sacrificed their lives and spilled their blood, what do you have to complain about? Destroying you right now would be a matter of course!

Aside from obeying and following, you have no other choices. You simply are not worthy! Most of those among you were called out, but if the environment hadn't compelled you or if you hadn't been called, you would have been totally unwilling to come out. Who is willing to abandon things this way? Who is willing to give up the pleasures of the flesh? You are all people who greedily revel in comfort and seek a luxurious life! You have gained such great blessings—what else do you have to say? What complaints do you have? You have enjoyed the greatest blessings and the greatest grace in heaven, and work has now been revealed to you that had never been done on earth before. Isn't this a blessing? Because you have resisted and rebelled against God, you have now undergone this much chastisement. Because of this chastisement you have seen God's mercy and love, and even more you have seen His righteousness and holiness. Because of this chastisement and because of mankind's filthiness, you have seen God's great power, and you have seen His holiness and greatness. Isn't this the rarest of truths? Isn't this a life with meaning? The work that God does is full of meaning! So the lower your position is, the more it shows God's elevation, and the more it proves how valuable His work on you today is. It simply is a priceless treasure! It can't be gotten anywhere else, and through the ages no one has enjoyed such great salvation. The fact that your position is low shows how great God's salvation is, and it shows that God is faithful to mankind—He saves, not destroys.

Chinese people have never believed in God and have never served Jehovah, have never served Jesus. All they can do is kowtow, burn incense, burn joss paper, and worship Buddha. They just worship idols—they are all rebellious to an extreme, so the lower people's position is, the more it shows that what God gains from you is even more glory. From some people's point of view, they would say: "God, what is the work that You do? You, such a lofty God, such a holy God, came to a filthy land? Do You think so little of Yourself? We are so filthy, but You are willing to be with us? You are willing to live among us? We are of such low position, but You are willing to make us complete? And You would use us as models and specimens?" I say: You do not understand My will! You don't understand the work that I want to do nor do you understand My disposition. You cannot reach the significance of the work I am going to do. Could My work conform to human notions? According to human notions, I would have to be born in a nice country to show that I am of high status, to show that I

am of great worth, and to show My honorableness, holiness, and greatness. If I had been born in a place that recognizes Me, in a high-level family, and if I were of high position and status, then I would be treated very well. That would have no benefits for My work, so would such great salvation still be able to be revealed? All those who see Me would obey Me, and they would not be polluted with filth. I should have been born in this kind of place. That is what you believe. But think about it: Did God come to the earth for enjoyment, or for work? If I worked in that kind of easy, comfortable place, could I gain My full glory? Would I be able to conquer all of My creation? When God came to the earth He was not of the world and He did not become flesh in order to enjoy the world. The place where working would best reveal His disposition and be the most meaningful is the place where He was born. Whether it is a holy or a filthy land, and no matter where He works, He is holy. Everything in the world was created by Him; it's just that everything has been corrupted by Satan. However, all things still belong to Him; they are all in His hands. His coming to a filthy land to work is to reveal His holiness; He does this for the sake of His work, that is, He endures great humiliation to work this way in order to save the people of this filthy land. This is for the sake of the witness and it is for all of mankind. What this kind of work allows people to see is God's righteousness, and it is more able to display God's supremacy. His greatness and uprightness are shown through the salvation of a group of lowly people that no one thinks much of. Being born in a filthy land does not at all prove that He is lowly; it only allows all of creation to see His greatness and His true love for mankind. The more He does in this way the more it reveals His pure love for man, His flawless love. God is holy and righteous. Even though He was born in a filthy land, and even though He lives with those people who are full of filthiness, just as Jesus lived with sinners in the Age of Grace, isn't all of His work for the sake of all mankind's survival? Isn't it all so that mankind can gain great salvation? Two thousand years ago He lived with sinners for a number of years. That was for the sake of redemption. Today He is living with a group of filthy, lowly people. This is for the sake of salvation. Isn't all of His work for the sake of you, these humans? If it hadn't been to save mankind, why would He have lived and suffered with sinners for so many years after being born in a manger? And if it weren't to save mankind, why would He return to the flesh a second time, born in this land where demons congregate, and live with these

people who have been deeply corrupted by Satan? Isn't God faithful? What kind of His work has not been for mankind? What kind has not been for your destiny? God is holy! This is immutable. He is not polluted by filth, although He has come to a filthy land; all of this only means that God's love for mankind is so selfless, the suffering and humiliation He endures is so great! For all of you, and for your destiny, He suffers such great humiliation. Don't you know that? He does not save great people or the sons of rich and powerful families, but He specifically saves those who are lowly and looked down upon by others. Isn't all of this His holiness? Isn't all of this His righteousness? He would rather be born in a filthy land and suffer all the humiliation for the sake of all mankind's survival. God is very real—He does no false work. Hasn't every stage of His work been done this practically? Although people all malign Him and say that He sits at the table with sinners, even though people all mock Him and say that He lives with the sons of filth, with the lowliest of people, He still selflessly dedicates Himself, and He is still rejected this way among mankind. Isn't the suffering He endures greater than yours? Isn't His work more than the price you have paid? You were born in a land of filth yet you have gained God's holiness. You were born in a land where demons congregate yet you have received great protection. What other choice do you have? What complaints do you have? Isn't the suffering He has endured greater than the suffering you have endured? He has come to the earth and has never enjoyed the delights of the human world. He detests those things. God didn't come to the earth to enjoy material benefits from man, nor was it to enjoy the nice things of mankind to eat, wear, and put on. He pays no mind to these things; He came to earth to suffer for man, not to enjoy earthly good things. He came to suffer, He came to work, and to complete His management plan. He did not select a nice place, live in an embassy or a fancy hotel, nor does He have a number of servants to wait on Him. From what you've seen, don't you know if He came to work or to enjoy? Don't your eyes work? How much has He given to you? If He had been born in a comfortable place would He be able to gain glory? Would He be able to work? Would that have any significance? Would He be able to completely conquer mankind? Would He be able to rescue people from the land of filth? Based on human notions, since God is holy, why was He born in such a filthy place? "You hate and detest us filthy humans; You detest our resistance and our rebelliousness, so why do You live with us? You

are such a great God—You couldn't be born just anywhere, but You had to be born in this filthy land? You chastise and judge us every day and You clearly know that we are the descendants of Moab, so why do You still live among us? Why were You born into a family of descendants of Moab? Why did You do that?" This kind of understanding of yours is so lacking in reason! It is only this kind of work that allows people to see His greatness, His humility and hiddenness. He is willing to sacrifice everything for the sake of His work, and He has endured all suffering for His work. He does it for the sake of mankind, and even more to conquer Satan so that all creatures may submit under His dominion. Only this is meaningful, valuable work. If the descendants of Jacob had been born in China, on this piece of land, and they were all of you, then what would be the significance of work done in you? What would Satan say? Satan would say: "They used to fear You, but no one has passed it down for a long time. However, their ancestors feared You; they obeyed You from the beginning and they have no history of betraying You. It's just that after a period of time that was no longer passed down. They are not the darkest, lowliest, or most backward of mankind. They acknowledged You from the start. There's no significance in doing it that way! If it's really done this way, who will be convinced by this work?" Out of the entire universe, the Chinese are the most backward of people. They are born lowly with low integrity, they are dull-witted and numb, and they are vulgar and decadent. They are soaked through with satanic dispositions, filthy and licentious. You have all of these. As for these corrupt dispositions, after this work is completed people will throw them off and will be able to completely obey and be made complete. Only the fruit from this kind of work is called testimony among creation! Do you understand what is called testimony? How should testimony actually be borne? This kind of work has made you become foils as well as serving objects, and even more, you've become the objects of salvation. Today you are God's people and later you will be models and specimens. In this work, you take on various sorts of roles, and in the end you will be the objects of salvation. Many people are negative because of this; aren't they utterly blind? You can't see anything clearly! Just this title overwhelms you? Do you understand what is referred to by God's righteous disposition? Do you understand what salvation is? Do you understand what God's love is? You have no integrity! When you see a nice title you're happy. When you don't see a nice title you're not willing and you retreat. What

are you? You're not pursuing the true way! You'd better stop seeking right away. It's shameful! Something so trivial overwhelms you. Isn't this a sign of shame?

You'd better have a bit of self-knowledge. Don't see yourself too highly, and don't dream of going to heaven. Just dutifully seek to be conquered on earth! Don't think of those unrealistic dreams that don't exist. If someone says something like: "Although I am a descendant of Moab, I am willing to strive for God, and in the future I will turn my back on my old ancestor! He gave birth to me and also trampled on me, and until now I have been just living in darkness. Today God has released me and I have finally seen the heavensun. Through God's disclosure I have finally seen that I am a descendant of Moab. Before I was in the dark, and I did not know that God has done so much work; it is all because I have been blinded by this old Satan. I will turn my back on it and thoroughly humiliate it." These are words from a person with aspiration, with backbone. So do you have a backbone? Despite the fact that you all have the likeness of a human, you fall apart faster than anyone else, and you are most sensitive toward this matter. As soon as it's mentioned that you are the descendants of Moab, your mouths twist into a pout. Isn't this the disposition of a pig? It's worthless. You're willing to sacrifice your life for the sake of your fame and fortune! You're not willing to be a descendant of Moab, but isn't that what you are? I'm saying today that you are, and you must acknowledge it. I do not go against the facts. Some people are negative because of this, but what are you negative about? Isn't it you who are also a child of the great red dragon? Is it an injustice to say that you are a descendant of Moab? Take a look at what you are living out, inside and outside. From head to foot, there is nothing to brag about. Licentiousness, filth, blindness, resistance, rebelliousness—aren't these all part of your disposition? You always live within a land of licentiousness and you leave no evil undone. You think that you are so incredibly holy, but go ahead and compare the things that you've done. You are incredibly pleased with yourself—what do you have to brag about? You are like beasts. You have no humanity! You consort with animals, you live within evil, licentious ideas. How much are you lacking? You agree that you are the children of the great red dragon, and you are willing to do service, but later when it's said that you are descendants of Moab you become negative. Isn't this the truth? Just as you were born of your mother and father, no matter how terrible they are, you were still born

of them. Even if you find a stepmother and leave that home, aren't you still the child of your original parents? Can that fact be changed? Have I just randomly labeled you? Some people say: "Could You just give me another name?" I say: "How about I give you the name of a foil?" They're not willing to be a foil either. So what are you willing to be? Foils, service-doers—isn't this what you are? What else would you choose? Aren't you someone who was born in the country of the great red dragon? No matter how much you say that you are a child of David, it is not in line with the facts. Is this something that you yourself chose? Can you just randomly use a nice-sounding name to refer to yourself? Aren't the children of the great red dragon that were spoken of in the past you, this group of corrupted people? The mentioned service-doers—aren't they also you, these corrupted people? The conquered specimens, models that were mentioned—aren't they also you, these people? The path of being perfected—isn't that said for you? Those who are chastised and judged are you, and won't those who are later perfected be some of those among you? Does this title matter? You are so senseless that you can't even clearly see such a trivial thing? You don't know who is whose descendant, but I am clear on that. I am telling you. If you can recognize it today that is fine. Don't always be so self-abased. The more you are negative and retreat, the more it shows that you are the progeny of Satan. There is someone who, when you have him listen to a song, he says: "Do descendants of Moab use tape recorders? I won't listen to it; I'm not qualified!" If you have him sing, he says: "If the descendants of Moab sing, is God willing to listen? God detests me. I'm too ashamed to go in front of God and I cannot bear witness for Him. I simply will not sing, lest God be irritated when He hears it." Isn't this a negative way to deal with it? As one of creation, you were born in a land of licentiousness and you are a child of the great red dragon, a descendant of Moab; you should turn your back on your old ancestor and turn your back on the old Satan. Only this is someone who truly wants God.

In the beginning when I gave you the position of God's people you were jumping up and down—you jumped for joy more than anyone. But what about as soon as I said you are the descendants of Moab? You all fell apart! Where would you say your stature is? Your concept of position is too heavy! Most cannot bring themselves up. Some go to do business, and some go to work. As soon as I say you are the descendants of Moab you all want to run away. Is this the bearing

witness for God that you're shouting about all the time? Will Satan be convinced this way? Isn't this a mark of shame? What use is it to have you? You're all garbage! What kind of suffering have you endured, yet you feel so wronged? You think that once God has tortured you to a certain point He'll be happy, as if God came to intentionally condemn you, and after condemning and destroying you, His work will be done. Is that what I've said? Isn't this because of your blindness? Is it that you yourselves do not strive to do well or that I am intentionally condemning you? I have never done that—that is something you thought up yourselves. I have not worked that way at all, nor do I have that intention. If I really wanted to destroy you, would I need to suffer that much? If I really wanted to destroy you, would I need to speak with you so earnestly? My will is this: When I have saved you will be when I can rest. The lowlier a person is, the more they are the object of My salvation. The more you are able to proactively enter in, the happier I will be. The more you fall apart the more upset I am. You always want to waltz up onto the throne, but I'll tell you, that is not the path of saving you from the filth. The fantasy of sitting on the throne cannot perfect you; that's not realistic. I say that you are a descendant of Moab, then you're unhappy. You say: "You have me go into the bottomless pit. I will not bear witness for You or suffer for You." Isn't your doing this opposing Me? Is this beneficial for you? I've given you so much grace—have you forgotten? The heart of God that is just like a loving mother has turned to cold water because of you and become ice. Will Satan let you go? If you do not bear witness for Me I will not push you, but you should know that in the end you will be a target of destruction. If I can't gain testimony in you, I will gain it in other people. That does not matter to Me, but in the end you will regret it, and at that time you will have fallen into darkness long ago. Then who will be able to save you? Do not think that the work cannot be done without you. There wouldn't be too many with you, and there wouldn't be too few without you. Do not see yourself as too honorable. If you are unwilling to follow Me, that just shows that you are rebellious, and there is nothing desirable in you. If you're a good talker, isn't that just because you've equipped yourself with words I brought through My work? What do you have to brag about? Don't let your imagination run away with you! If I cannot gain glory from you, these descendants of Moab, I will select a second group, and a third of Moab's descendants to work until I do gain glory. If you are unwilling to bear witness for Me, then get out! I

will not force you! Do not think that I will be unable to move a step without you. Finding suitable objects for My work in this land of China is effortless. Nothing else can be found in this land—filthy, corrupt people are absolutely everywhere and My work can be done anywhere. Do not be so proud! No matter how proud you are, are you not still a child born of fornication? Take a look at your worth, and what other choice do you have? Just allowing you to live is a huge elevation, so what are you arrogant about? If it weren't for My work to end the age, wouldn't you long ago have fallen into both natural disasters and man-made calamities? Can you still live so comfortably? You still always argue over this matter. Ever since I spoke of the descendants of Moab you have been pouting all the time. You're not studying, you're not reading, and you can't stand the sight of anyone. When you see other people studying you disrupt them and say discouraging things to them. You have some nerve! You say: "What do the descendants of Moab study? I won't study for Him." Isn't this something a beast would say? Do you even count as a human? I've said so many things to you, but it has achieved nothing. Have I done all this work in vain? Have I said all these words in vain? If you were a dog you'd still wag your tail; that kind of person isn't even as good as a dog! At times you pout, at times you look askance—has all this work done in you been for nothing? As soon as I speak of the descendants of Moab, some people deliberately debase themselves. They dress differently than before and are so unkempt that they don't look like people, and they mutter: "I am a descendant of Moab, I'm no good. Anyway there's nothing good in me and I don't want to gain any blessings. In any case, this is the way it is. Can the descendants of Moab be perfected?" As soon as I speak of the descendants of Moab, most people no longer have hope, and say: "God says that we are the descendants of Moab—what does that signify? From looking at His tone of voice, there's no room for redemption! There's no love in His words. Aren't we targets of destruction?" Have you forgotten what was said before? Today the term "descendants of Moab" is the only thing you've remembered? In fact, a lot of words are for the sake of achieving something, but they are also revealing the truth of the facts. Most people don't believe it. You are not willing to suffer that way for Me. You're afraid of death and you always want to escape. If you want to go I won't compel you to stay, but I must make one thing clear to you: Do not live an entire lifetime in vain, and do not forget the things I have told you in the past. As one of creation you

should perform the duty of one of creation. Do not do things against your conscience; what you should do is dedicate yourself to the Lord of creation. The descendants of Moab are simply also part of creation, it is only that they have been cursed. No matter what, you are still one of creation. If you say: "Even though I am a descendant of Moab, I have enjoyed so much of God's grace before, so I must have a conscience. I'll just acknowledge it but not dwell on it. Even if I suffer within this stream, I will suffer until the end. If I'm a descendant of Moab then so be it! I will still follow until the end." If you say this, then you're not far off. You must follow until the end. If you run away you really have no future prospects—you have stepped onto the road of destruction.

It is good to have you understand your origin, and having you understand the truth of the facts is beneficial to the work. Otherwise, the outcome that should be achieved won't be. This is a part of the work of conquering, and it is a necessary step in the work. That's a fact. Doing this work is to awaken people's spirits, awaken the feelings of their consciences and to allow people to gain this great salvation. If one has a conscience, when they see that they are of low position they should especially thank God. They hold tightly to His words, hold tightly to the grace He has given them, and even weep bitterly and say: "Our position is so low and we have gained nothing in the world. No one looks up to us, these lowly people. We are persecuted in our home environment, our husbands reject us, our wives revile us, our children look down on us, and when we're old our daughters-in-law also mistreat us. We really have suffered no small amount, and that we now enjoy God's great love is so happy! If it weren't for God's salvation of us, how could we see through human suffering? Wouldn't we still be mired in this sin? Isn't this God uplifting us? I am one of the lowliest of people and God has lifted me up so high. Even if I am destroyed I still must repay His love. God can think highly of us and speak face-to-face with us, such lowly people, and even if He chastises me—what can I say? Isn't chastisement also His uplifting? Even if I'm chastised I can still see His great power. I cannot be conscienceless—I must repay His love. I cannot be so rebellious against God. He speaks with me face-to-face and teaches me by taking my hand. He spoon-feeds me, lives with me, and suffers with me." God's position and His status are not the same as people's, but His suffering is the same, and what He eats and wears is the same, only people all respect Him—this is the only difference. Isn't everything else that is enjoyed the same? So what right do you have to

have so much to say about it? God has endured such great suffering and done such great work, and you—lower than ants, than bugs—you have gained such a great elevation today. If you cannot repay God's love, where is your conscience? Some people speak from their hearts and say: "Every time I think of departing from God my eyes fill with tears and I feel accused by my conscience. I am indebted to God. I cannot do this. I cannot be that way to Him. If I were to die and it gave glory to His work, I would be beyond content. Otherwise, even if I live I will feel no peace." Listen to these words—this is the duty that a creature should fulfill. If a person always has this vision within them, they will feel internally clear and at ease; they will be certain of these matters. You will say: "God is not harming me and He's not deliberately making me into a joke or humiliating me. Although He speaks somewhat harshly and it strikes to the heart, it is for my own sake. Although He speaks that harshly, He is still saving me, and He is still considerate of my weaknesses. He is not punishing me with the facts. I believe that God is salvation." If you truly have this vision, you won't get to the point of fleeing. In your conscience, you may feel you are wrong, you may feel condemnation, that you should not treat God that way. You think of all the grace you have gained, all the words you have heard—could you listen to them in vain? No matter who runs away, you can't. Other people don't believe, but you must. Other people abandon God, but you must uphold God and bear witness to Him. Others slander God, but you cannot. No matter how unkind God is to you, you still must treat Him right. You should repay His love and you must have a conscience, because God is innocent. His coming to earth from heaven to work amongst mankind was already a great humiliation. He is holy without the slightest filth. Coming to a land of filth—how much humiliation has He endured? Working in you is for your sake. If you are conscienceless in your treatment of Him, it would be better to die an early death!

Right now, most people are lacking this aspect of vision and absolutely cannot fathom this work and don't know what God really wants to complete through this work. Especially those addled ones—it's as if they've gone into a labyrinth and are dazed after a few turns. If you thoroughly explain the aim of God's management plan to them, then that would not be the case. Many people cannot fathom it, and they believe that God's work is to torture people. They don't understand the wisdom and wondrousness of His work, and they don't understand that His work is to reveal His great power, and even more it's to save

mankind. They don't see all of that, they just see whether they have any prospects, and if they'll be able to enter heaven. They say: "God's work is always so roundabout; if You could just have us directly see Your wisdom that would be fine. You shouldn't torture us this way. We are too lacking in caliber and we don't understand Your will. It would be so great if You would just speak and act directly. You have us guess, but we can't. It would be fine if You'd hurry up and allow us to see Your glory. What's the need to do things in such a roundabout way?" What you are most lacking now is conscience. Pay more mind to this and open your eyes wide to see who really is doing step by step of the work. Don't jump to conclusions. Now you've understood at most the surface of the way of life you should experience. There is still a great deal of truth that you must experience, and when the day comes that you can fully understand it, you will no longer say that, nor will you complain. Neither will you lightly define it. You will say: "God is so wise, so holy. He is so powerful!"

THE EXPERIENCES OF PETER: HIS KNOWLEDGE OF CHASTISEMENT AND JUDGMENT

When he was being chastised by God, Peter prayed, "O God! My flesh is disobedient, and You chastise me and judge me. I rejoice in Your chastisement and judgment, and even if You do not want me, in Your judgment I behold Your holy and righteous disposition. When You judge me, so that others may behold Your righteous disposition in Your judgment, I feel content. If it can show forth Your disposition, and allow Your righteous disposition to be seen by all creatures, and if it can make my love of You purer, so that I can attain the image of one who is righteous, then Your judgment is good, for such is Your gracious will. I know that there is still much in me that is rebellious, and that I am still not fit to come before You. I wish for You to judge me even more, whether through a hostile environment or great tribulations; no matter how You judge me, to me it is precious. Your love is so profound, and I am willing to lay myself at Your mercy without the slightest complaint." This is Peter's knowledge after he experienced the work of God, and is also a testimony to his love of God. Today, you have already been

conquered—but how is this conquest expressed in you? Some people say, “My conquest is the supreme grace and exaltation of God. Only now do I realize that the life of man is hollow and without significance. Living is so pointless, I’d rather be dead. Though man spends his life rushing about, producing and raising generation after generation of children, man is ultimately left with nothing. Today, only after being conquered by God have I seen that there is no value to living in this way; it really is a meaningless life. I may as well die and be done with it!” Can such people who have been conquered be gained by God? Can they become specimens and models? Such people are a lesson in passiveness, they have no aspirations, and do not strive to improve themselves! Even though they count as having been conquered, such passive people are incapable of being made perfect. At the near end of his life, after he had been made perfect, Peter said, “O God! If I were to live a few more years, I would wish to achieve a purer and deeper love of You.” When he was about to be nailed to the cross, in his heart he prayed, “O God! Your time has now arrived, the time You prepared for me has arrived. I must be crucified for You, I must bear this testimony to You, and I hope that my love can satisfy Your requirements, and that it can become purer. Today, to be able to die for You, and be nailed to the cross for You, is comforting and reassuring to me, for nothing is more gratifying to me than to be able to be crucified for You and satisfy Your wishes, and to be able to give myself to You, to offer up my life to You. O God! You are so lovely! Were You to allow me to live, I would be even more willing to love You. As long as I am alive, I will love You. I wish to love You more deeply. You judge me, and chastise me, and try me because I am not righteous, because I have sinned. And Your righteous disposition becomes more apparent to me. This is a blessing to me, for I am able to love You more deeply, and I am willing to love You in this way even if You do not love me. I am willing to behold Your righteous disposition, for this makes me more able to live out a life of meaning. I feel that my life now is more meaningful, for I am crucified for Your sake, and it is meaningful to die for You. Yet still I do not feel satisfied, for I know too little of You, I know that I cannot completely fulfill Your wishes, and have repaid You too little. In my life, I have been incapable of returning my entirety to You; I am far from that. As I look back at this moment, I feel so indebted to You, and I have but this moment to make up for all of my mistakes and all the love that I have not repaid You.”

Man must pursue to live out a life of meaning, and should not be satisfied with his current circumstances. To live out the image of Peter, he must possess the knowledge and experiences of Peter. Man must pursue things that are higher and more profound. He must pursue a deeper, purer love of God, and a life that has value and meaning. Only this is life; only then will man be the same as Peter. You must focus on being proactive toward your entry on the positive side, and must not submissively allow yourself to backslide for the sake of momentary ease while ignoring more profound, more specific, and more practical truths. Your love must be practical, and you must find ways to free yourself from this depraved, carefree life that is no different from an animal's. You must live out a life of meaning, a life of value, and you must not fool yourself, or treat your life like a toy to be played with. For everyone who aspires to love God, there are no unobtainable truths, and no justice for which they cannot stand firm. How should you live your life? How should you love God, and use this love to satisfy His desire? There is no greater matter in your life. Above all, you must have such aspirations and perseverance, and should not be like those spineless weaklings. You must learn how to experience a meaningful life, and experience meaningful truths, and should not treat yourself perfunctorily in that way. Without you realizing it, your life will pass you by; and after that, will you have another opportunity to love God? Can man love God after he is dead? You must have the same aspirations and conscience as Peter; your life must be meaningful, and you must not play games with yourself! As a human being, and as a person who pursues God, you must be able to carefully consider how you treat your life, how you should offer yourself to God, how you should have a more meaningful faith in God, and how, since you love God, you should love Him in a way that is more pure, more beautiful, and more good. Today, you cannot only be content with how you are conquered, but must also consider the path that you will walk in the future. You must have aspirations and the courage to be made perfect, and should not always think yourself incapable. Does the truth have favorites? Can the truth deliberately oppose people? If you pursue the truth, can it overwhelm you? If you stand firm for justice, will it knock you down? If it is truly your aspiration to pursue life, can life elude you? If you are without the truth, that is not because the truth does not acknowledge you, but because you stay away from the truth; if you cannot stand fast for justice, that is not because there is something wrong with justice, but

because you believe it is out of line with the facts; if you have not gained life after pursuing it for many years, that is not because life has no conscience toward you, but because you have no conscience toward life, and have driven away life; if you live in the light, and have been incapable of gaining the light, that is not because it is impossible for the light to shine upon you, but because you have not paid any attention to the existence of the light, and so the light has quietly departed from you. If you do not pursue, then it can only be said that you are worthless trash, and have no courage in your life, and do not have the spirit to resist the forces of darkness. You are too weak! You are unable to escape the forces of Satan that lay siege to you, and are only willing to lead this kind of safe and secure life and die in ignorance. What you should achieve is your pursuit of being conquered; this is your bounden duty. If you are content to be conquered, then you drive out the existence of the light. You must suffer hardship for the truth, you must give yourself to the truth, you must endure humiliation for the truth, and to gain more of the truth you must undergo more suffering. This is what you should do. You must not throw away the truth for the sake of a peaceful family life, and you must not lose your life's dignity and integrity for the sake of momentary enjoyment. You should pursue all that is beautiful and good, and should pursue a path in life that is more meaningful. If you lead such a vulgar life, and do not pursue any objectives, do you not waste your life? What can you gain from such a life? You should forsake all enjoyments of the flesh for the sake of one truth, and should not throw away all truths for the sake of a little enjoyment. People like this have no integrity or dignity; there is no meaning to their existence!

God chastises and judges man because it is required by His work, and, moreover, because it is needed by man. Man needs to be chastised and judged, and only then can he achieve the love of God. Today, you have been utterly convinced, but when you encounter the slightest setback you're in trouble; your stature is still too small, and you still need to experience more of such chastisement and judgment in order to achieve a deeper knowledge. Today, you have some reverence for God, and you fear God, and you know He is the true God, but you do not have a great love of Him, much less have you achieved a pure love; your knowledge is too superficial, and your stature is still insufficient. When you truly encounter an environment, you still have not borne witness, too little of your entry is proactive, and you have no idea how to

practice. Most people are passive and inactive; they only secretly love God in their hearts, but have no way of practice, nor are they clear about what their goals are. Those who have been made perfect not only possess normal humanity, but are possessed of truths that exceed the measures of conscience, and that are higher than the standards of conscience; they not only use their conscience to pay back God's love, but, more than that, they have known God, and have seen that God is lovely, and worthy of man's love, and that there is so much to love in God that man cannot help but love Him. The love of God of those who have been made perfect is in order to fulfill their own personal aspirations. Theirs is a spontaneous love, a love that asks for nothing in return, and which is not a trade. They love God because of nothing other than their knowledge of Him. Such people care not whether God bestows graces upon them, and are content with nothing more than to satisfy God. They do not strike bargains with God, nor do they measure their love of God by conscience: You have given to me, thus I love You in return; if You do not give to me, then I have nothing for You in return. Those who have been made perfect always believe that God is the Creator, that He carries out His work upon them, and that, since they have this opportunity, and condition, and qualification to be able to be made perfect, their pursuit should be to live out a life of meaning, and they should satisfy Him. It is just like that which was experienced by Peter: When he was at his weakest, he prayed to God and said, "O God! Regardless of the time or place, You know that I always remember You. No matter the time or place, You know that I want to love You, but my stature is too small, I am too weak and powerless, my love is too limited, and my sincerity toward You is too meager. Compared to Your love, I am simply unfit to live. I wish only that my life is not in vain, and that I can not only repay Your love, but, moreover, that I can devote all I have to You. If I can satisfy You, then as a creature, I shall have peace of mind, and will ask for nothing more. Although I am weak and powerless now, I will not forget Your exhortations, and will not forget Your love. Now I am doing nothing more than repaying Your love. O God, I feel awful! How can I give back the love in my heart to You, how can I do all I can, and be able to fulfill Your wishes, and be able to offer all that I have to You? You know the weakness of man; how can I be worthy of Your love? O God! You know I am of small stature, that my love is too meager. How can I do the best that I can in this kind of environment? I know I should repay Your love, I know that I should

give all that I have to You, but today my stature is too small. I ask that You give me strength, and give me confidence, so that I will be more able to possess a pure love to devote to You, and more able to devote all that I have to You; not only will I be able to repay Your love, but more able to experience Your chastisement, judgment and trials, and even more severe curses. You have allowed me to behold Your love, and I am incapable of not loving You, and though I am weak and powerless today, how could I forget You? Your love, chastisement and judgment have all caused me to know You, yet I also feel incapable of fulfilling Your love, for You are so great. How can I devote all that I have to the Creator?" Such was Peter's request, yet his stature was too inadequate. At this moment, he felt as if a knife were being twisted in his heart and he was in agony; he knew not what to do under such conditions. Yet he still continued to pray: "O God! Man is of childish stature, his conscience is feeble, and the only thing I can achieve is to repay Your love. Today, I know not how to satisfy Your desires, or do all I can, or give all I have, or how to devote all I have to You. Regardless of Your judgment, regardless of Your chastisement, regardless of what You bestow upon me, regardless of what You take away from me, make me free from the slightest complaint toward You. Many times, when You chastised me and judged me, I grumbled to myself, and was incapable of achieving purity, or of fulfilling Your wishes. My repayment of Your love was born out of compulsion, and at this moment I hate myself even more." It was because he sought a purer love of God that Peter prayed in this way. He was seeking, and entreating, and, furthermore, he was recriminating himself, and confessing his sins to God. He felt indebted to God, and felt hatred of himself, yet he was also somewhat sad and passive. He always felt thus, as if he was not good enough for God's wishes, and unable to do his best. Under such conditions, Peter still pursued the faith of Job. He saw how great had been the faith of Job, for Job had seen that his all was bestowed by God, and it was natural for God to take everything from him, that God would give to whoever He wished—such was the righteous disposition of God. Job had no complaints, and could still praise God. Peter also knew himself, and in his heart he prayed, "Today I should not be content with repaying Your love using my conscience and with however much love I give back to You, because my thoughts are too corrupt, and because I am incapable of seeing You as the Creator. Because I am still unfit to love You, I must accomplish the ability to devote all that I have to You, which I would do

willingly. I must know all that You have done, and have no choice, and I must behold Your love, and be able to speak Your praises, and extol Your holy name, so that You may gain great glory through me. I am willing to stand fast in this testimony to You. O God! Your love is so precious and beautiful; how could I wish to live in the hands of the evil one? Was I not made by You? How could I live under the domain of Satan? I'd prefer that my entire being live amid Your chastisement. I am unwilling to live under the domain of the evil one. If I can be made pure, and can devote my all to You, I am willing to offer up my body and mind to Your judgment and chastisement, for I detest Satan, and am unwilling to live under its domain. Through Your judgment of me, You show forth Your righteous disposition; I am happy, and have not the slightest complaint. If I am able to perform the duty of a creature, I am willing that my entire life be accompanied by Your judgment, through which I will come to know Your righteous disposition, and will rid myself of the influence of the evil one." Peter always prayed thus, always sought thus, and reached a higher realm. Not only was he able to repay God's love, but, more importantly, he also fulfilled his duty as a creature. Not only was he not accused by his conscience, but he was also able to transcend the standards of conscience. His prayers continued to go up before God, such that his aspirations were ever higher, and his love of God was ever greater. Though he suffered agonizing pain, still he did not forget to love God, and still he sought to attain the ability to understand God's will. In his prayers were uttered the following words: I have accomplished nothing more than the repayment of Your love. I have not borne testimony to You before Satan, have not freed myself from the influence of Satan, and still live amid the flesh. I wish to use my love to defeat Satan, and shame it, and thus satisfy Your desire. I wish to give my entirety to You, to not give the slightest bit of myself to Satan, for Satan is Your enemy. The more he sought in this direction, the more he was moved, and the higher his knowledge of these matters. Without realizing it, he came to know that he should free himself of the influence of Satan, and should completely return himself to God. Such was the realm he attained. He was transcending the influence of Satan, and ridding himself of the pleasures and enjoyments of the flesh, and was willing to experience more profoundly both God's chastisement and His judgment. He said, "Even though I live amid Your chastisement, and amid Your judgment, regardless of the hardship that entails, still I am unwilling to live under

the domain of Satan, still I am unwilling to suffer Satan's trickery. I take joy from living amid Your curses, and am pained by living amid the blessings of Satan. I love You by living amid Your judgment, and this brings me great joy. Your chastisement and judgment is righteous and holy; it is in order to cleanse me, and even more to save me. I would prefer to spend my entire life amid Your judgment to be under Your care. I am unwilling to live under Satan's domain for a single moment; I wish to be cleansed by You, to suffer hardship, and am unwilling to be exploited and tricked by Satan. I, this creature, should be used by You, possessed by You, judged by You, and chastised by You. I should even be cursed by You. My heart rejoices when You are willing to bless me, for I have seen Your love. You are the Creator, and I am a creature: I should not betray You and live under the domain of Satan, nor should I be exploited by Satan. I should be Your horse, or ox, instead of living for Satan. I'd rather live amid Your chastisement, without physical bliss, and this would bring me enjoyment even if I were to lose Your grace. Though Your grace is not with me, I enjoy being chastised and judged by You; this is Your best blessing, Your greatest grace. Though You are always majestic and wrathful toward me, still I am incapable of leaving You, still I cannot love You enough. I'd prefer to live in Your home, I'd prefer to be cursed, chastised, and smitten by You, and am unwilling to live under the domain of Satan, nor am I willing to rush and busy about only for the flesh, much less am I willing to live for the flesh." Peter's love was a pure love. This is the experience of being made perfect, and is the highest realm of being made perfect, and there is no life that is more meaningful. He accepted God's chastisement and judgment, he treasured God's righteous disposition, and nothing about Peter was more precious. He said, "Satan gives me material enjoyments, but I do not treasure them. God's chastisement and judgment comes upon me—in this I am graced, in this I find enjoyment, and in this I am blessed. Were it not for God's judgment I would never love God, I would still live under the domain of Satan, would still be controlled by it, and commanded by it. If that were the case, I would never become a real human being, for I would be incapable of satisfying God, and would not have devoted my entirety to God. Even though God does not bless me, leaving me without comfort inside, as if a fire is burning within me, and with no peace or joy, and even though God's chastisement and discipline is never apart from me, in God's chastisement and judgment I am able to behold His righteous

disposition. I take delight in this; there is no more valuable or meaningful thing in life. Though His protection and care have become ruthless chastisement, judgment, curses and smiting, still I take enjoyment in these things, for they can better cleanse me, can change me, can bring me closer to God, can make me more able to love God, and can make my love of God purer. This makes me able to fulfill my duty as a creature, and takes me before God and away from the influence of Satan, so that I no longer serve Satan. When I do not live under the domain of Satan, and am able to devote everything I have and all that I can do to God, without holding anything back—that will be when I am fully satisfied. It is God’s chastisement and judgment that has saved me, and my life is inseparable from God’s chastisement and judgment. My life on earth is under the domain of Satan, and were it not for the care and protection of God’s chastisement and judgment, I would have always lived under the domain of Satan, and, moreover, I would not have had the opportunity or means to live out a life of meaning. Only if God’s chastisement and judgment never leaves me, will I be able to be cleansed by God. Only with the harsh words and righteous disposition of God, and God’s majestic judgment, have I gained supreme protection, and lived in the light, and gained the blessings of God. To be able to be cleansed, and free myself from Satan, and live under the dominion of God—this is the greatest blessing in my life today.” This is the highest realm experienced by Peter.

Such are the states that man must attain after being made perfect. If you cannot achieve this much, then you cannot live out a life of meaning. Man lives amid the flesh, which means he lives in a human hell, and without God’s judgment and chastisement, man is as filthy as Satan. How could man be holy? Peter believed that chastisement and judgment by God was man’s best protection and greatest grace. Only through chastisement and judgment by God could man awaken, and hate the flesh, and hate Satan. God’s strict discipline frees man from the influence of Satan, it frees him from his own little world, and allows him to live in the light of God’s presence. There is not better salvation than chastisement and judgment! Peter prayed, “O God! As long as You chastise and judge me, I will know that You have not left me. Even if You do not give me joy or peace, and make me live in suffering, and inflict countless chastenings on me, as long as You do not leave me my heart will be at ease. Today, Your chastisement and judgment has become my best protection and my greatest blessing. The grace You

give me protects me. The grace You bestow upon me today is a manifestation of Your righteous disposition, and is chastisement and judgment; moreover, it is a trial, and, more than that, it is a life of suffering.” Peter was able to put aside the pleasures of the flesh and seek a deeper love and greater protection, because he had gained so much grace from God’s chastisement and judgment. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning, and fulfill his duty as a creature, then he must accept God’s chastisement and judgment, and must not allow God’s discipline and God’s smiting to depart from him, so he can free himself from the manipulation and influence of Satan and live in the light of God. Know that God’s chastisement and judgment is the light, and the light of man’s salvation, and that there is no better blessing, grace or protection for man. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive God’s protection, then man will become ever more depraved. If he wishes to love God, then he must be cleansed and saved. Peter prayed, “God, when You treat me kindly I am delighted, and feel comfort; when You chastise me, I feel even greater comfort and joy. Although I am weak, and endure untold suffering, although there are tears and sadness, You know that this sadness is because of my disobedience, and because of my weakness. I weep because I cannot satisfy Your desires, I feel sorrow and regret because I am insufficient for Your requirements, but I am willing to attain this realm, I am willing to do all I can to satisfy You. Your chastisement has brought me protection, and has given me the best salvation; Your judgment eclipses Your tolerance and patience. Without Your chastisement and judgment, I would not enjoy Your mercy and lovingkindness. Today, I see all the more that Your love has transcended the heavens and excelled all. Your love is not just mercy and lovingkindness; even more than that, it is chastisement and judgment. Your chastisement and judgment has given me so much. Without Your chastisement and judgment, not a single person would be cleansed, and not a single person would be able to experience the love of the Creator. Though I have endured hundreds of trials and tribulations, and have even come close to death, such suffering^[a] has allowed me to truly know You and gain supreme salvation. If Your

Footnotes:

a. The original text reads “it.”

chastisement, judgment and discipline were to depart from me, then I would live in darkness, under the domain of Satan. What benefits does the flesh of man have? If Your chastisement and judgment were to leave me, it would be as if Your Spirit had forsaken me, as if You were no longer with me. If that were so, how could I go on living? If You give me sickness, and take my freedom, I can continue living, but were Your chastisement and judgment to leave me, I would have no way to go on living. If I were without Your chastisement and judgment, I would have lost Your love, a love that is too deep for me to put into words. Without Your love, I would live under the domain of Satan, and would be unable to see Your glorious face. How, say You, could I continue living? Such darkness, such a life, I could not stand to endure. Having You with me is like seeing You, so how could I leave You? I implore You, I beg You not to take my greatest comfort from me, even if it is just a few words of reassurance. I have enjoyed Your love, and today I cannot be away from You; how, say You, could I not love You? I have shed many tears of sorrow because of Your love, yet I have always felt that a life such as this is more meaningful, more able to enrich me, more able to change me, and more able to allow me to attain the truth that should be possessed by the creatures.”

Man’s entire life is lived under the domain of Satan, and there is not a single person who can free themselves from the influence of Satan on their own. All live in a filthy world, in corruption and emptiness, without the slightest meaning or value; they live such carefree lives for the flesh, for lust, and for Satan. There is not the slightest value to their existence. Man is incapable of finding the truth that will free him from the influence of Satan. Even though man believes in God and reads the Bible, he does not understand how to free himself of the control of Satan’s influence. Throughout the ages, very few people have discovered this secret, very few have touched upon it. As such, even though man detests Satan, and detests the flesh, he does not know how to rid himself of the ensnaring influence of Satan. Today, are you not still under the domain of Satan? You do not regret your disobedient acts, much less do you feel that you are filthy and disobedient. After opposing God, you even have peace of mind and feel great tranquility. Is your tranquility not because you are corrupt? Does this peace of mind not come from your disobedience? Man lives in a human hell, he lives under the dark influence of Satan; across the land, ghosts live together with man, encroaching upon the flesh of man. On earth, you

do not live in a beautiful paradise. The place where you are is the realm of the devil, a human hell, a netherworld. If man is not cleansed, then he is of the filth; if he is not protected and cared for by God, then he is still a captive of Satan; if he is not judged and chastised, then he will have no means of escaping the oppression of the dark influence of Satan. The corrupt disposition that you show forth and the disobedient behavior that you live out are sufficient to prove that you are still living under the domain of Satan. If your mind and thoughts have not been cleansed, and your disposition has not been judged and chastised, then your entire being is still controlled by the domain of Satan, your mind is controlled by Satan, your thoughts are manipulated by Satan, and your entire being is controlled by the hands of Satan. Do you know just how far you are, now, from the standards of Peter? Are you of caliber? How much do you know of the chastisement and judgment of today? How much do you possess of that which Peter came to know? If, today, you are unable to know, will you be able to achieve this knowledge in the future? Someone as lazy and cowardly as you is simply incapable of knowing the chastisement and judgment of God. If you pursue the peace of the flesh, and the pleasures of the flesh, then you will have no means of being cleansed, and in the end you will return to Satan, for what you live out is Satan, and the flesh. As things stand today, many people do not pursue life, which means that they do not care about being cleansed, or entering into a deeper life experience. And so how can they be made perfect? Those who do not pursue life have no opportunity to be made perfect, and those who do not pursue a knowledge of God, and do not pursue changes in their disposition, are incapable of escaping Satan's dark influence. With regard to their knowledge of God and their entry upon changes in their disposition, they are not serious about them, like those who only believe in religion, and who merely follow ceremony in their worship. Is that not a waste of time? If, in his belief in God, man is not serious about matters of life, does not pursue entry into the truth, does not pursue changes in his disposition, much less pursue a knowledge of the work of God, then he cannot be made perfect. If you wish to be made perfect, you must understand the significance of God's work. In particular, you must understand the significance of His chastisement and judgment, and why they are carried out upon man. Are you able to accept? During chastisement of this kind, are you able to achieve the same experiences and knowledge as Peter? If you pursue a knowledge of God and of the

work of the Holy Spirit, and pursue changes in your disposition, then you have the opportunity to be made perfect. For those who are to be made perfect, this step of work of being conquered is indispensable; only once he has been conquered can man experience the work of being made perfect. There is no great value to only performing the role of being conquered, which will not render you fit for use by God. You will have no means of playing your part in spreading the gospel, for you do not pursue life, and do not pursue the changes and renewal of yourself, and so you have no actual experience of life. During this step-by-step work, you once acted as a service-doer, and a foil, but if ultimately you do not pursue to be Peter, and your pursuit is not according to the path by which Peter was made perfect, then, naturally, you will not experience changes in your disposition. If you are someone who pursues being made perfect, then you will have borne testimony, and you will say: "In this step-by-step work of God, I have accepted God's work of chastisement and judgment, and though I have endured great suffering, I have come to know how God makes man perfect, I have gained the work done by God, I have had the knowledge of the righteousness of God, and His chastisement has saved me. His righteous disposition has come upon me, and brought me blessings and grace, and His judgment and chastisement has protected and purified me. If I had not been chastised and judged by God, and if the harsh words of God had not come upon me, I could not have known God, nor could I have been saved. Today I see that, as a creature, not only does one enjoy all things made by the Creator, but, more importantly, that all creatures should enjoy the righteous disposition of God, and enjoy His righteous judgment, because God's disposition is worthy of man's enjoyment. As a creature that has been corrupted by Satan, one should enjoy God's righteous disposition. In His righteous disposition there is chastisement and judgment, and, moreover, there is great love. Although I am incapable of completely gaining God's love today, I have had the good fortune to see it, and in this I have been blessed." This is the path walked by those who experience being made perfect and the knowledge of which they speak. Such people are the same as Peter; they have the same experiences as Peter. Such people are also those who have gained life, and who possess the truth. If man experiences until the very end, during God's judgment he will inevitably completely rid himself of the influence of Satan, and be gained by God.

After they have been conquered, people do not have any resounding

testimony. They have merely shamed Satan, but have not lived out the reality of God's words. You have not gained the second salvation; you have merely gained a sin offering, yet you have not been made perfect—what a great loss it is. You must understand what you should enter into, and what you should live out, and you must enter into them. If, in the end, you do not accomplish being made perfect, then you will not be a real human being, and will be filled with regret. Adam and Eve created by God in the beginning were holy people, which is to say, whilst in the Garden of Eden they were holy, untainted with filth. They were also faithful to Jehovah, and knew nothing of the betrayal of Jehovah. This is because they were without the disturbance of the influence of Satan, were without Satan's poison, and were the purest of all mankind. They lived in the Garden of Eden, undefiled by any filth, unpossessed by the flesh, and in reverence of Jehovah. Later, when they were tempted by Satan, they had the poison of the serpent, and the desire to betray Jehovah, and they lived under the influence of Satan. In the beginning, they were holy and revered Jehovah; only like this were they human. Later on, after they were tempted by Satan, they ate the fruit of the tree of the knowledge of good and evil, and lived under the influence of Satan. They were gradually corrupted by Satan, and lost the original image of man. In the beginning, man had the breath of Jehovah, and was not the slightest bit disobedient, and had no evil in his heart. At that time, man was truly human. After being corrupted by Satan, man became a beast: His thoughts were filled with evil and filth, without good or holiness. Is this not Satan? You have experienced much of God's work, yet you have not changed or been cleansed. You still live under the domain of Satan, and still do not submit to God. This is someone who has been conquered but has not been made perfect. And why is it said that such a person has not been made perfect? Because this person does not pursue life or a knowledge of God's work, and covets nothing more than the pleasures of the flesh and momentary comfort. As a result, there are no changes in their life disposition, and they have not regained the original appearance of man as created by God. Such people are the walking corpses, they are the dead ones that have no spirit! Those who do not pursue a knowledge of matters in the spirit, who do not pursue holiness, and who do not pursue living out the truth, who are content only to be conquered on the negative side, and are incapable of living out and showing forth the truth, and becoming one of the holy people—they are people who have not been saved. For, if he is without

the truth, man is unable to stand fast during God's trials; only those who can stand fast during God's trials are the ones who have been saved. What I want are people like Peter, people who pursue being made perfect. Today's truth is given to those who yearn for and seek it. This salvation is granted to those who yearn to be saved by God, and is not only meant to be gained by you, but is also so that you can be gained by God. You gain God in order that God can gain you. Today I have spoken these words to you, and you have heard them, and you should practice according to these words. In the end, when you put these words into practice will be when I have gained you through these words; at the same time, you will have also gained these words, which is to say, you will have gained this supreme salvation. Once you have been made clean, you will be a real human being. If you are incapable of living out the truth, or of living out the likeness of one who has been made perfect, then it can be said that you are not a human, you are a walking corpse, a beast, because you are without the truth, which is to say that you are without the breath of Jehovah, and thus you are a dead person that has no spirit! Although it is possible to bear testimony after being conquered, what you gain is but a little salvation, and you have not become a living being possessed of a spirit. Although you have experienced chastisement and judgment, your disposition is not renewed or changed as a result; you are still your old self, you still belong to Satan, and you are not someone who has been cleansed. Only those who have been made perfect are of value, and only people such as this have gained a true life. One day, someone will say to you, "You have experienced God's work, so speak a little about what His work is like. David experienced God's work, and beheld the deeds of Jehovah, Moses too beheld the deeds of Jehovah, and the two of them were able to describe the deeds of Jehovah, and could speak of the wondrousness of Jehovah. You have beheld the work done by God incarnate; can you talk of His wisdom? Can you talk of the wondrousness of His work? What demands did God make of you, and how did you experience them? You have experienced God's work during the last days; what is your greatest vision? Can you speak of this? Can you speak of God's righteous disposition?" How will you reply when faced with these questions? If you are able to say, "God is so righteous, He chastises and judges us, and unsparingly exposes us. God's disposition is really intolerant of offense by man. After experiencing the work of God, I have come to know our own beastliness, and I have truly beheld God's righteous

disposition,” then the other person will continue to ask you, “What else do you know of God? How does one enter into life? Do you have any personal aspirations?” You will reply, “After being corrupted by Satan, the creatures of God became beasts, and were no different from donkeys. Today, I live in the hands of God, and so I must satisfy the Creator’s desires, and obey whatever He teaches. I have no other choice.” If you only talk in such generalities, that person will not understand what you are saying. When they ask you what knowledge you have of God’s work, they are referring to your personal experiences. They are inquiring what knowledge you have of God’s chastisement and judgment after experiencing it, and in this they are referring to your personal experiences, and asking that you speak of your knowledge of the truth. If you are unable to speak of such things, this proves you know nothing of the work of today. You always speak words that are specious, or which are universally known; you have no specific experiences, much less is there substance to your knowledge, and you have no true testimonies, and so others are unconvinced by you. Do not be a passive follower of God, and do not pursue that which is curious. Through being neither cold nor hot you will forfeit yourself and delay your life. You must rid yourself of such passivity and inactivity, and become adept at pursuing positive things and overcoming your own weaknesses, so that you may gain the truth and live out the truth. There’s nothing fearful about your weaknesses, and your shortcomings are not your biggest problem. Your biggest problem, and your greatest shortcoming, is your being neither hot nor cold and your lack of desire to seek the truth. The biggest problem with all of you is a cowardly mentality whereby you are happy with things as they are, and await passively. This is your greatest obstacle, and the greatest enemy to your pursuit of the truth. If you obey only because the words that I speak are so profound, then you do not truly possess the knowledge, nor do you treasure the truth. Obedience such as yours does not count as testimony, and I do not approve such obedience. Someone may ask you, “Where exactly does your God come from? What is the substance of this God of yours?” You will reply, “His substance is chastisement and judgment.” “Is God not compassionate and loving toward man? Do you know this?” You will say, “That is the God of others. It is the God that people of religion believe in, it is not our God.” When people such as you spread the gospel, the true way is distorted by you, and so what use do you have? How can others gain the true way from you? You are without

the truth, and can speak nothing of the truth, nor, moreover, can you live out the truth. What qualifies you to live before God? When you spread the gospel to others, and when you speak of the truth, and bear testimony to God, if you are incapable of winning them over, they will refute your words. Are you not a waste of space? You have experienced so much of the work of God, yet when you speak of the truth you make no sense. Are you not a good-for-nothing? What use do you have? How can you have experienced so much of God's work, yet not have the slightest knowledge of Him? When they ask what real knowledge you have of God, you are lost for words, or else reply with something irrelevant—saying that God is mighty, that the great blessings you have received are truly the exaltation of God, and that there is no greater privilege than to be able to behold God personally. What value is there in saying this? They are useless, empty words! Having experienced so much of God's work, do you only know that the exaltation of God is the truth? You must know God's work, and only then will you bear a true testimony to God. How can those who have not gained the truth bear testimony to God?

If so much work, and so many words, have had no effect upon you, then when the time comes to spread the work of God you will be unable to perform your duty, and will be shamed and humiliated. At that time, you will feel that you owe God so much, that your knowledge of God is so superficial. If you do not pursue the knowledge of God today, while He is working, then later on it will be too late. In the end, you will have no knowledge to speak of—you will be left empty, with nothing. What, then, will you use to give an account to God? Do you have the gall to look upon God? You should work hard in your pursuit right now, so that in the end you will, like Peter, know just how beneficial God's chastisement and judgment is to man, and that without His chastisement and judgment man cannot be saved, and can only sink ever deeper into this filthy land, ever deeper into the slurry. Men have been corrupted by Satan, have intrigued against each other and ridden roughshod over each other, have lost their fear of God, and their disobedience is too great, their conceptions are too many, and all belong to Satan. Without the chastisement and judgment of God, man's corrupt disposition could not be cleansed and he could not be saved. What is expressed by God incarnate's work in the flesh is precisely that which is expressed by the Spirit, and the work He does is carried out according to that which is done by the Spirit. Today, if you have no

knowledge of this work, then you are so foolish, and have lost so much! If you have not gained God's salvation, then your belief is religious faith, and you are a Christian who is of religion. Because you hold to dead doctrine, you have lost the new work of the Holy Spirit; others, who pursue a love of God, are able to acquire the truth and the life, whereas your faith is incapable of gaining God's approval. Instead, you have become an evildoer, someone who commits ruinous and hateful acts, you have become the butt of Satan's jokes, and a captive of Satan. God is not to be believed in by man, but loved by him, and pursued and worshiped by him. If you do not pursue today, then the day will come when you say, "If only I had followed God properly, and satisfied Him properly. If only I had pursued changes in my life disposition. How I regret not being able to submit to God at the time, and not pursuing the knowledge of God's word. God said so much back then; how could I not have pursued? I was so stupid!" You will hate yourself to a certain point. Today, you do not believe the words I say, and you pay no attention to them; when the day comes for this work to spread, and you see the entirety of it, you will regret, and at that time you will be dumbfounded. There are blessings, yet you do not know to enjoy them, and there is the truth, yet you do not pursue it. Do you not bring contempt upon yourself? Today, although the next step of God's work has yet to begin, there is nothing exceptional about the demands that are made of you and what you are asked to live out. There is so much work, and so many truths; are they not worthy of being known by you? Is God's chastisement and judgment incapable of awakening your spirit? Is God's chastisement and judgment incapable of making you hate yourself? Are you content to live under the influence of Satan, with peace and joy, and a little fleshly comfort? Are you not the lowliest of all people? None are more foolish than those who have beheld salvation but do not pursue to gain it: They are people who gorge themselves on the flesh and enjoy Satan. You hope that your faith in God will not entail any challenges or tribulations, or the slightest hardship. You always pursue those things that are worthless, and you attach no value to life, instead putting your own extravagant thoughts before the truth. You are so worthless! You live like a pig—what difference is there between you, and pigs and dogs? Are those who do not pursue the truth, and instead love the flesh, not all beasts? Are those dead ones without spirits not all the walking corpses? How many words have been spoken among you? Has only a little work been done among you? How

much have I provided among you? And so why have you not gained it? What do you have to complain of? Is it not the case that you have gained nothing because you are too in love with the flesh? And is it not because your thoughts are too extravagant? Is it not because you are too stupid? If you are incapable of gaining these blessings, can you blame God for not saving you? What you pursue is to be able to gain peace after believing in God—for your children to be free from illness, for your husband to have a good job, for your son to find a good wife, for your daughter to find a decent husband, for your oxen and horses to plough the land well, for a year of good weather for your crops. This is what you seek. Your pursuit is only to live in comfort, for no accidents to befall your family, for the winds to pass you by, for your face to be untouched by grit, for your family's crops to not be flooded, for you to be unaffected by any disaster, to live in God's embrace, to live in a cozy nest. A coward such as you, who always pursues the flesh—do you have a heart, do you have a spirit? Are you not a beast? I give you the true way without asking for anything in return, yet you do not pursue. Are you one of those who believe in God? I bestow the real human life upon you, yet you do not pursue. Aren't you no different from a pig or a dog? Pigs do not pursue the life of man, they do not pursue being cleansed, and they do not understand what life is. Each day, after eating their fill, they simply sleep. I have given you the true way, yet you have not gained it: You are empty-handed. Are you willing to continue in this life, the life of a pig? What is the significance of such people being alive? Your life is contemptible and ignoble, you live amid filth and licentiousness, and you do not pursue any goals; is your life not the most ignoble of all? Do you have the gall to look upon God? If you continue to experience in this way, will you not acquire nothing? The true way has been given to you, but whether or not you can ultimately gain it depends on your own personal pursuit. People say that God is a righteous God, and that as long as man follows Him to the very end, He will surely be impartial toward man, for He is most righteous. If man follows Him to the very end, could He cast aside man? I am impartial toward all men, and judge all men with My righteous disposition, yet there are suitable conditions to the requirements I make of man, and that which I require must be accomplished by all men, regardless of who they are. I care not how extensive or venerable are your qualifications; I care only whether you walk in My way, and whether or not you love and thirst for the truth. If you lack the truth, and instead

bring shame upon My name, and do not act according to My way, merely following without care or concern, then at that time I will strike you down and punish you for your evil, and what will you have to say then? Will you be able to say that God is not righteous? Today, if you have complied with the words I have spoken, then you are the kind of person whom I approve. You say you have always suffered whilst following God, that you have followed Him through thick and thin, and have shared with Him the good times and the bad, but you have not lived out the words spoken by God; you wish only to run about after God each day, and have never thought to live out a life of meaning. You say that, in any case, you believe God is righteous: You have suffered for Him, run around for Him, and devoted yourself for Him, and you have worked hard despite not receiving any recognition; He is sure to remember you. It is true that God is righteous, yet this righteousness is untainted by any impurities: It contains no human will, and it is not tainted by the flesh, or human transactions. All who are rebellious and in opposition, and not in compliance with His way, will be punished; none is forgiven, and no one is spared! Some people say, "Today I run around for You; when the end comes, can You give me a little blessing?" So I ask you, "Have you complied with My words?" The righteousness that you speak of is based on a transaction. You think only that I am righteous, and impartial toward all men, and that all those who follow Me to the very end are sure to be saved and gain My blessings. There is inner meaning to My words that "all those who follow Me to the very end are sure to be saved": Those who follow Me to the very end are the ones who will be fully gained by Me, they are those who, after being conquered by Me, seek the truth and are made perfect. What conditions have you achieved? You have only achieved following Me to the very end, but what else? Have you complied with My words? You have accomplished one of My five requirements, yet you have no intention of accomplishing the remaining four. You have simply found the simplest, easiest path, and pursued it whilst thinking yourself fortunate. Toward such a person as you My righteous disposition is one of chastisement and judgment, it is one of righteous retribution, and it is the righteous punishment of all evildoers; all those who do not walk in My way will surely be punished, even if they follow to the very end. This is the righteousness of God. When this righteous disposition is expressed in the punishment of man, man will be dumbfounded, and regret that, whilst following God, he did not walk in His way. At that time, he only

suffered a little whilst following God, but did not walk in the way of God. What excuses are there? There is no option but to be chastised! Yet in his mind he is thinking, “Anyway, I have followed to the very end, so even if You chastise me, it can’t be too severe a chastisement, and after exacting this chastisement You will still want me. I know You are righteous, and will not treat me that way forever. After all, I’m not like those who will be wiped out; those who are wiped out will receive a heavy chastisement, whereas my chastisement will be lighter.” God’s righteous disposition is not as you say. It is not the case that those who are good at confessing their sins are dealt with leniently. Righteousness is holiness, and is a disposition that is intolerant of offense by man, and all that is filthy and has not changed is the target of God’s disgust. God’s righteous disposition is not law, but administrative decree: It is administrative decree within the kingdom, and this administrative decree is the righteous punishment of anyone who does not possess the truth and has not changed, and there is no margin for salvation. For when each man is classified according to kind, the good will be rewarded and the evil will be punished. It is when the destination of man will be made clear, it is the time that the work of salvation will come to an end, the work of saving man will no longer be done, and retribution will be brought upon every one of those who commit evil. Some people say, “God remembers every one of those who are often by His side. I am one of those brothers and sisters, and God could not forget any one of us. We are guaranteed to be made perfect by God. He will not remember any of those who are below us, those among them who will be made perfect are guaranteed to be less than us, who often encounter God; among us none have been forgotten by God, we have all been approved by God, and are guaranteed to be made perfect by God.” You all have such conceptions; is this righteousness? Have you put the truth into practice or not? You actually spread rumors such as these—you have no shame!

Today, some people pursue being used by God, but after being conquered they cannot be used directly. As for the words spoken today, if, when God uses people, you are still unable to accomplish them, then you have not been made perfect. In other words, the arrival of the end of the period when man is made perfect will determine whether man will be eliminated or used by God. Those who have been conquered are nothing more than examples of passiveness and negativity; they are specimens and models, but they are nothing more than a counterpoint.

Only when man has life, his disposition has changed, and he has achieved changes inside and out will he have been fully made complete. Today, which do you want, to be conquered, or to be made perfect? Which do you wish to achieve? How many of the conditions for being made perfect have you fulfilled? Which have you not fulfilled? How should you equip yourself, and how should you make up for your deficiencies? How should you enter onto the path to being made perfect? How should you completely submit? You ask to be made perfect, so do you pursue holiness? Do you pursue chastisement and judgment so that you may be protected by God? You pursue being cleansed, so are you willing to accept chastisement and judgment? You ask to know God, but do you have a knowledge of His chastisement and judgment? Today, most of the work He does on you is chastisement and judgment; what is your knowledge of this work, which has been carried out upon you? Has the chastisement and judgment that you have experienced cleansed you? Has it changed you? Has it had any effect on you? Are you weary of so much work of today—curses, judgments, and disclosures—or do you feel that they are of great benefit to you? You love God, but because of what do you love Him? Do you love God because you have only received a little grace, or do you love God after having gained peace and joy? Or do you love God after being cleansed by His chastisement and judgment? What exactly makes you love God? Which conditions did Peter fulfill in order to be made perfect? After he was made perfect, what was the crucial way in which it was expressed? Did he love the Lord Jesus because he longed for Him, or because he couldn't see Him, or because he had been reproached? Or did he love the Lord Jesus even more because he had accepted the suffering of tribulations, and had come to know his own filth and disobedience, and had come to know the holiness of the Lord? Did his love of God become purer because of God's chastisement and judgment, or because of something else? Which is it? You love God because of God's grace, and because today He has given you some slight blessing. Is this true love? How should you love God? Should you accept His chastisement and judgment, and, after beholding His righteous disposition, be able to truly love Him, such that you are utterly convinced, and have a knowledge of Him? Like Peter, can you say that you cannot love God enough? Is what you pursue to be conquered after chastisement and judgment, or to be cleansed, protected and cared for after chastisement and judgment? Which of these do you pursue? Is your life a meaningful

one, or is it pointless and without value? Do you want the flesh, or do you want the truth? Do you wish for judgment, or comfort? Having experienced so much of God's work, and having beheld the holiness and righteousness of God, how should you pursue? How should you walk this path? How should you put your love of God into practice? Has God's chastisement and judgment achieved any effect in you? Whether or not you have a knowledge of God's chastisement and judgment depends on what you live out, and to what extent you love God! Your lips say you love God, yet what you live out is the old, corrupt disposition; you have no fear of God, much less do you have a conscience. Do such people love God? Are such people loyal to God? Are they those who accept God's chastisement and judgment? You say you love God and believe in Him, yet you do not let go of your conceptions. In your work, entry, the words you speak, and in your life, there is no manifestation of your love of God, and there is no reverence for God. Is this someone who has gained chastisement and judgment? Could someone such as this be Peter? Do those who are like Peter only have the knowledge, but not the living out? Today, what is the condition that requires man to live out a real life? Were Peter's prayers nothing more than words that came out of his mouth? Were they not the words from deep within his heart? Did Peter only pray, and not put the truth into practice? For whose sake is your pursuit? How should you have yourself protected and cleansed during God's chastisement and judgment? Is God's chastisement and judgment of no benefit to man? Is all judgment punishment? Could it be that only peace and joy, only material blessings and momentary comfort, are beneficial to the life of man? If man lives in a pleasant and comfortable environment, without a life of judgment, could he be cleansed? If man wishes to change and be cleansed, how should he accept being made perfect? Which path should you choose today?

YOU MUST UNDERSTAND THE WORK; DON'T FOLLOW CONFUSEDLY!

At present there are many people who believe in a confused manner. Your curiosity is too great, your desire to pursue blessings is too great, and your desire to pursue life is too small. Believers in Jesus

nowadays are full of enthusiasm. Jesus is going to welcome them to the heavenly home—can they not believe? Some people are believers their whole lives, some people believe for more than twenty years, or believe for forty or fifty years; they never tire of reading the Bible. This is because no matter what happens, as long as they believe, they will get into heaven. You have followed God along this path for only a few years, yet you are already struggling and have no more endurance. This is because your desire to gain blessings is too strong. You walking this true way is governed by your desire to obtain blessings and by your curious hearts. You do not have much understanding of this stage of work. Much of what I am saying today is not speaking to those people who believe in Jesus; it is not at all only spoken to fight back against their notions. In fact, these notions that are being exposed are the very notions that exist among you, because you do not understand why the Bible has been put down, why I say that the work of Jehovah has grown old, and why I say that Jesus' work has grown old. In fact, you have many notions to which you have not given voice. You have many opinions that are enclosed within your hearts, and you just follow the crowd. Do you think that your notions are few? It is simply that you do not speak of them, and nothing more! Actually, you are only following perfunctorily, are not seeking the true way at all, and are not intentionally coming to gain life. You have an attitude of just wanting to see what will happen. Because you have not put down many of your old notions, there is not one among you who has been able to fully offer himself or herself up. Having arrived at this point, you are still all worried about your own fate, thinking day and night, never able to put it down. Do you think that the Pharisees of whom I speak are the "old men" in religion? Aren't you representatives of the most progressive Pharisees of the present age? Do you think that those people I mention who check Me against the Bible only refer to those Bible experts of religious circles? Do you think that when I speak of those who once again nail God to the cross I am talking about the leaders of religious circles? Are you not the very best actors who are playing this role? Do you think that all of the words I say to fight back against people's notions are mocking the pastors and elders of religion? Haven't you also taken part in all of these things? Do you think that you have only a few notions? It is merely that you have all learned to be so clever now. You do not talk about the things you don't understand or betray your feelings about them, but your heart of reverence and your heart of

submission simply do not exist. As you see it, studying, observing, and waiting are your greatest practices of today. You have learned to be too clever. Do you know, however, that this is a kind of cunning psychology of yours? Do you think that a moment of cleverness on your part will help you escape the eternal chastisement? You have learned to be too “wise”! And some people ask Me things like: “One day, when religious people ask me, ‘Why has your God not performed a single miracle?’ how should I explain?” Now, it is not only that people of religion will ask such things. Rather, it is that you do not understand today’s work, and have too many notions. Do you still not know to whom I refer when I mention religious officials? Do you not know for whom I am explaining the Bible? Do you not know for whom I am speaking when I illustrate the three stages of work? Were I not to say these things, would you be so easily convinced? Would you yield so easily? Is it so easy for you to set down those old notions? Especially those “real men” who have never obeyed anyone—would they obey so easily? I know that though you have low-grade humanity, are of very low caliber, have less-developed brains, and do not have long histories of believing in God, you actually have quite a lot of notions, and your inherent nature is to not submit to anyone lightly. Today, however, you are able to submit because you are compelled and helpless; you are tigers in an iron cage, not able to give free play to your skills. It would be difficult to fly even if you had wings. Though not given blessings, you are willing to follow along. This is not your “good man” spirit, rather it is that you have been thoroughly knocked down, and you are at your wits’ end. It is that all of this work has knocked you down. If there were anything that you were able to attain, you would not be as obedient as you are today, because before, you were all wild asses in the wilderness. So what is being said today is not only directed toward people of various religious factions, and it is not to fight back against their notions; rather it is to fight back against your notions.

The judgment of righteousness has begun. Will God still serve as a sin offering for people? Will God play the great doctor for people once again? Has God no authority greater than this? A group of people have already been made complete, and have been caught up before the throne. Will He still cast out demons and heal the sick? Isn’t this too antiquated? Will testimony be possible going on like this? God has been nailed to the cross once, so will He be crucified forever? Having cast out demons once, will He cast them out forever? Does this not count as

humiliation? Only when this stage of work is higher than the previous one does the age progress forward. Then the final days will be reached, and the time will come when the age is to be concluded. People who pursue the truth must therefore pay attention to being clear on visions. This is the foundation. Every time I have fellowship with you on visions, I always see that some people's eyelids droop and they start to fall asleep, not wanting to listen. Others ask: "How is it that you aren't listening?" He says, "This does not help my life or my entering into reality. What we want is the paths of practice." When I don't speak of the paths of practice, and I speak of the work, he says, "As soon as You talk about the work I begin to fall asleep." Now I begin to talk about the paths of practice, and he begins to take notes. I begin again to speak of the work, and he returns to not listening. Do you know what you now must be equipped with? One aspect is visions about the work, and the other aspect is your practice. You must grasp both aspects. If you don't have visions in your quest to make progress in life, then you don't have a foundation. If you have only the paths of practice and not the slightest vision, and have no understanding whatsoever of the work of the entire management plan, then you are a good-for-nothing. You must understand the truths of the visionary aspect, and as for the truths relating to practice, you need to find the appropriate paths of practice once you have understood them; you need to practice according to the words, and enter in according to your conditions. Visions are the foundation, and if you pay no attention to this, you will not be able to follow to the very end. As you experience this way, you will either go astray or fall down and fail. There will be no way to succeed! People who do not have great visions as their foundation can only fail and not succeed. You cannot stand firm! Do you know what believing in God is? Do you know what following God is? Without visions, what path would you walk along? In the work of today, if you don't have visions you will not be able to be made complete at all. In whom do you believe? Why do you believe in Him? Why do you follow Him? Do you believe as a sort of a game? Are you handling your life as a kind of a plaything? The God of today is the greatest vision. How much of Him do you know? How much of Him have you seen? Having seen the God of today, is the foundation of your belief in God secure? Do you think that as long as you follow along in this muddled way, you will attain salvation? Do you think you can catch fish in muddy water? Is it that simple? How many notions of yours about what the God of today is saying have you set

down? Do you have a vision of the God of today? Where does your understanding of the God of today lie? You always believe that by following along you can obtain Him, that by seeing Him you can obtain Him,^[a] and that no one will be able to shake you off. Do not think that following God is so easy. The key is that you must know Him, you must know His work, and you must have the will to endure hardship for Him, have the will to sacrifice your life for Him, and have the will to be perfected by Him. This is the vision that you should have. It will not do if you are always thinking of enjoying grace! Do not suppose that God is there just for people's enjoyment, and to bestow grace upon people. You thought wrong! If one cannot risk their life to follow, if one cannot abandon every worldly possession to follow, then they will absolutely not be able to follow to the finish! You must have visions as your foundation. If the day of you suffering disaster comes, what ought you to do? Would you still be able to follow? Do not lightly say whether you will be able to follow to the finish. You'd better first open wide your eyes to see what the present time is. Though you may now be like pillars of the temple, a time will come when all of these pillars will be gnawed by worms, causing the temple to collapse, because at present there are so many visions that you lack. What you pay attention to is only your own little worlds, and you do not know what the most reliable, most appropriate way of seeking is. You do not heed the vision of the work of today, and you do not hold these things in your hearts. Have you considered that one day your God will put you in a most unfamiliar place? Do you think of a day when I might snatch away everything from you, what would become of you? Would your energy on that day be as it is now? Would your faith reappear? In following God, you must know this greatest vision that is "God." This is the most important issue. Also, do not think that in parting company with worldly men to become sanctified that you are God's family. Today it is God Himself who is at work among creation. It is God who has come among people to do His own work, not to carry out campaigns. Among you, there are not even a few who are able to know that today's work is the work of the God in heaven who has become flesh. It is not about having you made into outstanding persons of talent. Rather, it is to help

Footnotes:

a. The original text reads "You always believe that by following along you can obtain, that by seeing you can obtain."

you know the significance of human life, know the destination of human beings, and to help you know God and His entirety. You should know that you are a creation in the hands of the Creator. What you should understand, what you should do, and how you should follow God—are these not the truths that you should understand? Are they not the visions that you should see?

When a person has visions he has a foundation. When you practice on the basis of this foundation, it will be much easier to enter in. This way you will have no misgivings on the basis of entering in, and it will be very easy for you to enter in. This aspect of understanding visions, of understanding the work is the key. You must be equipped with this aspect. If you are not equipped with this aspect of the truth, and only talk about the paths of practice, this is a huge defect. I have discovered that many of you do not emphasize this aspect, and when you listen to this aspect of truth it's just like listening to doctrinal words. One day you will stand to lose. There are some words now that you do not understand and have not assimilated; in this case you should seek patiently, and the day will come when you understand. Become equipped little by little. Even if you understand only a few spiritual doctrines, it is better than paying no attention to them. It is better than understanding none at all. This is all helpful to your entry, and will clear away those doubts of yours. It is better than your being filled with notions. It is much better to have these visions as a foundation. With no misgivings whatsoever, it is possible to enter in with a strut and a swagger. Why bother always confusedly following in a doubtful way? Would that not be covering your ears while stealing a bell? How nice to enter the kingdom with a strut and a swagger! Why be full of misgivings? Would this not simply be suffering hardships? When you have an understanding of the work of Jehovah, of the work of Jesus, and of this stage of work, then you will have a foundation. Now you may imagine that it is very simple. Some people say, "When the Holy Spirit begins the great work, I will have all the words. The fact that I do not really understand now is because the Holy Spirit has not enlightened me so much." It is not so easy; it is not the case that you are willing to accept it now, and then when the time comes you will use it masterfully. It is not necessarily so! You believe that you are now very well equipped, and that it would be no problem to respond to those religious people and the greatest theorists, and even to refute them. Would you really be able to do that? What understanding can you speak

of with only that superficial experience of yours? Becoming equipped with truth, fighting the battle of truth, and giving testimony to God's name is not what you think it is—that as long as God is at work all will be accomplished. At that time perhaps you will be stumped by some question, and you will be stunned. The key is whether or not you are clear about this stage of work, and how much you actually understand it. If you cannot overcome the enemy forces, and neither can you defeat the religious forces, then would you not become a good-for-nothing? If you have experienced the work of today, seen it with your own eyes and heard it with your own ears, but in the end you are unable to bear witness, do you still have face to go on living? Whom would you be able to face? Don't think too simply now. The work later on will not be as simple as you imagine it will be. To fight the war of truth is not so easy or so simple. Now you need to be equipped. If not equipped with truth now, when the time comes and the Holy Spirit does not work in a supernatural way, then you will be at a loss.

HOW SHOULD YOU WALK THE LAST LEG OF THE PATH

You are now on the last leg of the path, and this is a critical portion of it. Perhaps you have endured quite a bit of suffering, done a lot of work, traveled many roads, and listened to many sermons, and it has not been easy to make it to now. If you cannot bear the suffering that is in front of you and if you continue on as you did in the past, then you cannot be perfected. This isn't to scare you—this is a fact. After Peter underwent quite a bit of God's work, he gained some insight and a lot of discernment. He also understood quite a bit of the principle of service, and later on he was able to be fully devoted to what Jesus entrusted him with. The great refinement that he received was mostly because in the things that he did, he felt that he owed God too much and he would never be able to make it up to Him, and he recognized that mankind is very corrupt, so he had a guilty conscience. Jesus had said many things to him and at the time he had just a little bit of understanding. Sometimes he still developed resistance and rebelliousness. After Jesus was nailed to the cross, he finally had a bit of an awakening and he felt terribly culpable. In the end it reached a point where he was upset

when he had an idea that wasn't right. He knew his own state very well, and he also knew well the Lord's holiness. As a result, a heart of love for the Lord grew in him even more, and he focused on his own life more. Because of this he suffered great hardships, and although at times it was as if he had a serious illness and even seemed to be on death's door, after being refined this way many times, he had more understanding of himself, and only this way had he developed genuine love for the Lord. It could be said that his entire life was spent in refinement, and even more, was spent in chastisement. His experience was different from any other person's, and his love surpassed that of anyone who has not been perfected. The reason he was selected as a model is that he experienced the most agony in his lifetime and his experiences were the most successful. If you really are able to walk the last leg of the path just like Peter, then there is not a single creature that can take away your blessings.

Peter was a man of conscience—he was of that type of humanity. When he was first following Jesus, he also couldn't help but have many ideas of resistance and rebelliousness. But while he was following Jesus, he didn't take these things seriously, and he believed that people should be that way, and so at first he did not feel any blame, nor was he dealt with. Jesus was not serious about those reactions he had, nor did He pay them any mind. He just continued on with the work that He was supposed to do. He never nitpicked at Peter or his brothers. You might say: "Could it be that Jesus did not know about these ideas they reacted with?" Not at all! It was because He really understood Peter—it could be said that He had a great understanding of him—that He didn't take any measures against Peter. He hated mankind but also took pity on them. Aren't there many people among you now who are resistant just like Paul, and who have many notions just like Peter did toward the Lord Jesus at that time? I'm telling you, you had better not believe too much in your third sense. Your feeling is unreliable and was utterly ruined by Satan's corruption long ago. Do you think that your feeling is absolutely perfect? Paul resisted the Lord Jesus many times but Jesus didn't have any reaction. Could it be that Jesus was able to cure the sick and cast out demons, but He wasn't able to expel the "demon" in Paul? Why is that it was only after Jesus was resurrected and ascended to heaven, while Paul continued to wantonly arrest Jesus' disciples, that Jesus finally appeared to him on the road to Damascus, and struck him down? Could it be that the Lord Jesus reacted too slowly? Or was it

because He didn't have any authority in the flesh? Do you think that when you are secretly destructive and resistant behind My back, I do not know? Do you think that the scraps of enlightenment you have from the Holy Spirit can be used to resist Me? When Peter was immature, he developed so many ideas toward Jesus, so why was he not subject to blame? Right now, many people are doing things without blame, and even when they are clearly told that doing that is not right, they do not listen. Isn't that entirely because of man's rebelliousness? I've said so much now, but you are still lacking even a shred of perception of conscience, so how will you be able to walk the last leg of the path until its end? Don't you feel that this is a monumental issue?

After people have been conquered they are able to obey God's orchestration; they are able to rely on their faith and their will to love God to follow Him. So how can the last leg of the path be walked? In your days of experiencing tribulation you must endure all hardships, and you must have the will to suffer; only this way can you take this leg of the path well. Do you think it's that easy to take this leg of the path? You should know what function you should fulfill, you must increase your caliber and equip yourselves with adequate truth. This isn't the work of one or two days—it's not as simple as you think! Walking the last leg of the path depends on what kind of faith and will you really have. Perhaps you cannot see the Holy Spirit working in you, or perhaps you are not able to discover the work of the Holy Spirit in the church, so you are pessimistic and disappointed, and full of despair for the road ahead. In particular, those formerly great warriors have all fallen down—isn't all of this a blow to you? How should you see these things? Do you have faith or not? Do you fully understand today's work, or not? These things can determine whether you are able to walk the last leg of the path well.

Why is it said that you are now on the last leg of the path? It is because you understand everything that you should understand, and I have told you everything that people should achieve. I have also told you about everything that you have been entrusted with. So, what you are walking now is the last portion of the path that is led by Me. I only require that you can reach the ability to live independently, that no matter when you will always have a road to take, increase your caliber as usual, read God's words properly, and have a proper human life. I am now leading you to live this way, but in the future I no longer will. Will you still be able to live this way? Will you be able to keep going?

This was what Peter's experience was. When Jesus was leading him, he had no understanding; he was always as carefree as a child, and he was not serious about the things that he did. Only after Jesus departed did he begin his proper human life. His meaningful life only began after Jesus departed. Even though he did possess some of the reason of normal humanity and what a normal person should possess, his true experience and pursuit didn't start anew until Jesus departed. How are things for you at this point? I am now leading you this way and you think it's great. There are no environments and trials that befall you, but this way there is no way to see what kind of stature you actually have, nor is there any way to see whether you truly are someone who pursues the truth. You say with your mouth that you understand your own essence, but these are empty words. Later, when the facts come upon you, only then will your understanding be verified. Even though you now have this kind of understanding: "I understand that my own flesh is very corrupt, and the essence of people's flesh is to rebel against and resist God. Being able to receive God's judgment and chastisement is all His elevation. I have understood that now, and I am willing to repay God's love," which is easy to say, later when tribulation, trials, and suffering come upon you, it will not be easy to undergo them. You follow this way every day, but you are still unable to continue your experience. It would be even worse if I let go of you and no longer pay any mind to you; most people will fall down and become a pillar of salt, a symbol of shame. These are all very possible. Are you not worried or anxious about this? Peter underwent that kind of environment and experienced that kind of suffering, but he still stood firm. If that environment were brought to you, would you be able to stand firm? The things that Jesus said and the work that He did while He was on earth gave Peter a foundation, and it was from this foundation that he walked his later path. Can you reach that level? The paths that you have previously walked and the truths that you have understood—can they become your foundation for standing firm in the future? Can they become your vision for standing firm later? I'll tell you the truth—one could say that what people currently understand are all doctrines. This is because what they understand are not all things that they have undergone. That you have been able to continue on until now is entirely due to the leadership of new light. It's not that your stature has reached a certain level, but it has been My words that have led you to the present day; it's not that you have great faith, but because of the

wisdom of My words, you could not help but follow until now. If I were to not speak now, to not utter My voice, you would be unable to go on and would immediately stop moving forward. Isn't this your actual stature? You have no idea from which aspects to enter in and in which aspects to make up for what you lack. You do not understand how to live out a meaningful human life, how to repay God's love, or bear a strong and resounding witness. You cannot achieve these things at all! You are both lazy and stupid! All you can do is lean on something else, and what you lean on is new light, and the One who is in front leading you. That you have been able to persist until today has been entirely reliant upon new light and the most recent utterances. You are nothing like Peter, who was adept at pursuing the true way, or like Job, who was able to devotedly worship Jehovah and believe that He was God no matter how Jehovah tested him, and whether or not He blessed him. Are you able to do that? How have you been conquered? One aspect is judgment, chastisement, and curse, and another aspect is mysteries that conquer you. You are all like donkeys. If what I speak of isn't lofty enough, if there aren't any mysteries, then you cannot be conquered. If it were a person preaching and they always preached about the same things for a period of time, it would take less than two years for all of you to run off, and you would not be able to go on. You don't know how to go deeper, nor do you understand how to pursue the truth or the way of life. All you understand is receiving something that's novel, such as listening to mysteries or visions, or listening to how God used to work, or listening to Peter's experiences, or the background of Jesus' crucifixion.... You are only willing to listen to these things, and the more you listen the more you are energized. You listen to all of this to dispel your sorrow and boredom! Your lives are sustained entirely by these novel things. Do you think that you have gotten here today by your own faith? Isn't this the paltry, pitiful bit of stature that you possess? Where is your integrity? Where is your humanity? Do you possess human life? How many of the elements do you have for being perfected? Isn't what I'm saying the fact? I speak and work this way but you still hardly pay any mind. While you follow, you also watch. You always maintain an appearance of indifference, and you are always led by the nose. This is how all of you have continued on. It has entirely been chastisement, trials, and chastening that have led you to today. If only some sermons on life entry were preached, wouldn't you all have slipped away long ago? Each of you is more snobby than the next one;

in fact, you are full of nothing but bile! You've understood some mysteries, and you've understood some things that humans have not understood before, so you've just barely made it until now. You have no reason to not follow, so you've just barely steeled yourselves and gone along with the flow. This is just the outcome that has been achieved through My words, but it certainly is not your own feat. You have nothing to brag about. So, in this stage of work you have been led to the present day primarily through the words. Otherwise, who of these people would be capable of obeying? Who would be able to make it to today? From early on you wanted to leave at the first possible moment, but you didn't dare to; you didn't have the courage. Until today, you have been following half-heartedly.

It was only after Jesus was nailed to the cross and departed that Peter started to go his own course, started to walk the path that he should; he began to be equipped only after he saw his own inadequacies and shortcomings. He saw that he had too little love and his will to suffer was inadequate, that he didn't have any insight, and that his reason was lacking. He saw that there were many things in him that were not in line with Jesus' will, and that there were many things that were rebellious and resistant and many that were mixed with human will. It was only after then that he had entry in every aspect. When Jesus was leading him, He exposed his state and Peter admitted to it and readily made promises, but he didn't have true understanding until after that. That was because at the time, he just did not have any experience, and he did not know his own stature at all. That is to say, I am now just using words to lead you, and it's impossible to perfect you within a short period of time, and you will only be able to understand and know the truth. This is because conquering you and making you convinced in your hearts is the current work, and only after people are conquered will some of them be perfected. Right now those visions and those truths that you understand are building a foundation for your future experiences; in the future tribulation you will all have practical experience of these words. Later, when trials come upon you and you undergo the tribulation, you will think of the words you say today: No matter what tribulation, trials, or great scourges I encounter, I must satisfy God. Think about Peter's experience, and think about Job's—you will be galvanized by today's words. Only in this way can your faith be inspired. At that time, Peter said that he was not worthy of receiving God's judgment and chastisement, and by then you will also be willing

to have all people see God's righteous disposition through you. You will be readily willing to accept His judgment and chastisement, and His judgment, chastisement, and curse will be a comfort to you. Currently, you simply can't not be equipped with the truth. Not only will you be unable to stand firm in the future, but you might not be capable of going through the current work. This way, won't you be the object of elimination and punishment? Right now there haven't been any facts that have come upon you, and I have supplied you in whichever aspects you are lacking; I speak from every aspect. You absolutely have not endured much suffering; you just take in what's available, you haven't paid any kind of price, and even more you don't have your own genuine experiences and insights. So, what you understand isn't your true statures. You are limited to just understanding, knowledge, and sight, but you have not reaped much of a harvest. If I never paid any mind to you but had you undergo experiences in your own home, you would have made your getaway back out into the big world long ago. The road that you walk in the future will be a course of suffering, and if you walk the current leg of the path well, when you undergo the greater tribulation later, you will have testimony. You understand the significance of human life, and you are on the right path of human life, and in the future, no matter how God deals with you, you will submit to His designs without any complaints or choices, and you will not have any requirements of God. This way, you will have value. Right now you have not undergone tribulation, so you can obey anything. You say that however God leads is fine, and that you would submit to all of His designs! Whether God curses or chastises you, you will be willing to satisfy Him. Having said that, what you say now doesn't necessarily represent your stature. What you are willing to do now cannot show that you are capable of following until the end. When great tribulations come upon you or when you undergo some persecution or coercion, or greater trials, you won't be able to say those words. If you can have that kind of understanding then and you stand firm, only this will be your stature. What was Peter like at that time? He said: "Lord, I will sacrifice my life for You. If You would have me die, I will die!" That was the way he prayed at the time too, and he also said: "Even if others do not love You, I must love You until the end. I will follow You at all times." That is what he said at the time, but as soon as trials came upon him, he fell apart and was crying. You all know that Peter denied the Lord three times, right? There are a lot of people who will cry and express human

weakness when trials come upon them. You are not the master of yourself. In this, you cannot control yourself. Maybe today you're doing really well, but that is because you have a suitable environment. If that were to change tomorrow, you would show your cowardice and incompetence, and you would also show your despicableness and unworthiness. Your "manliness" would have gone down the drain long ago, and sometimes you would even throw in the towel and walk out. This shows that what you understood at the time wasn't your actual stature. One must look at a person's actual stature to see whether they truly love God, whether they are able to really submit to God's design, and whether they are able to put all of their strength into achieving what God requires and still remain devoted to God and give what is best to God, even if it means they sacrifice their own life.

You must remember that these words have now been spoken: Later on, you will undergo greater tribulation and greater suffering! To be perfected is not a simple or easy thing. At the very least you must possess the faith of Job or maybe even greater faith than his. You should know that these trials will be greater than the trials of Job, and that you must still undergo long-term chastisement. Is this a simple thing? If your caliber can't be improved, your capacity for understanding is lacking, and you know too little, then at that time you will not have any testimony, but you will become a joke, a plaything for Satan. If you can't hold on to the visions now, then you have no foundation at all, and you will be discarded in the future! Every part of the road is not easy to walk, so don't take this lightly. Carefully weigh this now and make preparations for how to properly walk the very last leg of this path. This is the path that must be taken in the future and all people must take it. You can't allow this current understanding to go in one ear and out the other, and do not think that what I say to you is all a waste of breath. The day will come when you will put it all to good use—words cannot be said in vain. This is the time to equip yourself; it is the time to pave the way for the future. You should prepare the path that you should later walk; you should be worried and anxious about how you will be able to stand firm later on and prepare well for your future path. Do not be gluttonous and lazy! You must do absolutely everything you can to make the best use of your time to gain everything that you need. I am giving you everything so that you can understand. You have seen with your own eyes that in less than three years, I've said so many things and done so much work. One aspect of working this way

is because people are lacking so much, and another aspect is because the time is too short and there cannot be further delays. Based on the way you imagine it, it's too slow, so how long will I have to accompany you? If you would have Me accompany you until I am old and gray, that would be impossible! People being completely clear inside of themselves must be achieved, and then they can bear witness, and be utilized. Is that not too slow? By undergoing greater tribulation, genuine understanding within all people will be achieved. This is a step of work. Once you fully understand the visions fellowshiped today and you achieve having genuine stature, whatever hardships you undergo in the future will not overcome you—you will be able to withstand them. When I've completed this last step of work and I've finished uttering the last words, in the future people will need to walk their own path. This will fulfill the words said before: The Holy Spirit has a commission for every single person, and work to do in every single person. In the future, everyone will walk the path that they should take, led by the Holy Spirit. Who will be able to care for whom when undergoing tribulation? Each individual has their own suffering, and each has their own stature. No one's stature is the same as anyone else's. Husbands won't take care of their wives and parents won't take care of their children; no one will be able to care for anyone else. It's not like now—mutual care and support is still possible. That will be a time of exposing every type of person. That is, when God smites the shepherd, the sheep of the flock will be scattered, and at that time you won't have any true leader. The people will be divided—it won't be like now, where you can come together as a congregation. Later, those who do not have the work of the Holy Spirit will show their true form. Husbands will sell out their wives, wives will sell out their husbands, children will sell out their parents, parents will persecute their children—the human heart cannot be predicted! All that can be done is for one to hold on to what one has, and walk the last leg of the path well. Right now you don't see this clearly and you are all short-sighted. Successfully undergoing this step of work is not an easy thing.

The time of the tribulation will not be too protracted—it will not even be a year. If it were to last for a year it would delay the next step of work, and people's stature would be inadequate. If it were too long they wouldn't be able to withstand it—their stature has its limitations. After My own work has been completed, the next step will be for people to walk the path that they should. Everyone must understand what path

they should walk—this is a path of suffering and a process of suffering, and it is also a path of refining your will to love God. Which truths you should enter into, which truths you should supplement, how you should experience, and from which aspect you should enter in—you must understand all of these things. You must equip yourself now. If you wait until the tribulation comes upon you, it will be too late. Every person must bear a burden for their own life; do not always wait for others' warnings or for them to lift up your ears and talk to you. I have said so much but you still don't know which truths you should enter into or equip yourself with. This shows that you have not put effort into reading God's words. You don't bear any burden for your own life at all—how can that be okay? You are not clear on what you should enter into, you don't understand what you should understand, and you are utterly careless as far as what future path you should take—aren't you just bits of flotsam? What are you good for? What you are doing now is building and paving your own roads. You must know what people should achieve and the standard of God's requirements of mankind. You must have the following understanding: No matter what, even though I am so corrupt, I must make up for these defects in front of God. When God hadn't told me, I didn't understand, but now that He has told me, since I've understood I must rush to make up for it, to live out a normal humanity, and live out an image that can satisfy God's will. Even if I can't live up to what Peter did, at the very least I should live out a normal humanity, and this way I can satisfy God's heart.

The last leg of this path is from now until the conclusion of the future tribulation. This leg of the path will be when people's genuine stature is revealed as well as whether or not they have true faith. Since this leg of the path will be more arduous than any that has been led in the past, and it will be more of a rocky road than before, it is called "the last leg of the path." The truth is that it is not the very last section of the road; this is because after undergoing the tribulation, you will undergo the work of expanding the gospel and there will be a portion of people who will undergo the work of being used. So "the last leg of the path" is only spoken of in reference to the tribulation of refining people and the harsh environment. On that segment of the road in the past, it was Me personally leading you through that happy journey of yours, taking you by the hand to teach you and feeding you mouth-to-mouth. Although you have gone through chastisement and judgment many times, they have only been repeated minor smiting to you. Of course that has

caused your perspectives on belief in God to change quite a bit; it has also caused your disposition to stabilize quite a bit, and allowed you to have a little bit of understanding of Me. But I'm saying this, in walking that part of the path, the price or painstaking effort paid by people is fairly small—it's Me who has led you to today. This is because I do not require you to do anything and My requirements of you are not high at all—I just allow you to take in what is available. During this period of time I have provided for your needs unceasingly, and I have never raised unreasonable demands. You have suffered repeated chastisement yet you have not achieved My original requirements. You retreat and are dejected, but I do not take this into account because this is now the time of My personal work and I do not take your devotion to Me so seriously. But in the path from here on out, I will no longer work or speak, and at that time I will no longer have you continue on in such a boring fashion. I will allow you to have ample lessons to learn, and I will not have you take in what's available. The genuine stature that you have today must be exposed. Whether or not your years-long effort has been fruitful will be seen in how you walk this last leg of the path. In the past, you thought that believing in God was very simple, and that was because God was not being very serious with you. And how about now? Do you think that believing in God is simple? Do you still feel that believing in God is as happy and carefree as children playing in the street? It is true that you are sheep, however, you must be able to walk the path that you should walk in order to repay God's grace, and to entirely gain the God you believe in. Do not play games with yourselves—do not fool yourselves! If you can make this leg of the path, you will be able to see the unprecedented, grand scene of My gospel work spreading throughout the entire universe, and you will have the good fortune to be My intimate, and to play your part in expanding My work throughout the universe. At that time, you will very gladly continue to walk the path that you should walk. The future will be boundlessly bright, but the primary thing now is to walk this last leg of the path well. You must seek, and prepare for how to do this. This is what you must do right now—this is a matter of urgency now!

**THE WORDS OF
THE SON OF MAN INCARNATE
AS HE WALKED IN THE CHURCHES
(III)**

HOW SHOULD YOU ATTEND TO YOUR FUTURE MISSION

Can you express God's disposition of the age in suitable language that has age significance? Through your experience of God's work, can you describe in detail the disposition of God? How can you describe it fittingly, appropriately? So that through this, others can learn about your experiences. How will you pass on your seeings and experiences to those pitiable, poor, and devout religious believers who hunger and thirst for righteousness and are waiting for you to shepherd them? What kind of characters are waiting for you to shepherd them? Can you imagine? Are you aware of the burden you shoulder, your commission, and your responsibility? Where is your historic sense of mission? How will you serve as a good master for the next age? Do you have a great sense of masterhood? How would you explain the master of all things? Is it really the master of all living creatures and all substance in the world? What plans do you have for the progress of the next step of work? How many people are waiting for you to be their shepherd? Is your task a heavy one? They are poor, pitiable, blind, and at a loss, wailing in the darkness, "Where is the way?" How they yearn for the light, like a shooting star, to suddenly descend and disperse the force of darkness that has oppressed men for so many years. Who can know just how anxiously they hope, and how they pine day and night for this? These men who suffer deeply remain imprisoned in the dungeons of darkness, without hope of release, even on the day that the light flashes; when will they weep no longer? These fragile spirits who have never been granted rest are truly suffering such misfortune. They have long been sealed off by the ruthless ropes and the history that is frozen in place. Who has ever heard the sound of their wailing? Who has ever seen their miserable visage? Have you ever thought how grieved and anxious God's heart is? How can He bear to see the innocent mankind He created with His own hands suffering such torment? After all, mankind are the unfortunates that have been poisoned. Though they have survived to this day, who would have thought that they have long been poisoned by the evil one? Have you forgotten that you are one of the victims? Out of your love for God, are you not willing to strive to save those who have survived? Are you not willing to use all your effort to repay the God who loves mankind like His own flesh and blood?

How do you interpret being used by God to live your extraordinary life? Do you really have the resolution and confidence to live out a meaningful life of a pious, God-serving person?

THE PURPOSE OF MANAGING MANKIND

If people can truly fully understand the right path of human life as well as the purpose of God's management of mankind, they would not hold their individual future and destiny as a treasure in their heart. They would no longer wish to serve their parents who are worse than pigs and dogs. Are man's future and destiny not exactly the current day so-called "parents" of Peter? They are just like man's own flesh and blood. Will the destination, the future of the flesh be to see God while alive, or for the soul to meet God after death? Will the flesh end up tomorrow in a great furnace as in tribulations, or will it be in the burning of fire? Aren't questions like these concerning whether man's flesh will endure misfortune or suffering the biggest news that anyone now in this stream who has a brain and is in their right mind is most concerned with? (Here, enduring suffering refers to receiving blessings; suffering means that future trials are beneficial for man's destination. Misfortune refers to being unable to stand firm, or being deceived; or, it means that one meets with unfortunate crises amidst disasters and their life is difficult to preserve, and that there is no suitable destination for the soul.) Men are equipped with sound reason but perhaps what they think does not entirely correspond to what their reason should be equipped with. This is because they are rather ignorant and follow things blindly. They should all have a thorough grasp of what they should enter into, and they should particularly sort out what should be entered into during the tribulation (that is, during the refinement of the furnace), and what they should be equipped with in the trial of fire. Do not always serve your parents (meaning the flesh) who are like pigs and dogs, and are worse than ants and bugs. What is the point of agonizing over it, thinking so hard, racking your brains? The flesh does not belong to you, but is in the hands of God who not only controls you but also commands Satan. (It originally meant that it belonged to Satan. Because Satan is also in God's hands, it could only be put that way. For it is more persuasive to say it that way—it suggests that men are not

entirely under Satan's domain, but are in God's hands.) You are living under the torment of the flesh, but does the flesh belong to you? Is it under your control? Why bother racking your brains over it? Why bother obsessively pleading with God for your putrid flesh which has long been condemned and cursed, as well as defiled by the unclean spirits? Why bother always holding the associates of Satan close to your heart? Do you not worry that the flesh may ruin your real future, wonderful hopes, and the true destination for your life?

The path of today is not easy to walk. One can say that it is hard to come by and is extremely rare throughout the ages. However, who would have thought that man's flesh alone is enough to destroy him at once? The work today is certainly as precious as rain in the spring and as valuable as God's kindness toward man. However, if man does not know the purpose of His work today or understand the substance of mankind, how can its preciousness and valuableness be talked of? Flesh does not belong to humans themselves, so no one can see clearly where its destination will actually be. Nevertheless, you should know well that the Lord of creation will return mankind, which was created, to their original position, and restore their original image from the time of their creation. He will completely take back the breath He breathed into man, and take back his bones and flesh and return all to the Lord of creation. He will completely transform and renew humanity, and take back from man the entire inheritance which originally did not belong to mankind, but belonged to God. He will no longer hand it over to mankind. For none of those things originally belonged to mankind. He will take them all back—this is not unfair plundering, but it is meant to restore heaven and earth to their original state, and to transform and renew man. This is the reasonable destination for man, although perhaps it is not taking it back after chastising the flesh as people imagine. God does not want the skeletons of the flesh after its destruction, but the original elements in man that belonged to God in the beginning. Hence, He will not annihilate humanity or completely eradicate man's flesh, for man's flesh is not private property which belongs to man. Rather, it is the adjunct of God, who manages humanity. How could He annihilate man's flesh for Him to "enjoy"? At this time, have you really let go of everything of that flesh of yours which is not even worth a single penny? If you could comprehend thirty percent of the work of the last days (only thirty percent, that is, comprehending the work of the Holy Spirit today, as well as the work of

the word God does in the last days), then you would not continue to “serve” or be “filial” to your flesh as you do today, which has been corrupt for many years. You ought to understand thoroughly that humans have now advanced to an unprecedented state and will no longer continue to progress forward like the wheels of history. Your moldy flesh has long been covered with flies, so how can it have the power to reverse the wheels of history which God has enabled to continue on to this day? How can it make the clock of the last days that is like a mute tick again and continue to move its hands clockwise? How can it retransform the world that seems shrouded in dense fog? Can your flesh revive the mountains and rivers? Can your flesh, which has only a little function, really restore the kind of human world which you have yearned for? Can you really educate your descendants to become “human beings”? Do you get it now? What exactly does your flesh belong to? God’s original intention for working man, for perfecting man, and for transforming man was not to give you a beautiful homeland or to bring peaceful rest to man’s flesh. Instead, it was for the sake of His glory and His testimony, for mankind’s better enjoyment in the future, and so that they may soon enjoy rest. Still, it is not for your flesh, for man is the capital of God’s management and man’s flesh is merely an adjunct. (A man is an object with both spirit and body, whereas flesh is only a corruptible item. This means that flesh is a tool for the management plan.) You ought to know that perfecting men, completing men, and gaining men have brought nothing but swords and smiting for their flesh, and brought endless suffering, the burning of fire, merciless judgment, chastisement, and curse, as well as boundless trials. Such is the inside story and truth of the work of managing man. However, all these things are aimed against man’s flesh, and all spearheads of hostility are mercilessly directed toward man’s flesh (for man was originally innocent). All of that is for the sake of His glory and testimony, and for His management. This is because His work is not solely for the sake of mankind, but it is for the entire plan and to fulfill His original will when He created mankind. Therefore, perhaps ninety percent of what people experience is sufferings and trials of fire, but there are very few or even no sweet and happy days which man’s flesh has yearned for, and they are even more unable to enjoy happy moments in the flesh spending beautiful evenings with God. The flesh is filthy, so what man’s flesh sees or enjoys is nothing but God’s chastisement which is not favored by man,

and is as if it were lacking normal reason. This is because He will manifest His righteous disposition which is not favored by man, does not tolerate man's offenses, and loathes enemies. God openly reveals all of His disposition through any means necessary, thereby concluding the work of His six-thousand-year battle with Satan—the work of the salvation of all of mankind and the destruction of the old Satan!

THE ESSENCE AND IDENTITY OF MAN

In fact, they are not disappointed, and they have been watching what has been done over the last six thousand years up until today, for I did not abandon them. Rather, because their ancestors ate the fruit from the tree of the knowledge of good and evil which was presented by the evil one, they abandoned Me for sin. Good belongs to Me, whereas evil belongs to the evil one who deceives Me for the sake of sin. I do not blame man, nor do I annihilate them ruthlessly or subject them to merciless chastisement, for evil did not originally belong to mankind. Therefore even though those Israelites publicly nailed Me to the cross, they, who have been waiting for Messiah and Jehovah and yearning for the Savior Jesus, have not forgotten My promise. This is because I have not forsaken them. After all, I had taken blood as evidence for the covenant I established with man. This fact has become the blood of the covenant inscribed in the hearts of young and innocent people, as if it were branded, and like the eternal co-existence of heaven and earth. I have never cheated those sorrowful souls whom I redeemed, gained, and who love Me more than the evil one after I predestined and selected them. Therefore, they eagerly anticipate My return and anxiously await meeting with Me. Since I have never erased the covenant I established with them by blood, it is not a surprise that they have been waiting eagerly. I will recapture these lambs which have been lost for years, for I have always loved man. Due to the elements of evil which have been added to the good in man, although I will gain the poor souls who love Me and whom I have already loved, how can I bring those evil ones who have never loved Me and acted like enemies into My house? I will not bring the descendants of the devil and the viper that hate, oppose, resist, attack, and curse Me into My kingdom, even though I have established the covenant by blood with man. You

ought to know why and for whom I carry out the work. Is it good or evil in your love? Do you actually know Me as David and Moses did? Do you actually serve Me as Abraham did? It is true that you are being perfected by Me, but you should know this: Who will you represent? Who will you have the same outcome as? In your life, do you have a joyful and abundant harvest through experiencing Me? Is it bountiful and fruitful? You ought to examine yourself. For years you have toiled for My sake, but did you ever obtain anything? Have you changed or gained anything? In exchange for your experience in hardship, do you become like Peter who was crucified, or like Paul who was struck down and received a great light? You should be aware of these. I am not constantly talking about and thinking of your life which is smaller than a mustard seed, which is the size of a grain of sand. Frankly speaking, it is mankind that I manage. However, I do not consider the life of man, who I once hated but later picked up again, as an important part of My management. You ought to be clear on what your former identity really was, and whom you served as slaves. Therefore, I do not use men's faces like Satan's as raw materials to manage them, for men are not valuable objects. You ought to recall My attitude toward you in the beginning, and My address to you at that time which was not without practical significance. You should know that the "hats" on your heads are not unfounded. I presume that you all know that you did not originally belong to God, but you were captured by Satan long ago and served in its home as loyal servants. You have long forgotten Me, for you have long been outside of My house but in the hands of the evil one. Those who I save are those who I predestined long ago and have been redeemed by Me, while you are poor souls that have been placed among men as an exception to the rule. You ought to know that you do not belong to the house of David or Jacob, but to that of Moab, who are members of a Gentile tribe. For I did not establish a covenant with you, but only carried out work and spoke among you, and led you. My blood was not shed for you. I only carried out work among you for the sake of My testimony. Have you not known that? Is My work really like Jesus bleeding to death on your behalf? It was not worth it that I endured such great humiliation for you. God, who is absolutely without sin, actually came to a place that is like a place for dogs and pigs which is extremely loathsome and disgusting, and uninhabitable for man. However, I endured all these cruel humiliations for the glory of My Father and for the eternal testimony. You ought to know your conduct

and see that you are not children born into “rich and powerful families” but mere destitute offspring of Satan. You are not founders among men, and you do not have human rights or freedom. You originally had no share whatsoever of the blessings from either humanity or the kingdom of heaven. This is because you are at the very bottom of men in humanity, and I have never given a thought to your future. Therefore, though it was an original part of My plan that today I would have faith to perfect you, it is an unprecedented job, because your status is too lowly and you originally had no share in humanity. Is this not a blessing to men?

Those I save are souls that I released from purgatory long ago, and the chosen whom I visited long ago, for they have longed for My reappearance among them. They have loved Me, and have inscribed My covenant which I established by blood in their hearts, because I have loved them. They are like lost lambs which have been searching Me for many years, and they are good, and therefore I call them good Israelites and adorable little angels. I would not suffer such humiliation if I were among them. It is because they love Me more than they love their own lives, and I love them as that which is the most beautiful among all things. It is because they were created by Me and belong to Me; they have never forgotten Me. Their love surpasses your love, and they love Me with greater devotion than you love your own lives. They submit to Me like little white doves do to the sky, and with greater devotion than you do to Me. And it is because they are descendants of Jacob, offspring of Adam, and are among My chosen, because I have loved them long ago, and even more than I love you, and because you are too rebellious, your resistance is too grave, you look down on Me too much, you are too cold to Me, love Me too little, and hate Me too much. You disdain My work and despise My actions too much. Unlike them, you have never regarded My actions as treasure. Instead, you despise them with eyes red with anxiety, just like Satan. Where is your submission? Where is your character? Where is your love? When have you demonstrated the element of love in you? When have you taken My work seriously? Pity those lovely angels who anxiously anticipate Me and suffer greatly while waiting anxiously for Me, for I love them so dearly. However, what I see today is such a non-human world which has nothing to do with them. Don't you think that your consciences became numb and unfeeling long ago? Do you not think you are the scum who prevent My reunion with the lovely

angels? When have they not been awaiting My return? When have they not been waiting to be reunited with Me? When have they not been anticipating spending beautiful days together and dining with Me? Did you ever realize what you are doing today—namely, rampaging through the world, scheming against each other, deceiving each other, behaving treacherously, secretly and shamelessly, not knowing the truth, being crooked and deceitful, practicing flattery, considering yourselves as always right and better than others, being arrogant, and acting savagely like wild animals in mountains and rough like the king of the beasts—is this the likeness of a human being? You are rude and unreasonable. You have never regarded My word as treasure, but instead you have adopted a contemptuous attitude. This way, where would achievement, a true human life, and beautiful hopes come from? Will your extravagant imagination really rescue you from the tiger’s mouth? Will it really rescue you from the burning fire? Would you have fallen to this point if you had really regarded My work as priceless treasure? Could it be that your fate truly cannot be changed? Are you willing to die with such regret?

WHAT ARE MAN’S INHERENT IDENTITY AND THEIR WORTH

You were separated out from mud and at any rate, you were selected from the dregs, filthy and hated by God. You belonged to Satan^[a] and were once trampled upon and tainted by it. That is why it is said that you were separated out from mud, and you are not holy, but instead are non-human objects out of which Satan had long made fools. This is the most appropriate description for you. You must realize that you are impurities found in stagnant water and mud, as opposed to desirable catches like fish and shrimp, for no enjoyment can be derived from you. To put it bluntly, you are members of the lowest social class, animals worse than pigs and dogs. Frankly speaking, to address you in such terms is not overstatement or exaggeration, but it is a way to simplify the issue. To address you in such terms is actually a way to pay

Footnotes:

a. The original text reads “it.”

you respect. Your insight, speech, behavior as men, and all things in your life—including your status in the mud—are sufficient to prove that your identity is “extraordinary.”

AREN'T THOSE WHO DO NOT LEARN AND KNOW NOTHING BUT BEASTS?

What's the most appropriate method of pursuit on today's path? What kind of figure should you see yourself as in your pursuit? You should know how to handle everything that is befalling you now, be it trials or suffering, merciless chastisement or curses—you should give careful consideration to all of this. Why do I say this? Because after all, what is befalling you now is one short trial after another. Perhaps it's not a great stress to you now so you're just letting things drift along, not treating it as precious wealth for your pursuit of progress. You are too careless! You actually take this precious wealth as clouds floating by in front of your eyes, and you do not treasure these short instances of harsh blows, which do not seem to be that hard on you. You just coldly observe and you do not take them to heart, but just see them as occasionally hitting a wall. You are so haughty! You simply adopt a disdainful attitude toward one fierce, tempestuous attack after another, and sometimes you even smile coldly, revealing a look of indifference. This is because you have never thought about why you repeatedly suffer this kind of “misfortune.” Could it be that I am so unfair to people? Am I just nitpicking at you? Although your thinking isn't as serious as I've described it, that calm demeanor has portrayed the inner world of your heart very vividly. Needless to say, what is hidden deep in your heart is nothing but thoughtless invectives and unending tinges of sorrow that others can hardly see. It is because you have suffered these kinds of trials that you feel that it's so unfair, thus you hurl invectives this way. It is because of these trials that you feel the world is so desolate, thus you are full of melancholy. You do not see blow after blow and discipline after discipline as the best protection, but you see it as unreasonable provocations from Heaven or suitable retribution for you. You are so ignorant! You have mercilessly enclosed the best of times in darkness, and you see time after time of beautiful trials and discipline as attacks from an enemy. You are unable to adapt to the environment,

and even more, you are unwilling to adapt. This is because you are not willing to gain anything from chastisement after chastisement that you see as ruthless. You do not seek or probe, and you are resigned to Heaven's will—wherever you end up is where you are. The chastening that you see as ruthless has not changed your heart at all, nor has it occupied your heart. Instead, it has just injured it. You have only seen this “ruthless chastisement” as your enemy in this life but you have gained nothing. You are so self-righteous! You rarely believe that you are subject to these kinds of trials because you are so despicable, rather, you believe that you are too unfortunate and moreover, you say that I'm always nitpicking at you. Up until now, how much understanding do you actually have of what I say and what I do? Do not think that you are a natural-born genius, just a tiny bit short of heaven and towering over the earth. You are not cleverer than other people, and it can even be said that you are cutely sillier than any other sensible person on earth because you see yourself too highly; you have never had any sense of inferiority. It seems that you see everything I do as clearly as crystal. The truth is that you are not remotely a sensible person. This is because you have no idea what I am going to do, and you know even less of what I am currently doing. That's why I say that you simply cannot compare to a veteran farmer who has no cognizance of human life yet relies on blessings from Heaven for farming. You are so dismissive regarding your own life and you do not know your own reputation, and you have even less self-knowledge. You are too “high and mighty”! I am truly concerned about how playboys or delicate ladies such as you will be able to withstand the attacks of greater, tempestuous winds and waves? Those playboys do not care at all about the kind of environment that has come upon them now. It seems to be a trifling matter—they have no regard for these things. They are not negative and they do not see themselves as lowly. Instead, they are still sauntering and strolling around on the “avenues” fanning themselves. These “figures” who do not learn and know nothing have no clue why I say these things to them. They just know themselves a bit with a truculent look, and after that their evil ways do not change. After they depart from Me they continue to run rampant in the world and swagger and swindle. The expression on your face changes too quickly—you are still deceiving Me this way. You have such audacity! And those delicate young ladies are really laughable. They hear My urgent utterances, they see the environment they're in and they can't help but shed tears; they twist

their body around as if they're trying to be bewitching. It's so disgusting! She sees her own stature and lies in bed and stays there, crying without stopping, almost as if she's about to suffocate. From these words she sees her own immaturity and lowliness, and after that she's overloaded with negativity. She stares blankly, and there's no light in her eyes; she doesn't complain, and she doesn't hate Me—she's just so negative that she doesn't even move. She also does not learn and knows nothing. After she departs from Me she's once again joking and playful, and that laugh like silver bells is just like a "silver bell princess." They are both too fragile and too lacking in self-pity! All of you, the damaged goods among mankind—you are so lacking in humanity! You don't know self-love or self-protection, you do not understand reason, you do not seek the true way or love the true light, and you particularly do not know how to treasure yourselves. You have pushed time after time of My words of teaching in the back of your mind and have even used them for entertainment in your leisure time. You have always used them as your own amulet. When Satan accuses you, you just pray a bit. When you're negative, you sleep, and when you're happy you run around like crazy. When I reprimand you, you nod and bow, but when you leave Me you laugh savagely. Among people you're always the highest and you've never thought of yourself as the most conceited. You're always high and mighty, very self-satisfied and terribly arrogant. How can that kind of "young man," "young lady," "gentleman," or "lady" who does not learn and knows nothing treat My words like a precious treasure? I'll ask you further—what have you really learned from My words and My work over all this time? Your tricks are cleverer? Your flesh is more sophisticated? Your attitude toward Me is more disdainful? I'll tell you frankly, this much work of Mine has actually now made your bravery, which used to be that of a mouse, become greater. Your fear of Me diminishes by the day because I am too merciful. I've never used violent methods to punish your flesh. Perhaps the way you see it, I am just speaking harshly, but most of the time I face you with a smile and I hardly ever criticize you to your face. And it is particularly because I am always considerate of your weaknesses that it has led to you treating Me like the snake treats the kind-hearted farmer. I really admire mankind's skill in carefully sizing up others—it really is remarkable, superb! I'll tell you the truth. Whether or not you have a heart of reverence today is insignificant. I'm not nervous or anxious, but I will also tell you that

you “genius” who does not learn and knows nothing will eventually be ruined within the petty cleverness of your own self-admiration. You will be the one who suffers, and you will be the one who will be chastised. I wouldn’t be so silly to continue to accompany you into hell and continue to suffer, because you and I are not of the same kind. Do not forget that you are a creation who was cursed by Me, and who is taught and saved by Me. There is nothing in you that I yearn for. No matter when I work, I am not subject to the manipulation of any people, events, or things. It can be said that My attitude toward and view of mankind has always remained the same. I don’t have any favor toward you because you are an adjunct in My management; you certainly do not have greater strengths than anything else. I advise you to always remember that you are nothing more than a creation! Although you live with Me, you should know your status and not see yourself too highly. Even if I don’t criticize you or deal with you, and I face you with a smile, this does not prove that you and I are of the same kind. You should know that you are seeking the truth, you yourself are not the truth! You must change according to My words at any time—you cannot escape this. I advise you to learn something while you are in the midst of these wonderful times, while this rare opportunity is here, and do not try to fool Me. You need not employ flattery to deceive Me. Your seeking of Me is not all for Myself—it is for you!

THE CHOSEN PEOPLE IN CHINA CANNOT REPRESENT ANY TRIBE OF ISRAEL

The house of David received Jehovah’s promise, and it was a family that received Jehovah’s inheritance. It was originally one of the tribes of Israel and belonged to the chosen people. At the time, Jehovah decreed a law for the Israelites that all of the Jewish people who belonged to the house of David, all those who were born into that house would receive His inheritance. They would receive a hundredfold and gain the status of the firstborn sons. At the time, they were the most elevated among all Israelites—they had the highest position among all the families of Israel, and they directly served Jehovah in the temple, wearing priestly robes and crowns. At the time, He called them faithful and saintly servants and they gained the esteem of all other tribes of

Israel. Thus, at the time they were all respectfully referred to as lords—this was the work of Jehovah in the Age of Law. Today they are still serving Jehovah in this way in the temple, so they will always be kings appointed by Jehovah. No one can take away their crown, and no one can alter their service because they belonged to the house of David from the start; this is what Jehovah bestowed upon them. The reason that you don't belong to the house of David is that you are not from Israel, but you belong to the house from outside of Israel. Also, your nature is not to worship Jehovah, but it is to resist Him, so you do not have the same identity as those from the house of David and you are not one of those who will receive My inheritance. You particularly are not those who will receive a hundredfold.

In Israel at that time there were many different houses and many different tribes, but they were all the chosen people. However, what is different from other countries is that in Israel people are categorized, their positions in front of Jehovah are differentiated, and each person's realm is laid out according to their different tribes. In countries other than Israel, people can't just casually refer to themselves as belonging to the houses of David, Jacob, or Moses. This would be contrary to fact—the names of^[a] the tribes of Israel cannot be casually misused in other countries. People frequently misuse the names of David, Abraham, Esau, etc., or they say: "We have now accepted God, so we are of the house of Jacob." Saying these things is nothing but baseless human reasoning and does not come directly from Jehovah, nor does it come from My own ideas. It is purely human nonsense! Just like an orator that confuses right and wrong, people groundlessly think of themselves as the descendants of David or part of the family of Jacob, and they believe that they are worthy of that. Do people not know that those of the house of David were long ago ordained by Jehovah, and it was not David that appointed himself as king? However, there are many who shamelessly claim to be the descendants of the house of David—people are so ignorant! The truth is that the matters of Israel have nothing to do with the Gentiles—they are two different things, and are completely unrelated. The matters of Israel can only be spoken of to the people of Israel, but the Gentiles are totally uninvolved, and the work currently done among the Gentiles has nothing to do with the

Footnotes:

a. The original text omits "the names of."

people of Israel. What is said about the Gentiles is determined by what I am currently saying, and the work done in Israel cannot act as a type of the work among the Gentiles. Wouldn't that show that God is too stupid, too conservative? Only when the work begins to spread among the Gentiles will what is said about them, or their outcome be revealed, so people's words of the past, "We are the descendants of David," or "Jesus is the son of David," are even more preposterous things to say. My work is compartmentalized. I would not refer to a deer as a horse; rather, the work is differentiated according to its sequence.

WHAT IS YOUR UNDERSTANDING OF BLESSINGS

Although those born in this age are subject to the corruption of Satan and filthy demons, it is also true that they are able to gain great salvation due to this corruption, even greater than the livestock carpeting the mountains and the plains and the considerable family property that Job gained, and it is also greater than the blessing that Job received of seeing Jehovah after his trials. It was only after Job underwent the trial of death that he could hear the words of Jehovah and could hear His thunderous voice from the cloud. However, he did not see Jehovah's face and he did not know His disposition. What Job gained was merely the physical property that provides carnal delights and the most beautiful children in the surrounding cities as well as protection from the angels of heaven. He never saw Jehovah, and even though he was called righteous, he never knew Jehovah's disposition. Although the people of today are temporarily poor in material enjoyments or experience a hostile outside environment, I have revealed My disposition that I never opened up to mankind in ages past and which has always been secret, as well as My mysteries from before the ages to the lowliest of people who I have also given the greatest salvation to. This is the first time I have done so. I have never done this kind of work before, and although you are far less than Job, what you have gained and what you have seen has far surpassed Job. Although you have suffered all kinds of suffering and torment, that suffering is not like the trials of Job, but it is the judgment and chastisement that people have received because of their rebelliousness

and resistance, and because of My righteous disposition. It is righteous judgment, chastisement, and curse. Job was one of the Israelites, one of the righteous who received Jehovah's great love and mercy. He committed no evil acts and he did not resist Jehovah; rather, he was faithfully devoted to Jehovah, and he was subject to trials due to his righteousness, and he underwent fiery trials because he was a faithful servant of Jehovah. People today are subject to My judgment and curse because of their filthiness and unrighteousness. Although their suffering is nothing like what Job went through when he lost his livestock, his property, his servants, his children, and all of those dear to him, what people suffer is the fiery refinement and burning; what is more serious than what Job experienced is that this kind of trial is not lessened or removed because of their weakness, rather, it is long-lasting until their final day of life. This is punishment, judgment, curse—it is merciless burning, and even more it is mankind's rightful "inheritance." It is what they deserve, and it is the place of the expression of My righteous disposition. It is a known fact. But what people have gained greatly surpasses what they have endured now. What you have suffered are merely setbacks due to foolishness, but your gains are a hundred times greater than your suffering. According to the laws of Israel in the Old Testament, all those who resist Me, all those who openly judge Me, and all those who do not follow My way yet boldly offer profane sacrifices to Me will certainly be destroyed by fire in the temple, or some of the chosen people will stone them to death, and even their descendants of their own house and other direct kin will suffer My curse, and in the world to come they will not be free, but will be the slaves of My slaves, and I will drive them into exile among the Gentiles and they will be unable to return to their homeland. Based on their actions, their behaviors, the suffering endured by people today is not nearly as serious as the punishment suffered by the Israelites. Saying that what you are currently suffering is retribution is not without reason, and this is because you have really crossed the line, and if you were in Israel you would become one of the eternal sinners and you would have been cut to pieces by the Israelites long ago as well as been burnt by the fire from heaven in Jehovah's temple. And what is it that you have now gained? What have you received, what have you enjoyed? I have revealed My righteous disposition in you, but most important is that I have revealed My patience for redemption of mankind. One could say that all that I have

done in you is the work of patience, that it is for My management, and even more it is for the sake of mankind's enjoyment.

Although Job underwent trials from Jehovah, he was merely a righteous man who worshiped Jehovah, and even when undergoing those trials he did not complain about Him, but he treasured his encounter with Jehovah. Not only do the people of today not treasure the presence of Jehovah, but they reject, detest, complain about, and mock His appearance. Haven't you gained more than a little? Has your suffering really been so great? Haven't your blessings been greater than those of Mary and James? Has your resistance been paltry? Could it be that what I have required of you, what I have asked from you has been too great and too much? My wrath was only unleashed upon those Israelites who resisted Me, not directly upon you, and what you have gained has only been My merciless judgment and disclosures as well as the relentless fiery refinement. In spite of this people still resist and refute Me without a shred of obedience. And there are even some who distance themselves from Me and deny Me; that kind of person isn't any better than the band of Korah and Dathan opposing Moses. People's hearts are too hardened, and their natures are too stubborn. They will never change their old ways. They are bared like a prostitute in broad daylight by My speech, and My words are so harsh that they are "unseemly," exposing people's natures in the light of day. But people only nod their heads, shed a few tears, and just barely have some sad feelings. Once it is over, they are as fierce as the king of wild beasts in the mountains and they don't have any awareness at all. How can people with this kind of disposition know that they have enjoyed blessings more than a hundred times greater than Job's? How can they discover that what they are enjoying are blessings that have hardly been seen throughout the ages, that no man has ever enjoyed before? How can people's consciences feel this kind of blessing that carries punishment? To speak frankly, all I require of you is so that you will be able to be models for My work and be witnesses for My entire disposition and all of My actions, and so that you may be freed from the afflictions of Satan. But mankind is always repelled by My work and is intentionally hostile to it. How could that kind of person not incite Me to bring back the laws of Israel and to bring upon them My wrath toward Israel? Although there are many among you who are "obedient" to Me, there are even more who are of the ilk of the band of Korah. Once I have attained My full glory, I will take the fire from heaven to

burn them to ashes. You should know that I will no longer chastise people with My words, but before doing the work of Israel, I will completely incinerate the ilk of the band of Korah who resist Me and whom I have long ago eliminated. Mankind will no longer have the opportunity to enjoy Me, but all that they will see will be the wrath and My “flames” from heaven. I will reveal the outcomes of all people, and I will divide all people into different categories. I will take note of their every rebellious act, and then finish My work, so that people’s outcomes will be determined based on My verdict while on the earth as well as their attitudes toward Me. When that time comes, there will be nothing that can change their outcomes. Let people reveal their own outcomes! Let Me hand over people’s outcomes to the heavenly Father.

WHEN IT COMES TO GOD, WHAT IS YOUR UNDERSTANDING

People have believed in God for a long time, yet most of them have no understanding of this word “God.” They merely follow along in a muddle. They have no clue as to why exactly man should believe in God or what God is exactly. If people know only to believe in and follow God, but not what God is, nor do they understand God, then is this not the biggest joke in the world? Even though people have witnessed many heavenly mysteries by now and have heard of much profound knowledge that man had never grasped before, they are in the dark on many of the most elementary, as-yet un contemplated truths. Some people might say, “We have believed in God for many years. How could we not know what God is? Does this not belittle us?” But in reality, although everyone is following Me today, no one has any understanding of all this current work. They let go of even the plainest and easiest of questions, let alone this most complex question of “God.” You should know that those questions that you brush aside and are unable to discover are the ones you most should understand, for you know only to follow the crowd, paying no attention and giving no care to what you should be equipping yourself with. Do you truly know why you should have faith in God? Do you really know what God is? Do you truly know what man is? As a man who has faith in God, if you fail to understand these things, do you not lose the dignity of a believer of God? My work

today is this: to have people understand their essence, understand all that I do, and know the true face of God—this is the closing act of My management plan, the last stage of My work. That is why I am telling you all of life's mysteries in advance, so that all of you can accept them from Me. As this is the work of the final age, I must tell you all the truths of life that you have never taken in before, even if you are unable to absorb them and unable to bear them, because you are simply too deficient and too ill-equipped. I want to conclude My work, to finish all My requisite work, and to inform you fully of what I am commissioning you to do, lest you again stray and fall for the evil one's deceptions when darkness descends. There are many ways beyond your comprehension, many matters you do not understand. You are so ignorant. I know your stature and your shortcomings well. Therefore, even though there are many words you will not be able to absorb, I still want to tell you all these truths that you have never taken in before—because I keep worrying whether, with your current stature, you will be able to stand testimony for Me. It is not that I belittle you. You are all beasts who have not gone through My formal training, and it is truly questionable how much glory is in you. Although I have spent tremendous energy working on you, it seems that the positive elements in you are practically nonexistent, while the negative elements can be counted on one's fingers and are only devoted to testimonies to shame Satan. Almost everything else in you is Satan's poison. You look to Me like you are beyond salvation. So, things being where they are now, I look at your various demeanors, and I finally know your true stature. That is why I keep worrying for you: Left to live life on his own, will man really end up better off than or comparable to how he is today? Are you not anxious over your infantile stature? Can you truly be like the chosen people of Israel, loyal to Me and Me alone under all circumstances? What you are displaying is not the mischievousness of children out of their parents' sight, but the beastliness that erupts in animals out of reach of their masters' whips. You should know your nature, which is also the weakness all of you share, your common ailment. Thus My only exhortation to you today is to stand testimony for Me. Do not under any circumstance let the old ailment flare up again. The most important thing is to give testimony. That is the heart of My work. You should accept My words just as Mary accepted Jehovah's revelation that came to her in a dream, believing and then obeying. Only this qualifies as being chaste. For you are the ones who

hear My words the most, the ones most blessed by Me. I am giving you all My valuable possessions, bestowing absolutely everything on you. Your status and that of the people of Israel, however, are so different, so completely worlds apart. Yet compared to them, you are receiving so much more. While they wait desperately for My appearance, you spend pleasant days with Me, sharing of My riches. By comparison, what gives you the right to squawk and squabble with Me and demand portions of My possessions? Are you not receiving enough? I give you so much, but what you give Me in return is heart-rending sadness and anxiety and irrepressible resentment and discontent. You are too repugnant, yet you also arouse pity. Therefore I have no choice but to swallow all My resentment and protest to you again and again. Over these several thousand years of work, I had never brought any objections to mankind before because I have discovered that in the history of mankind's development, only the deceits among you are the most renowned. They are like precious inheritances left you by the famous ancestor of antiquity. How I hate those less-than-human swine and dogs. You are too conscienceless! Your character is too base! Your hearts are too hardened! If I took these words of Mine and this work of Mine to Israel, I would have gained glory long ago. But not so among you. Among you there is only cruel neglect, your cold shoulder, and your excuses. You are too unfeeling and too worthless!

You should offer your all for My work. You should do work that benefits Me. I want to tell you about everything that you are unclear on so that you can gain all that you lack from Me. Even though your defects are too numerous to count, I am willing to keep doing the work that I should be doing on you, granting you My last mercy so that you may benefit from Me and gain the glory that is absent in you and that the world has never seen. I have worked for so many years, yet none among men has ever known Me. I want to tell you secrets that I have never told anyone else.

Among men, I was the Spirit that they could not see, the Spirit that they could never come into contact with. Because of My three stages of work on earth (creation of the world, redemption, and destruction), I appear in their midst at different times (never publicly) to do My work among men. The first time I came among men was during the Age of Redemption. Of course I came among the Jewish family; therefore the first to see God coming to earth were the Jewish people. The reason I did this work personally was because I wanted to use My incarnate

flesh as a sin offering in My redemption work. So the first to see Me were the Jews of the Age of Grace. That was the first time I worked in the flesh. In the Age of Kingdom, My work is to conquer and perfect, so I again do shepherding work in the flesh. This is My second time working in the flesh. In the last two stages of work, what people come into contact with is no longer the invisible, untouchable Spirit, but a person who is the Spirit actualized as flesh. Thus in the eyes of man, I again become a person with none of the look and feel of God. Moreover, the God that people see is not only male, but also female, which is most astounding and puzzling to them. Time and time again, My extraordinary work shatters old beliefs held for many, many years. People are stunned! God is not only the Holy Spirit, that Spirit, the sevenfold intensified Spirit, the all-encompassing Spirit, but also a person, an ordinary person, an exceptionally common person. He is not only male, but also female. They are similar in that They are both born to humans, and dissimilar in that one is conceived by the Holy Spirit and the other is born to a human but derived directly from the Spirit. They are similar in that both incarnate flesh of God carry out God the Father's work, and dissimilar in that one does the work of redemption and the other does the work of conquering. Both represent God the Father, but one is the Lord of redemption filled with lovingkindness and mercy, and the other is the God of righteousness filled with wrath and judgment. One is the Supreme Commander to launch the redemption work, and the other is the righteous God to accomplish the work of conquering. One is the Beginning, the other the End. One is sinless flesh, the other is flesh that completes the redemption, continues the work, and is never of sin. Both are the same Spirit, but They dwell in different flesh and are born in different places. And They are separated by several thousand years. Yet all Their work is mutually complementary, never conflictual, and can be spoken of in the same breath. Both are people, but one is a baby boy and the other is an infant girl. For all these many years, what people have seen is not only the Spirit and not only a man, a male, but also many things that do not jibe with human notions, and thus they are never able to fully fathom Me. They keep half believing and half doubting Me, as if I do exist and yet am also an illusory dream. That is why to this day, people still do not know what God is. Can you really sum Me up in one simple sentence? Do you truly dare to say "Jesus is none other than God, and God is none other than Jesus"? Are you really so bold as to say "God is

none other than the Spirit, and the Spirit is none other than God”? Are you comfortable saying “God is just a person clothed in flesh”? Do you truly have the courage to assert “The image of Jesus is simply the great image of God”? Are you able to thoroughly explain God’s disposition and image on the strength of your gift for words? Do you really dare to say “God created male only, not female, after His own image”? If you say this, then no female would be among My selected and much less would females be a kind within humankind. Now do you truly know what God is? Is God a human? Is God a Spirit? Is God really a male? Can only Jesus complete the work I want to do? If you choose only one of the above to sum up My essence, then you would be an exceedingly ignorant faithful believer. If I work as incarnate flesh once and only once, might you delimit Me? Can you really take one glance and see through Me? Can you really sum Me up completely thanks just to what you have been exposed to during your lifetime? And if in My two incarnations I do similar work, how would you perceive Me? Might you leave Me forever nailed to the cross? Can God be as simple as you say?

Although your faith is very sincere, none among you is able to explain Me thoroughly, and none among you is able to fully testify to all the realities that you see. Think about it. Right now most of you are derelict in your duties, going instead after things of the flesh, satiating the flesh and greedily enjoying the flesh. You possess little truth. How then can you bear testimony for all that you have seen? Are you really confident you can be My witness? If one day you are unable to testify to all that you have seen today, then you will have lost the function of a created being. There will be no meaning whatsoever to your existence. You will be unworthy of being a human. One can even say that you will not be a human! I have done an infinite amount of work on you. But because presently you learn nothing, know nothing, and work in vain, when I need to expand My work, you will stare blankly, tongue-tied and utterly useless. Will that not make you a sinner of all time? When that time comes, might you not feel the deepest regret? Might you not sink into dejection? I am not doing all this work now out of boredom, but to lay a foundation for My future work. It is not that I am at an impasse and have to come up with something new. You should understand that the work I do is not child’s play^[a] but is in representation of My Father.

Footnotes:

a. The original text reads “a child playing in the street.”

You should know that it is not just Me doing all this Myself. Rather, I am representing My Father. Meanwhile, your role is strictly to follow, obey, change, and testify. What you should understand is why you should believe in Me. This is the most important question for each of you to understand. My Father, for the sake of His glory, predestined all of you for Me from the moment He created the world. It was none other than for the sake of My work, and for the sake of His glory, that He predestined you. It is because of My Father that you believe in Me; it is because of My Father's predestining that you follow Me. None of this is of your own choosing. Even more important is that you understand you are the ones My Father bestowed on Me for the purpose of testifying for Me. Because He bestowed you on Me, you should abide by the ways I bestow on you and the ways and the words I teach you, for it is your duty to abide by My ways. This is the original purpose of your faith in Me. So I say to you, you are merely people that My Father bestowed on Me to abide by My ways. However, you only believe in Me; you are not of Me because you are not of the Israelite family but are instead of the kind of the ancient serpent. All I am asking you to do is to bear witness for Me, but today you must walk in My ways. All of this is for the sake of future testimonies. If you function only as people who listen to My ways, then you will not have any value and the significance of My Father's bestowing you on Me will be lost. What I insist on telling you is this: "You should walk in My ways."

WHAT A REAL MAN MEANS

Managing man is My job, and having him be conquered by Me was even more predestined when I created the world. People do not know that I will completely conquer them in the last days, and they are also unaware that the evidence of My defeating Satan is to conquer the disobedient members of mankind. But I had already told My enemy when it struggled with Me that I would become the conqueror of those who had been taken away by Satan and had long become its children, and its loyal servants watching over its home. The original meaning of conquer is to defeat, to humiliate. In the way Israel's people put it, it is to completely defeat, destroy, and make one unable to resist Me further. But today as used among you people, its meaning is to conquer.

You should know My intent is to completely extinguish and reduce to ruin the evil one of mankind, so that it can no longer rebel against Me, much less have a breath to interrupt or disturb My work. Thus, as far as people are concerned, it means to be conquering. Whatever the term's connotation, My work is to defeat mankind. For truly mankind is an adjunct to My management, but more accurately, mankind is none other than My enemy. Mankind is the evil one that resists and disobeys Me. Mankind is none other than the progeny of the evil one accursed by Me. Mankind is none other than the descendant of the archangel that betrayed Me. Mankind is none other than the heritage of the devil that was already detested and rejected by Me and came at odds with Me. The sky above all mankind is murky and gloomy, lacking in even a glimmer of clarity. The human world is in pitch darkness, and when living in it one cannot see his own hand when he stretches it out before him and cannot see the sun when he lifts his head. The road beneath his feet is muddy and rife with potholes, and it is meandering and tortuous; the whole land is littered with corpses. The corners in the dark are filled with the remains of the dead. The cool and dark corners are crowded with hordes of demons taking up residence. Throughout mankind hordes of demons also come and go. The progeny of myriad beasts covered in filth is fighting hand to hand, in a brutal struggle, the sound of which strikes terror in the heart. In such times, such a world, and such an "earthly paradise," where does one go to seek out life's felicities? Where would one go to find his life's destination? Mankind, trampled under Satan's feet long ago, has been acting in Satan's image—even being its embodiment. They are the evidence of being Satan's witness, loud and clear. Such mankind, such scum, or such offspring of this corrupt human family, how could they bear witness to God? From whence comes forth My glory? Where is My witness? The enemy that stands against Me and corrupts mankind has already soiled mankind, My creation, brimming with My glory and My living out. It has stolen away My glory, and what it has imbued man with is nothing but poison heavily laced with the ugliness of Satan, and juice from fruit of the tree of the knowledge of good and evil. In the beginning, I created mankind, that is, I created mankind's ancestor, Adam. He was tangible and formed, brimming with life, brimming with vitality, and furthermore, having My glory's company. That was the glorious day when I created man. Following that, Eve was produced from the body of Adam, also the ancestor of man, and so the people of My creation

were filled with My breath and brimming with My glory. Adam was originally produced by My hand and was the representation of My image. Thus the original meaning of “Adam” was to be My creation imbued with My vitality, imbued with My glory, tangible and in good form, having spirit and breath. He was the only creation endowed with a spirit that could represent Me, have My image and receive My breath. In the beginning Eve was the second person endowed with breath that I had determined to create, so the original meaning of “Eve” was to be a creation to continue My glory, filled with My vitality and furthermore be endowed with My glory. Eve came out of Adam, so she was also of My image, for she was the second person created in My image. The original meaning of “Eve” was to be a living being, given a spirit, existing in flesh and bone, being My second testimony as well as My second image in mankind. They were mankind’s ancestors, his pure and precious treasure, and originally living beings with a spirit. However the evil one trampled and looted the progeny of mankind’s ancestors, closing the human world into complete darkness, such that this progeny no longer believes in My existence. What’s even more detestable is that at the same time when the evil one corrupts and tramples people, it cruelly takes away My glory, My testimony, the vitality I bestowed on people, the breath and life I blew into them, all My glory in the human world, and all the painstaking effort that I have invested into mankind. Mankind is no longer in the light, and has lost everything I have bestowed on them, discarding the glory I have bestowed. How could they ever confess that I am the Lord of the creation? How could they believe in My existence in heaven? How could they discover My glory’s manifestation on earth? How could these grandsons and granddaughters take the God their own ancestors revered as Lord of their creation? These pitiful grandsons and granddaughters have generously “presented” to the evil one the glory, the image, as well as the testimony that I had bestowed on Adam and Eve, and the life bestowed on mankind that they depend on, without minding in the slightest the evil one’s presence, giving all My glory to it. Is this not the source of the title of “scum”? How could such mankind, such evil demons, such walking corpses, such figures of Satan, such enemies of Mine have My glory? I will repossess My glory, repossess My testimony among man and all that once belonged to Me, which I had given to mankind long ago—completely conquer mankind. However you should know, the humans I created were holy men with

My image and My glory. They were not originally of Satan, nor subjected to its trampling, but purely My manifestation, free of the slightest trace of its poison. Thus, I let everyone know that I only want that which was created by My hand, My beloved pure ones that never belonged to any other entity. Furthermore, I will take pleasure in them and see them as My glory. However, what I want is not the mankind corrupted by Satan, belonging to Satan today, which is no longer My original creation. Because I want to repossess My glory in the human world, I will gain complete conquest over the remaining survivors of mankind, as the proof of My glory in My victory over Satan. I only take My testimony as My crystallization, as the object of My enjoyment. Such is My intention.

Mankind has developed through tens of thousands of years of history to get where they are today. However, the mankind of My original creation has long ago sunk into degeneracy. They are already not what I intended, and thus people, the way I see them, are already undeserving of the name mankind. They are rather the scum of mankind, looted by Satan, and the rotten walking corpses which Satan lives in and is clothed with. People do not in the least believe in My existence, nor do they welcome My arrival. Mankind only begrudgingly responds to My requests, temporarily agrees with them, and does not sincerely share in life's joys and sorrows with Me. As people see Me as inscrutable, they begrudgingly pretend to smile at Me, betraying their manner of coddling up to power. This is because people have no knowledge of My work, much less of My intention today. I'll be honest with all of you—when the day comes, the suffering of anyone who worships Me will be easier to bear than yours. The degree of your faith in Me does not, in actuality, exceed that of Job—and even the faith of the Jewish Pharisees surpasses yours—so in the impending days of fire, you will suffer more seriously than the Pharisees when rebuked by Jesus, more seriously than the 250 leaders that had resisted Moses, and more seriously than Sodom under the scorching flames of its destruction. When Moses struck the rock, and the water Jehovah had bestowed sprang forth, it was because of his faith. When David played music in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock all over the mountains, lost priceless family possessions, and his body was covered in boils, it was because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter

could follow Jesus Christ, it was by his faith. That he could be nailed to the cross for Me and give glorious testimony, it was also by his faith. When John saw the glorious image of the Son of man, it was by his faith. When he saw the vision of the last days, it was all the more by his faith. When the so-called people of the Gentile nation receive My revelation, finding out that I have returned in the flesh doing My work among man, it is also because of their faith. Have not all those who are smitten by My severe word and thus consoled and saved done so because of their faith? Those who believe in Me and suffer hardships, are they not also subjected to the world's rejection? Those living outside My word, fleeing the suffering of trial, are they not drifting through the world? They are akin to autumn leaves fluttering here and there with no place to rest, much less My word of consolation. Although My chastisement and refinement follow them not, are they not the beggars, floating around, that wander the streets outside the kingdom of heaven? Is the world really your place of rest? Could you really attain a smile of relief from the world through your avoidance of My chastisement? Could you truly use your fleeting enjoyment as a cover for that inconcealable emptiness in your heart? You could fool anyone in your family, yet you are forever incapable of fooling Me. As your faith is meager, you are still to this day powerless to find any of the delights life has to offer. I advise you: better to sincerely spend half your life for Me than your whole life in mediocrity and busywork for the flesh, enduring all the suffering a man could hardly bear. What purpose would it serve to treasure yourself so much as to flee from My chastisement? What purpose would it serve to hide yourself from My momentary chastisement only to reap an eternity of embarrassment, an eternity of chastisement? I will not, in fact, bend anyone to My will. If a man is really willing to submit to all My plans, I would not treat him poorly. But I require that all people believe in Me, just as Job believed in Me, Jehovah. If your faith exceeds that of Thomas, then your faith will attain My commendation, in your loyalty you will find My bliss, and you will surely find My glory in your days. However those that believe in the world and believe in the devil have hardened hearts, just as the masses of Sodom City, with grains of sand blowing in their eyes and offerings from the devil held in their mouths. Their deceived hearts have long ago been possessed by the evil one that had usurped the world, and almost all their thoughts are plundered by the ancient demon. Thus mankind's faith has gone with the wind, and they are

unable to even take notice of My work. All they can do is just cope or analyze very roughly, because they have already been occupied by the poison of Satan.

I will conquer mankind because they were once created by Me and have, what's more, enjoyed all the bountiful objects of My creation. However, they have rejected Me, and their hearts are without Me, seeing Me as a burden on their lives. Even worse, people have clearly caught sight of Me yet rejected Me, and have thought up every possible way to defeat Me. People do not allow Me to treat them seriously or to put strict demands on them, nor do they permit My judgment or chastisement of their unrighteousness. They do not find such treatment to be interesting, but rather, it annoys them. Thus My job is to defeat the mankind who eats, drinks of Me and revels in Me, but does not know Me. I will disarm them, and then, I will return to My dwelling place with My angels and My glory. For people's behavior has completely broken My heart and shattered My work into pieces long ago. I want to repossess the glory that the evil one has stolen before happily walking away, letting mankind continue to go on with their life, continue their "life and work in peace," continue "cultivating their fields," being freed from My interference in their lives. But I will now fully repossess My glory from the hand of the evil one, bring back the entirety of the glory I wrought into man at the creation of the world, and never again bestow it on earth's mankind. For people are not only failing to conserve My glory, they are instead converting it into the image of Satan. People do not treasure My arrival, nor would they prize the days of My glory. They are not relishing the acceptance of My chastisement, much less being willing to restore My glory to Me. Nor are they willing to cast away the evil one's poison. People are constantly playing tricks on Me, and they always wear their bright smiles and happy faces. They are unaware of the depths of gloom that mankind will face after My glory leaves them, and particularly unaware that when My day comes to the whole of mankind, they will have an even harder time than people in the times of Noah. For they do not know that when My glory parted from Israel how gloomy it had become, for man forgets on dawn's arrival how hard it is to go through the pitch darkness of night. When the sun goes back into hiding again and darkness looms over man, he will again mourn and grind his teeth in darkness. Have you forgotten that when My glory parted from Israel, how difficult it was for its people to endure through such suffering?

Now are the days when you see My glory, and which are also the glorious days you're passing with Me. Man will mourn in darkness when My glory leaves the filthy land. Now are the glorious days when I am doing My work, and are also the days when I exempt mankind from suffering, as I will not go through the painful and harsh times with them. I only want complete conquest over mankind and to fully defeat the evil one of mankind.

WHAT DO YOU KNOW OF FAITH?

In man exists only the uncertain word of faith, yet man knows not what constitutes faith, much less why he has faith. Man understands too little and man himself is too lacking; he merely has faith in Me mindlessly and ignorantly. Though he knows not what faith is nor why he has faith in Me, he continues to do so obsessively. What I ask of man is not merely for him to obsessively call upon Me in this way or to believe in Me in a desultory fashion. For the work I do is for man to see Me and come to know Me, not for man to be impressed and look at Me in a new light because of My work. I previously manifested many signs and wonders and performed many miracles. The Israelites at the time showed Me great admiration and greatly revered My exceptional ability to heal the sick and exorcise demons. At the time, the Jews thought My healing powers to be masterly and extraordinary. For My many such deeds, they all regarded Me with respect; they felt great admiration for all of My powers. So any who saw Me perform miracles followed Me closely, such that thousands surrounded Me to watch Me heal the sick. I manifested so many signs and wonders, yet man merely regarded Me as a masterly physician; I also spoke many words of teaching to those people at the time, yet they merely regarded Me as a teacher superior to his disciples! Even to this day, after men have seen the historical records of My work, their interpretation continues to be that I am a great physician who heals the sick and a teacher to the ignorant. And they have determined Me to be the merciful Lord Jesus Christ. Those who interpret scripture may have surpassed My skills in healing, or may even be disciples who have now surpassed their teacher, yet such men of great renown, whose names are known around the world, regard Me so lowly as a mere physician! My deeds

are greater in number than the grains of sand on the beaches, and My wisdom greater than that of all those sons of Solomon, yet men merely think of Me as a physician of little account and an unknown teacher of man! How many believe in Me only so I would heal them? How many believe in Me only so I would use My powers to drive unclean spirits out of their bodies? And how many believe in Me simply to receive peace and joy from Me? How many believe in Me only to demand from Me more material wealth, and how many believe in Me just to spend this life in safety and to be safe and sound in the world to come? How many believe in Me only to avoid the suffering of hell and to receive the blessings of heaven? How many believe in Me only for temporary comfort but do not seek to gain anything in the world to come? When I brought down My fury upon man and seized all the joy and peace he originally possessed, man became doubtful. When I gave unto man the suffering of hell and reclaimed the blessings of heaven, man's shame turned into anger. When man asked Me to heal him, yet I acknowledged him not and felt abhorrence for him, man went far away from Me and sought the way of witch doctors and sorcery. When I took away all that man had demanded from Me, then all disappeared without a trace. Therefore, I say that man has faith in Me because I give too much grace, and there is far too much to gain. The Jews believed in Me for My grace, and followed Me wherever I went. These ignorant men of limited knowledge and experience only sought to see the signs and wonders I manifested. They regarded Me as the head of the house of the Jews who could perform the greatest miracles. Therefore, when I exorcised demons from men, they talked amongst themselves in great confusion, saying that I am Elijah, that I am Moses, that I am the most ancient of all prophets, that I am the greatest of all physicians. Apart from Myself saying that I am the life, the way, and the truth, none could know My being or My identity. Apart from Myself saying that heaven is the place where My Father lives, none knew that I am the Son of God, and God Himself. Apart from Myself saying that I shall bring redemption to all mankind and ransom mankind, none knew that I am the Redeemer of mankind; men only knew Me as a benevolent and compassionate man. And apart from Myself being able to explain all there is of Me, none knew Me, and none believed that I am the Son of the living God. Man only has such manner of faith in Me, and fools Me in this way. How can man bear Me witness when he holds such views of Me?

Man has faith in Me but cannot bear witness for Me, and before I have made Myself known, man cannot testify for Me. Man sees only that I surpass creatures and all holy men, and sees that the work I do cannot be done by men. Therefore, from the Jews to the men of present day, any who has seen My glorious deeds is simply filled with a curiosity toward Me, yet not the mouth of a single creature could bear Me witness. Only My Father bore witness for Me; He made a path for Me among all creatures. Otherwise, no matter how I worked, man would never know that I am the Lord of creation, for man knows only to take, and does not have faith in Me because of My work. Man knows Me only because I am innocent and in no part a sinner, because I can explain numerous mysteries, because I am above the multitude, or because man has profited much from Me. Yet few are those who believe I am the Lord of creation. This is why I say that man knows not why he has faith in Me; he knows not the purpose or significance of having faith in Me. The reality of man is lacking, such that he is very nearly unworthy to bear Me witness. You have too little true faith and have gained too little, so you have too little testimony. Moreover, you understand too little and lack too much, such that you are almost not fit to bear witness to My deeds. Your resolution is indeed considerable, but are you certain that you will be able to successfully testify to the substance of God? What you have experienced and seen surpasses that of the former saints and prophets, but are you able to provide testimony greater than the words of these former saints and prophets? That which I bestow upon you now surpasses Moses and is greater than David, so likewise I ask that your testimony surpass that of Moses and that your words be greater than that of David. I give you a hundredfold, so likewise I ask you to repay Me the same. You must know I am the One who bestows life unto mankind, and it is you who receive life from Me and must bear witness for Me. This is your duty, which I send down upon you and which you ought to do for Me. I have bestowed all My glory unto you, and bestowed unto you the life that the chosen people, the Israelites, never received. By right, you ought to bear witness for Me, and devote to Me your youth and lay down your life. Whomsoever I bestow My glory unto shall bear Me witness and give his life for Me. This has long been predestined. It is your good fortune that I bestow My glory upon you, and your duty is to testify to My glory. If you believe in Me only to gain fortune, then My work would not have much significance, and you would not be fulfilling your

duty. The Israelites saw only My mercy, love, and greatness, and the Jews witnessed only My patience and redemption. They saw only very little of the work of My Spirit; it may be such that their level of understanding was merely one ten thousandth of that which you have heard and seen. What you have seen exceeds even that of the chief priests among them. This day, the truth you have understood surpasses theirs; what you have seen this day exceeds that seen in the Age of Law, as well as the Age of Grace, and what you have experienced surpasses even that of Moses and Elijah. For what the Israelites understood was only the law of Jehovah and what they saw was only the sight of Jehovah's back; what the Jews understood was only the redemption of Jesus, what they received was only the grace bestowed by Jesus, and what they saw was only the image of Jesus within the house of the Jews. What you see this day is the glory of Jehovah, the redemption of Jesus and all My deeds of this day. You have also heard the words of My Spirit, appreciated My wisdom, come to know My wonder, and learned of My disposition. I have also told you all of My management plan. What you have seen is not merely a loving and merciful God, but One that is filled with righteousness. You have seen My wondrous work and known that I am filled with fierce anger and majesty. Furthermore, you have known that I once brought down My raging fury upon the house of Israel, and this day, it has come to you. You have understood more of My mysteries in heaven than Isaiah as well as John; you know more of My loveliness and venerableness than all the saints of previous generations. What you have received is not merely My truth, My way, My life, but the vision and revelation greater than that of John. You have understood many more mysteries and have also seen My true countenance; you have accepted more of My judgment and known more of My righteous disposition. So, though you were born in the last days, your understanding is that of the former and the past; you have also experienced what is of this day, and such was accomplished by My hand. What I ask of you is not unreasonable, for I have given you too much and much have you seen from Me. Therefore, I ask you to bear witness for Me as former saints have done, and this is My heart's only desire.

It had been My Father who bore witness for Me, but I seek to receive greater glory and for words of testimony to come from the mouths of creation. So I give My all to you for the purpose of having you fulfill your duty and bringing to a conclusion My work among man.

You ought to understand why you have faith in Me. If you follow Me merely to be My apprentice or My patient, or to become one of My saints in heaven, then your efforts will be for naught. To follow Me in such a manner is simply a waste of effort; to have such manner of faith in Me is merely whiling away your days and squandering your youth. And in the end, you will receive nothing. Is this not a labor in vain? I have long departed from among the Jews and am no longer a physician of man or the medicine for man. I am no longer a beast of burden for man to drive or butcher at will; rather I have come among men to judge and chastise man, and for man to know Me. You should know that I once did the work of redemption; I was once Jesus, but I could not remain Jesus forever, much as I was once Jehovah but later became Jesus. I am the God of mankind, the Lord of creation, but I cannot forever remain Jesus or forever remain Jehovah. I have been what man considered a physician, but it cannot be said that God is merely a physician for mankind. So if you hold views of old in your faith in Me, then you will attain nothing. No matter how you praise Me this day: "How loving God is of man; He heals me and gives me blessings, peace, and joy. How good God is to man; if we just have faith in Him, then we need not worry for money and wealth..." I still cannot interrupt My original work. If you believe in Me this day, you will receive only My glory and be worthy to bear Me witness, and everything else will be secondary. This you must clearly know.

Now do you truly know why you believe in Me? Do you truly know the purpose and significance of My work? Do you truly know your duty? Do you truly know My testimony? If you merely believe in Me, yet neither My glory nor My testimony can be seen in you, then I have long ago cast you away. As for those who know it all, they are even more thorns in My eye, and in My house, they are merely stumbling blocks. They are tares to be completely winnowed out in My work, without the slightest function and without any weight; I have long abhorred them. As for those without testimony, My anger is perpetually upon them, and My rod never strays from them. I have long ago turned them over to the hands of the evil one, and they have not any of My blessings. Upon that day, their punishment will be far sorer than that of foolish women. Now I am only doing the work that is My duty to do; I will bind all the wheat in bundles, together along with those tares. This is My work now. These tares shall all be winnowed out in the time of My winnowing, then the grains of wheat shall be gathered into the

storehouse, and those tares that have been winnowed out shall be placed in the fire to be burned to dust. My work now is merely to bind all men into bundles, that is, to completely conquer them. Then shall I begin winnowing to reveal the end of all men. So you ought to know how you should satisfy Me now and how you ought to set upon the right track in your faith in Me. What I seek is your loyalty and obedience now, your love and testimony now. Even if you do not know at this moment what testimony is or what love is, you should bring to Me your all, and turn over to Me the only treasures you have: your loyalty and obedience. You should know, the testament to My defeat of Satan lies within the loyalty and obedience of man, as does the testament to My complete conquest of man. The duty of your faith in Me is to bear witness for Me, to be loyal to Me and none other, and to be obedient to the end. Before I begin the next step of My work, how will you bear witness for Me? How will you be loyal and obedient to Me? Do you devote all your loyalty to your function or will you simply give up? Would you rather submit to My every arrangement (be it death or destruction) or flee midway to avoid My chastisement? I chastise you so that you will bear Me witness, and be loyal and obedient to Me. Also, the chastisement at present is to unfold the next step of My work and to allow the work to come to progress unimpeded. Hence I exhort you to be wise and treat not your life or the significance of your existence as worthless sand. Can you know exactly what My work to come will be? Do you know how I will work in days to come and how My work will unfold? You should know the significance of your experience of My work, and furthermore, the significance of your faith in Me. I have done so much; how could I give up halfway as you imagine? I have done such extensive work; how could I destroy it? Indeed, I have come to bring this age to an end. This is true, but moreover you must know that I am to begin a new age, to begin new work, and, most of all, to spread the gospel of the kingdom. So you should know that the work now is only to begin an age, and to lay the foundation for spreading the gospel and bringing the age to an end in time to come. My work is not so simple as you think, nor is it as worthless or meaningless as you may believe. Therefore, I tell you as before: You ought to give your life to My work, and moreover, you ought to devote yourself to My glory. Further, your bearing Me witness is that which I have long awaited, and even more so have I yearned for you to spread My gospel. You ought to understand what is in My heart.

**WHEN FALLING LEAVES
RETURN TO THEIR ROOTS
YOU WILL REGRET
ALL THE EVIL YOU HAVE DONE**

You all have personally witnessed the work I have done amongst you, you yourselves have heard the words I have spoken, and you know My attitude toward you, so you should know why I am doing this work in you. I'll tell you the truth—you are nothing but tools for My work of conquest in the last days; you are implements for expanding My work among the Gentile nations. I speak through your unrighteousness, your filthiness, your resistance and rebelliousness in order to better expand My work for My name to spread among the Gentile nations, that is, to spread among any of the nations outside of Israel. It is so that My name, My deeds, and My voice may disseminate throughout the Gentile nations, thus all of those nations who are not of Israel may be conquered by Me and may worship Me, becoming My holy lands outside of the lands of Israel and Egypt. Expanding My work is actually expanding My work of conquest, expanding My holy land. It is expanding My foothold on the earth. You should be clear that you are merely creatures among the Gentile nations that I conquer. You originally had neither status nor any value for utilization, no use at all. It is only because I uplifted the maggots out of the dung heap to be specimens for My conquering of the world, to be the only “reference materials” for My conquering of the world. It is only through this that you are fortunate enough to be in contact with Me, and to gather with Me now. It is because of your low status that I have selected you to be the specimens, the models for My work of conquest. It is only for this reason that I work and speak among you, and that I live and sojourn with you. You should know that it is only because of My management and My extreme abhorrence for you maggots in the dung heap that I am speaking amongst you, and it is even to the point that I am furious. My working amongst you is not at all the same as Jehovah working in Israel, and is particularly not the same as Jesus working in Judea. It is with great tolerance that I speak and work, and it is with anger as well as judgment that I conquer these degenerates. It is nothing like Jehovah leading His people in Israel. His work in Israel was bestowing

food and the living water, and He was full of compassion and love for His people in His provision of them. Today's work is done in a nation who is not chosen, who is cursed. There is no abundant food, nor is there the nourishment of living water for thirst. Even more, there is not a supply of ample material goods; there is just ample judgment, curse, and chastisement. These maggots in the dung heap are absolutely unworthy of gaining the hills of cattle and sheep, the great wealth, and the most beautiful children all over the land that I bestowed upon Israel. Contemporary Israel offers up the cattle and sheep and gold and silver items that I nourish them with on the altar, surpassing the one tenth required by Jehovah under the law, so I have given them even more, over one hundred times of that gained by Israel under the law. What I nourish Israel with surpasses that which both Abraham and Isaac gained. I will make the family of Israel fruitful and multiply, and I will make My people of Israel spread across the entire world. Those I bless and care for are still the chosen people of Israel, that is, the people who dedicate everything to Me, who have gained everything from Me. It is because they keep Me in mind that they sacrifice their newborn calves and lambs on My holy altar and offer up everything they have in front of Me, even to the point of offering up their newborn first sons in anticipation of My return. And what about you? You arouse My anger, you make demands of Me, you steal the sacrifices of those who offer things up to Me and you do not know that you are offending Me, thus what you gain is weeping and punishment in darkness. You have provoked My anger many times and I have rained down My burning fires, so that there have been many who met with a tragic end, whose happy homes became desolate tombs. All I have for these maggots is unending anger, and I have no intention of blessings. It is only for the sake of My work that I have made an exception and uplifted you, and that I have endured great humiliation to work among you. If it weren't for the will of My Father, how could I live in the same house with the maggots rolling around in the dung heap? I feel extreme loathing for all of your actions and words, and anyhow, because I have some "interest" in your filthiness and rebelliousness, it has become a quintessence of My words. Otherwise I absolutely would not remain among you for so long. So, you should know that My attitude toward you is just one of sympathy and pity, and one in which there is no love, just tolerance for you, because I only do this for My work. And you have seen My deeds only because I have

selected filthiness and rebelliousness as “raw materials.” Otherwise I absolutely would not reveal My deeds to these maggots; I am just working in you with reluctance; it is nothing like the readiness and willingness of My work in Israel. I am reluctantly speaking among you, carrying My anger. If it weren’t for My greater work, how could I tolerate the ongoing sight of such maggots? If it weren’t for the sake of My name I would have long ago ascended to the highest heights and completely incinerated these maggots and the dung heap! If it weren’t for the sake of My glory, how could I allow these evil demons to openly resist Me with their heads wagging in front of My eyes? If it weren’t to have My work carried out smoothly without the slightest barrier, how could I allow these maggot-like people to wantonly abuse Me? If one hundred people in a village in Israel rose up to resist Me like this, even if they made sacrifices to Me I would still obliterate them under the cracks in the ground so that the people in other cities would no longer rebel. I am a consuming fire and I do not tolerate offense. Because humans were all created by Me, whatever I say and do, people must obey and may not rebel against. People do not have the right to meddle in My work, and they are particularly not qualified to analyze what is right or wrong in My work and My words. I am the Lord of creation, and the creatures should achieve everything that I require with a heart of reverence for Me; they should not reason with Me and they especially should not resist. I am using My authority to reign over My people, and all those who are part of My creation should obey My authority. Although today you are bold and presumptuous in front of Me, you disobey the words that I teach you with, and you do not fear, I only meet your rebelliousness with tolerance. I would not lose My temper and impact My work because the tiny little maggots turned over the dirt in the dung heap. I put up with the ongoing existence of everything that I loathe and the things that I abhor for the sake of My Father’s will, until My utterances are complete, until My very last moment. Do not worry! I cannot sink to the same level as a nameless maggot, and I will not compare the degree of skills with you. I loathe you, yet I am able to endure. You disobey Me, yet you cannot escape the day of My chastisement of you that My Father has promised to Me. Can a maggot that was created compare to the Lord of all creation? In autumn, falling leaves return to their roots, you return to the home of your father, and I return to My Father’s side. I am accompanied by My Father’s tender affection, and you are followed by the trampling of

your father. I have the glory of My Father, and you have the shame of your father. I use the chastisement that I have long held back to accompany you, and you meet My chastisement with your rancid flesh that has already been corrupt for tens of thousands of years. I have concluded My work of words in you, accompanied with tolerance, and you have begun to fulfill the role of suffering disaster from My words. I greatly rejoice and work in Israel; you weep and gnash your teeth and exist and die in the mud. I have regained My original form and I no longer remain in the filth with you, while you have regained your original ugliness and you are still burrowing around in the dung heap. When My work and words are done, it will be a day of joy for Me. When your resistance and rebelliousness are done, it will be a day of your weeping. I will not have compassion for you, and you will not see Me again. I will no longer have dialogue with you, and you will no longer encounter Me. I will hate your rebelliousness, and you will miss My loveliness. I will strike you, and you will miss Me. I will gladly depart from you, and you will be aware of your debt to Me. I will never see you again, but you will always hope for Me. I will hate you because you currently resist Me, and you will miss Me, because I currently chastise you. I am not willing to live alongside you, but you will bitterly yearn for it and weep into eternity, because you will regret everything you have done to Me. You will regret your rebelliousness and your resistance, and you will even lay your face on the ground out of regret, and you will fall down in front of Me and swear to no longer disobey Me. But in your heart you just love Me and you will never be able to hear My voice, I must make you ashamed of yourself.

I now see your unrestrained flesh that would deceive Me, and I only have a small warning for you. I certainly am not taking action through chastisement to “wait on” you. You should know what role you play in My work, and then I will be satisfied. In addition to this, if you resist Me or spend My money, or eat the sacrifices for Me, Jehovah, or you maggots are biting each other, or there is conflict or violation between you dog-like creatures—I’m not concerned with any of that. You need only know what kind of things you are, and I will be satisfied. Aside from these things, it’s okay if you are willing to pull swords or spears on each other or battle each other with your words. I have no desire to meddle in those things, and I am not the least involved in human matters. It’s not that I don’t care about the conflicts between you, but it is because I am not one of you, thus, I do not participate in

affairs that are between you. I Myself am not one of creation and am not of the world, so, I loathe the bustling life among people and those messy, improper relationships between people. I particularly loathe those clamorous crowds of people. However, I deeply know the impurities in the hearts of each creature, and before I created you, I already knew the unrighteousness that existed deep in human hearts, and I knew all the deception and crookedness in human hearts. So even if there are no traces at all when people do unrighteous things, I still know that the unrighteousness that is kept in your hearts surpasses the richness of all things that I created. Every one of you has ascended to the highest heights of the multitudes; you have ascended to be the ancestors of the multitudes. You are extremely arbitrary, and you are running amok among all of the maggots seeking a peaceful place, attempting to devour the maggots that are smaller than you. You are malicious and sinister in your hearts, surpassing those ghosts that have sunk to the bottom of the sea. You live in the bottom of the dung, disturbing the maggots from top to bottom so that they have no peace, fighting with each other for a while and then calming down. You do not know your own status, yet you still battle with each other in the dung. What can you gain from that struggle? If you truly had a heart of reverence for Me, how could you fight with each other behind My back? No matter how high your status is, aren't you still a stinking little worm in the dung? Will you be able to grow wings and become a dove in the sky? You, stinking little worms who steal the offerings from My, Jehovah's altar, can you rescue your ruined, failing names to become the chosen people of Israel? You are shameless wretches! Those sacrifices on the altar were offered up to Me by people, expressing benevolent feelings from those who fear Me. They are for My control and for My use, so how can you possibly rob Me of the little turtledoves given by people? Are you not afraid of being a Judas? Are you not afraid of your land becoming a field of blood? You shameless thing! You think that the turtledoves offered up by people are all to nourish the belly of you maggot? What I have given you is what I have been happy and willing to give you; what I have not given you is at My disposal, and you cannot just steal My offerings. The One who works is Me, Jehovah—the Lord of creation, and that people offer sacrifices is because of Me. Do you think it's recompense for all the running around you do? You really are shameless! Who are you running around for? Isn't it for yourself? Why do you steal My sacrifices? Why do you steal

money from My money bag? Are you not the son of Judas Iscariot? My, Jehovah's sacrifices, are to be enjoyed by the priests. Are you a priest? You dare to smugly eat My sacrifices and you even lay them out on the table; you are worth nothing! You worthless wretch! My, Jehovah's fire will incinerate you!

NONE WHO ARE OF THE FLESH CAN ESCAPE THE DAY OF WRATH

Today, I admonish you thus for the sake of your own survival, in order for My work to progress smoothly, and so that My inaugural work throughout the entire universe may be carried out more appropriately and perfectly, revealing My words, authority, majesty and judgment to the people of all countries and nations. The work I do among you is the beginning of My work throughout the whole universe. Although now is already the last days, know that the "last days" is but a name for an age: Just like the Age of Law and the Age of Grace, it refers to an age, and it indicates an entire age, rather than the final few years or months. Yet the last days are quite unlike the Age of Grace and the Age of Law. The work of the last days is not carried out in Israel, but among the Gentiles; it is the conquest before My throne of people from all nations and tribes outside of Israel, so that My glory throughout the universe can fill the entire cosmos. It is so that I can gain greater glory, so that all creatures on earth can pass on My glory to every nation, forever down the generations, and all creatures in heaven and on earth can see all the glory that I have gained on earth. The work carried out during the last days is the work of conquest. It is not the guidance of the lives of all the people on earth, but the conclusion of mankind's imperishable, millennia-long life of suffering on earth. As a consequence, the work of the last days cannot be like the several thousand years of work in Israel, nor like the decade of work in Judea which then continued for several thousand years until the second incarnation of God. The people of the last days encounter only the reappearance of the Redeemer in the flesh, and they receive the personal work and words of God. It will not be two thousand years before the last days come to an end; they are brief, like the time when Jesus carried out the work of the Age of Grace in Judea. This is because

the last days are the conclusion of the entire era. They are the completion and the ending of God's six-thousand-year management plan, and they conclude mankind's life journey of suffering. They do not take the whole of mankind into a new age or allow mankind's life to continue. That would hold no significance for My management plan or the existence of man. If mankind carried on like this, then sooner or later they would be entirely devoured by the devil, and those souls that belong to Me would ultimately be forfeited by its hands. My work lasts for but six thousand years, and I promised that the evil one's control over the whole of mankind would also be for no more than six thousand years. And so, the time is up. I will neither continue nor delay any longer: During the last days I will vanquish Satan, I will take back all My glory, and I will reclaim all the souls that belong to Me on earth so that these distressed souls may escape from the sea of suffering, and thus will be concluded My entire work on earth. From this day onward, never again will I become flesh on earth, and never again will My all-controlling Spirit work upon the earth. I will do but one thing on earth: I will remake mankind, a mankind that is holy, and which is My faithful city on earth. But know that I will not annihilate the entire world, nor will I annihilate the whole of mankind. I will keep that remaining third—the third that loves Me and has been thoroughly conquered by Me, and I will cause this third to be fruitful and multiply on earth just as the Israelites did under the law, nourishing them with copious sheep and cattle and all the riches of earth. This mankind will remain with Me forever, yet it is not the deplorably filthy mankind of today, but a mankind that is an assembly of all those who have been gained by Me. Such a mankind will not be damaged, disturbed, or besieged by Satan, and will be the only mankind that exists on earth after I have triumphed over Satan. It is the mankind that has today been conquered by Me and has gained My promise. And so, the mankind that has been conquered during the last days is also the mankind that will be spared and will gain My everlasting blessings. It will be the only evidence of My triumph over Satan, and the only spoils of My battle with Satan. These spoils of war are saved by Me from the domain of Satan, and are the only crystallization and fruit of My six-thousand-year management plan. They come from every nation and denomination, and every place and country throughout the universe. They are of different races, have different languages, customs and skin colors, and they are spread across every nation and denomination of the globe, and even every

corner of the world. Eventually, they will come together to form a complete mankind, an assembly of man that is unreachable by the forces of Satan. Those among mankind who have not been saved and conquered by Me will sink silent to the depths of the sea, and will be burned by My consuming flames for all eternity. I will annihilate this old, supremely filthy mankind, just as I annihilated the firstborn sons and cattle of Egypt, leaving only the Israelites, who ate lamb's meat, drank lamb's blood, and marked their door lintels with lamb's blood. Are the people who have been conquered by Me and are of My family not also the people who eat the meat of Me the Lamb and drink the blood of Me the Lamb, and have been redeemed by Me and worship Me? Are such people not always accompanied by My glory? Have not those who are without the meat of Me the Lamb already sunk silent to the depths of the sea? Today they oppose Me, and today My words are just like those spoken by Jehovah to the sons and grandsons of Israel. Yet the hardness in the depths of your hearts is storing up My wrath, bringing more suffering upon your flesh, more judgment upon your sins, and more wrath upon your unrighteousness. Who could be spared on My day of wrath, when you treat Me like this today? Whose unrighteousness could escape My eyes of chastisement? Whose sins could elude the hands of Me, the Almighty? Whose defiance could receive the judgment of Me, the Almighty? I, Jehovah, speak thus unto you, the descendants of the Gentile family, and the words I speak to you surpass all the utterances of the Age of Law and the Age of Grace, yet you are harder than all the people of Egypt. Do you not store up My wrath as I work in repose? How could you escape unharmed from the day of Me, the Almighty?

I have worked and spoken in this way among you, I have expended so much energy and effort, yet when have you ever listened to what I tell you plainly? Where have you bowed down to Me, the Almighty? Why do you treat Me like this? Why does everything you say and do provoke My anger? Why are your hearts so hard? Have I ever struck you down? Why do you do nothing but make Me sorrowful and anxious? Are you waiting for the day of wrath of Me, Jehovah, to come upon you? Are you waiting for Me to send forth the anger provoked by your disobedience? Is everything I do not for you? Yet always have you treated Me, Jehovah, in this way: stealing My sacrifices, taking the offerings of My altar home to feed the cubs and grandcubs in the wolf's lair; people fight against each other, facing one another with angry

glares and swords and spears, tossing the words of Me, the Almighty, into the latrine to become as filthy as excrement. Where is your integrity? Your humanity has become beastliness! Your hearts have long turned to stone. Do you not know that when My day of wrath arrives will be when I judge the evil you commit against Me, the Almighty, today? Do you think that by fooling Me in this way, by casting My words into the mire and not listening to them—do you think that by acting like this behind My back you can escape My wrathful gaze? Do you not know that you were already seen by the eyes of Me, Jehovah, when you stole My sacrifices and coveted My possessions? Do you not know that when you stole My sacrifices, it was before the altar to which sacrifices are offered? How could you believe yourselves clever enough to deceive Me in this way? How could My wrath depart from your heinous sins? How could My raging fury pass over your evil doings? The evil that you commit today does not open a way out for you, but stores up chastisement for your tomorrow; it provokes the chastisement of Me, the Almighty, toward you. How could your evil doings and evil words escape from My chastisement? How could your prayers reach My ears? How could I open up a way out for your unrighteousness? How could I let go of your evil doings in defying Me? How could I not sever your tongues that are as venomous as the serpent's? You do not call on Me for the sake of your righteousness, but instead store up My wrath as a result of your unrighteousness. How could I forgive you? In the eyes of Me, the Almighty, your words and actions are filthy. The eyes of Me, the Almighty, see your unrighteousness as unrelenting chastisement. How could My righteous chastisement and judgment depart from you? Because you do this to Me, making Me sorrowful and wrathful, how could I let you escape from My hands and depart from the day that I, Jehovah, chastise and curse you? Do you not know that all your evil words and utterances have already reached My ears? Do you not know that your unrighteousness has already besmirched My holy robe of righteousness? Do you not know that your disobedience has already provoked My vehement anger? Do you not know that you have long since left Me seething, and have long since tried My patience? Do you not know that you have already damaged My flesh to rags? I have endured until now, such that I release My anger, tolerant toward you no longer. Do you not know that your evil doings have already reached My eyes, and that My cries have already reached the ears of My Father?

How could He allow you to treat Me like this? Is any of the work I do in you not for your sake? Yet who of you has become more loving of the work of Me, Jehovah? Could I be unfaithful to the will of My Father because I am weak, and because of the anguish I have suffered? Do you not understand My heart? I speak to you as Jehovah did; have I not given up so much for you? Even though I am willing to bear all of this suffering for the sake of My Father's work, how could you be freed from the chastisement that I bring upon you as a result of My suffering? Have you not enjoyed so much of Me? Today, I have been bestowed upon you by My Father; do you not know that you enjoy so much more than My bounteous words? Do you not know that My life was exchanged for your life and the things you enjoy? Do you not know that My Father used My life to do battle with Satan, and that He also bestowed My life upon you, causing you to receive a hundredfold, and allowing you to avoid so many temptations? Do you not know that it is only through My work that you have been exempt from many temptations, and from many fiery chastisements? Do you not know that it is only because of Me that My Father allows you to enjoy until now? How could your hearts remain hard today, as if they have grown callous? How could the evil that you commit today escape the day of wrath that shall follow My departure from earth? How could I allow those who are so hard of heart to escape the anger of Jehovah?

Think back on the past: When has My gaze been angry, and My voice stern, toward you? When have I split hairs with you? When have I reprimanded you unreasonably? When have I reprimanded you to your face? Is it not for the sake of My work that I call on My Father to keep you from every temptation? Why do you treat Me like this? Have I ever used My authority to strike down your flesh? Why do you repay Me thus? After blowing hot and cold toward Me, you are neither hot nor cold, and then you are deceitful toward Me and hide things from Me, and your mouths are full of the spit of the unrighteous. Do you think your tongues can cheat My Spirit? Do you think that your tongues can escape My wrath? Do you think your tongues may pass judgment on the deeds of Me, Jehovah, however they wish? Am I the God whom man passes judgment on? Could I allow a little maggot to blaspheme Me thus? How could I posit such sons of disobedience among My eternal blessings? Your words and actions have long since exposed and condemned you. When I stretched out the heavens and created all things, I did not allow any creature to participate as they pleased, much

less did I allow any thing to disrupt My work and My management however it wished. I tolerated no man or object; how could I spare those who are cruel and inhumane toward Me? How could I forgive those who rebel against My words? How could I spare those who disobey Me? Is the destiny of man not in the hands of Me, the Almighty? How could I consider your unrighteousness and disobedience holy? How could your sins defile My holiness? I am not defiled by the impurity of the unrighteous, nor do I enjoy the offerings of the unrighteous. If you were loyal toward Me, Jehovah, could you take for yourself the sacrifices at My altar? Could you use your venomous tongue to blaspheme My holy name? Could you rebel against My words in this way? Could you treat My glory and holy name as a tool with which to serve Satan, the evil one? My life is provided for the enjoyment of the holy ones. How could I allow you to play with My life however you wish, and use it as a tool for conflict among yourselves? How could you be so heartless, and so lacking in the way of the good, in how you are toward Me? Do you not know I have already written your evil doings in these words of life? How could you escape the day of wrath when I chastise Egypt? How could I be opposed and defied in this way by you, time and time again? I tell you plainly, when the day comes, your chastisement will be more unbearable than that of Egypt! How can you escape My day of wrath? I tell you truly: My endurance was prepared for your evil doings, and exists for your chastisement on that day. Are you not the ones who will suffer wrathful judgment once I have reached the end of My endurance? Are not all things in the hands of Me, the Almighty? How could I allow you to disobey Me thus, beneath the heavens? Your lives will be very hard because you have met the Messiah, of whom it was said that He would come, yet who never came. Are you not His enemies? Jesus has been friends with you, yet you are the enemies of the Messiah. Do you not know that although you are friends with Jesus, your evil doings have filled the vessels of those who are detestable? Though you are very close to Jehovah, do you not know that your evil words have reached Jehovah's ears and provoked His wrath? How could He be close to you, and how could He not burn those vessels of yours, which are filled with evil doings? How could He not be your enemy?

THE SAVIOR HAS ALREADY RETURNED UPON A “WHITE CLOUD”

For several thousand years, man has longed to be able to witness the arrival of the Savior. Man has longed to behold Jesus the Savior on a white cloud as He descends, in person, among those who have pined and yearned for Him for thousands of years. Man has longed for the Savior to return and be reunited with the people, that is, for Jesus the Savior to come back to the people from whom He has been apart for thousands of years. And man hopes that He will once again carry out the work of redemption that He did among the Jews, will be compassionate and loving toward man, will forgive the sins of man, bear the sins of man, and even bear all of man's transgressions and deliver man from sin. They long for Jesus the Savior to be the same as before—a Savior who is lovable, amiable and venerable, who is never wrathful toward man, and who never reproaches man. This Savior forgives and bears all of man's sins, and even dies upon the cross for man once more. Since Jesus departed, the disciples who followed Him, and all of the saints who were saved thanks to His name, have been desperately pining for Him and awaiting Him. All those who were saved by the grace of Jesus Christ during the Age of Grace have been longing for that joyful day during the last days, when Jesus the Savior arrives on a white cloud and appears among man. Of course, this is also the collective wish of all those who accept the name of Jesus the Savior today. Throughout the universe, all those who know of the salvation of Jesus the Savior have been desperately yearning for the sudden arrival of Jesus Christ, to fulfill the words of Jesus when on earth: “I shall arrive just as I departed.” Man believes that, following the crucifixion and resurrection, Jesus went back to heaven upon a white cloud, and took His place at the Most High's right hand. Similarly, man conceives that Jesus shall descend, again upon a white cloud (this cloud refers to the cloud that Jesus rode upon when He returned to heaven), among those who have desperately yearned for Him for thousands of years, and that He shall bear the image and clothes of the Jews. After appearing to man, He shall bestow food upon them, and cause living water to gush forth for them, and shall live among man, full of grace and love, living and real. And so on. Yet Jesus the Savior did not do this; He did the opposite of what man conceived.

He did not arrive among those who had yearned for His return, and did not appear to all men while riding upon the white cloud. He has already arrived, but man does not know Him, and remains ignorant of His arrival. Man is only aimlessly awaiting Him, unaware that He has already descended upon a white cloud (the cloud which is His Spirit, His words, and His entire disposition and all that He is), and is now among a group of overcomers that He will make during the last days. Man does not know this: Although the holy Savior Jesus is full of affection and love toward man, how could He work in “temples” inhabited by filth and impure spirits? Though man has been awaiting His arrival, how could He appear to those who eat the flesh of the unrighteous, drink the blood of the unrighteous, wear the clothes of the unrighteous, who believe in Him but do not know Him, and who constantly extort Him? Man knows only that Jesus the Savior is full of love and compassion, and is the sin offering filled with redemption. But man has no idea that He is also God Himself, who is brimming with righteousness, majesty, wrath, and judgment, and possessed of authority and full of dignity. And so even though man eagerly yearns for and craves the return of the Redeemer, and even Heaven is moved by the prayers of man, Jesus the Savior does not appear to those who believe in Him but do not know Him.

“Jehovah” is the name that I took during My work in Israel, and it means the God of the Israelites (God’s chosen people) who can take pity on man, curse man, and guide the life of man. It means the God who possesses great power and is full of wisdom. “Jesus” is Emmanuel, and it means the sin offering that is full of love, full of compassion, and redeems man. He did the work of the Age of Grace, and represents the Age of Grace, and can only represent one part of the management plan. That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the God of all the people of Israel. And so in the current age, all the Israelites apart from the tribe of Judah worship Jehovah. They make sacrifices to Him on the altar, and serve Him wearing priests’ robes in the temple. What they hope for is the reappearance of Jehovah. Only Jesus is the Redeemer of mankind. He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace, and existed because of the work of redemption in the Age of Grace. The name of Jesus existed to allow the people of the Age of Grace to be reborn and saved, and is a particular

name for the redemption of the whole of mankind. And so the name Jesus represents the work of redemption, and denotes the Age of Grace. The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. “Jehovah” represents the Age of Law, and is the honorific for the God worshiped by the people of Israel. “Jesus” represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace. If man still longs for the arrival of Jesus the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year management plan would stop in the Age of Redemption, and would be incapable of progressing any further. The last days, furthermore, would never arrive, and the age would never be brought to an end. That is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus for the sake of all the sinners in the Age of Grace, and it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages in My management plan, and do not represent Me in My entirety. The names by which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah, but shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior because they loved and respected Me. But today I am not the Jehovah or Jesus that people knew in times past—I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up at the ends of the earth, replete with My entire disposition, and full of authority, honor and glory. People have never engaged with Me, have never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man during the last days but is hidden among man. He resides among man, true and real, like the burning sun and the flaming fire, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My

words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, I am the Almighty God that conquers all of mankind, and I was once the sin offering for man, but in the last days I also become the flames of the sun that burn all things, as well as the Sun of righteousness that reveals all things. Such is My work of the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, and am the burning sun, and the flaming fire. It is so that all may worship Me, the only true God, and so that they may see My true face: I am not only the God of the Israelites, and am not just the Redeemer—I am the God of all creatures throughout heavens and earth and seas.

When the Savior arrives during the last days, if He were still called Jesus, and were once again born in Judea, and did His work in Judea, then this would prove that I only created the people of Israel and only redeemed the people of Israel, and that I have nothing to do with the Gentiles. Would this not contradict My words that “I am the Lord who created the heavens and earth and all things”? I left Judea and do My work among the Gentiles because I am not merely the God of the people of Israel, but the God of all creatures. I appear among the Gentiles during the last days because I am not only Jehovah, the God of the people of Israel, but, moreover, because I am the Creator of all My chosen ones among the Gentiles. I not only created Israel, Egypt, and Lebanon, but also created all the Gentile nations beyond Israel. And because of this, I am the Lord of all creatures. I merely used Israel as the starting point for My work, employed Judea and Galilee as the strongholds of My work of redemption, and use the Gentile nations as the base from which I will bring the entire age to an end. I did two stages of work in Israel (the two stages of the work of the Age of Law and the Age of Grace), and I have been carrying out two further stages of work (the Age of Grace and the Age of Kingdom) throughout the lands beyond Israel. Among the Gentile nations I will do the work of conquering, and so conclude the age. If man always calls Me Jesus Christ, but does not know that I have begun a new age during the last days and have embarked upon new work, and if man always obsessively awaits the arrival of Jesus the Savior, then I shall call people such as this the ones who do not believe in Me. They are people who do not

know Me, and their belief in Me is a sham. Could such people witness the arrival of Jesus the Savior from heaven? What they await is not My arrival, but the arrival of the King of the Jews. They do not yearn for My annihilation of this impure old world, but instead long for the second coming of Jesus, whereupon they will be redeemed; they look forward to Jesus once more redeeming all of mankind from this defiled and unrighteous land. How can such people become those who complete My work during the last days? The desires of man are incapable of achieving My wishes or accomplishing My work, for man merely admires or cherishes the work that I have done before, and has no idea that I am the God Himself who is always new and never old. Man only knows that I am Jehovah, and Jesus, and has no inkling that I am the Last, the One who shall bring mankind to an end. All that man yearns for and knows is of his own conception, and is merely that which he can see with his own eyes. It is not in line with the work I do, but in disharmony with it. If My work were conducted according to the ideas of man, then when would it end? When would mankind enter rest? And how would I be able to enter the seventh day, the Sabbath? I work according to My plan, according to My aim, and not according to the intention of man.

THE WORK OF SPREADING THE GOSPEL IS ALSO THE WORK OF SAVING MAN

All people need to understand the purpose of My work on earth, that is, the final objective of My work and what level I must achieve in this work before it can be complete. If people, walking with Me to this day, do not understand what My work is all about, then have they not been walking with Me in vain? People who follow Me should know My will. I have been working on earth for thousands of years, and I am still doing so now. Although there are especially numerous items included in My work, its purpose remains unchanged. For example, although I am filled with judgment and chastisement toward man, it is still in order to save him, to better spread My gospel and further expand My work among the Gentile nations once man has been made complete. So now, at a time when many people have already greatly lost hope, I am continuing with My work, continuing the work I must do to judge and

chastise man. Despite the fact that man is fed up with what I say and regardless of the fact that he has no desire to care about My work, I am still carrying out My duty because the purpose of My work remains unchanged and My original plan will not be broken. The function of My judgment is to get man to better obey Me, and the function of My chastisement is to allow man a better transformation. Although what I do is for the sake of My management, I have never done anything that was unprofitable for man. That is because I want to make all the nations outside of Israel just as obedient as the Israelites and make them into real men, so that I will have a foothold in the lands outside of Israel. This is My management; it is the work I am accomplishing in the lands of the Gentiles. Even now, many people still do not understand My management because they are not concerned with it, instead just thinking about their futures and destinations. No matter what I say, people are indifferent to My work, just focusing on the destinations of their tomorrow. So if that continues, how can My work be expanded? How can My gospel be spread throughout the world? You must know that when My work is expanding, I will scatter you, and I will strike you just as Jehovah struck the tribes of Israel. All this will be done so that My gospel may be enlarged over all the earth, so that My work may spread to the Gentile nations. Thus, My name will be magnified by adults and children alike and My holy name will be exalted by the mouths of people from all tribes and nations. In the final era, I will have My name magnified among the Gentile nations, make My deeds seen by the Gentiles so they will call Me the Almighty, and cause My words to soon come to pass. I will make all people know that I am not only the God of the Israelites, but the God of all Gentile nations, even of the nations I have cursed. I will let all people see that I am the God of all creation. This is My greatest work, the purpose of My work plan for the last days, and the only work to be fulfilled in the last days.

The work I have been carrying out for thousands of years is only completely revealed to man in the last days. Only now have I opened up the full mystery of My management. Man knows the purpose of My work and moreover obtains an understanding of all My mysteries. And I have told man everything about the destination he has been concerned about. I have already uncovered for man all My mysteries that were hidden for over 5,900 years. Who is Jehovah? Who is the Messiah? Who is Jesus? You should know all these. The turns of My work lie in these names. Have you understood that? How should you

proclaim My holy name? How should you spread My name to any nation where any of My names have been called upon? My work has already begun to expand, and I will spread the fullness of it to all nations. Since My work has been carried out in you, I will strike you just as Jehovah struck the shepherds of the house of David in Israel, causing you to be scattered among all nations. For in the last days, I will shatter all the nations and cause their people to be redistributed. When I return again, the nations will have already been divided with boundaries set by My burning flames. At that time, I will manifest Myself anew to man as the scorching sun, showing Myself to them publicly in the image of the Holy One which they have never seen, walking among all nations, just as I, Jehovah, walked among the Jewish tribes. From then on, I will lead people as they live on earth. They will see My glory there and will also see a cloud pillar in the air to lead them, because I appear in the holy place. Man will see My day of righteousness and My glorious manifestation. That will happen when I reign on all the earth and bring many sons into glory. All will bow down everywhere, and My tabernacle will be erected among them upon the rock of the work I am now carrying out. They will serve Me in the temple. The altar, which is full of filthy, detestable things, will be smashed into pieces, and I will rebuild a new one. The holy altar will be stacked with first-born lambs and calves. I will tear down the temple that exists today and rebuild a new one. The temple that stands now and is full of abhorrent people will collapse. The temple that I build will be filled with servants loyal to Me. They will once again stand up and serve Me for the glory of My temple. You will surely see My day of great glory. You will see the day when I tear down the temple and rebuild a new one. You will also see the day of the coming of My tabernacle into the world. As I crush the temple, so will I bring My tabernacle into the world, just as people see Me descend. After I crush all the nations, I will gather them together anew, building My temple and setting up My altar so that all may offer sacrifices to Me, serve Me there, and be faithfully devoted to My work in the Gentile nations. It will be done just as the Israelites do so now, with the robe of a priest and a crown, the glory of Me, Jehovah, abiding among them and My majesty hovering over them and being with them. My work in the Gentile nations will also be executed in that way. As My work in Israel is, so will My work in the Gentile nations be because I will enlarge My work in Israel and spread it to the Gentile nations.

Now is the time My Spirit is working greatly, and the time I am working among the Gentile nations. Even more, it is time that I am categorizing all creation and putting each into his respective classification so that My work may proceed faster and more effectively. Thus, I still demand that you offer up your whole being for all My work; furthermore, you should clearly discern and be certain of all the work I have done in you, and put all your strength into My work so it can be more effective. This is what you must understand. No longer fight amongst each other, look for ways out, or seek after fleshly comfort, which would delay My work and spoil your wonderful future. That would only ruin you, and it would by no means protect you. Wouldn't you be foolish? That which you are enjoying today is the very thing which is ruining your future, whereas the pain you are suffering today is the very thing that is protecting you. You must be clearly aware of that so as to keep away from the hook of temptation and to avoid entering the dense fog that blocks out the sun. When the dense fog clears off, you will find yourself in the judgment of the great day. By that time, My day will have approached man. How will you escape My judgment? How will you be able to bear the scorching heat of the sun? When I give My abundance to man, he does not cherish it in his bosom, but instead casts it away to places unnoticeable. When My day comes, man is no longer able to discover My abundance or find the bitter truth I gave him long ago. He will wail and cry for the loss of light accompanied by a fall into darkness. What you see today is merely the sword of My mouth. You have not seen the rod in My hand or the flame with which I burn man, and that is why you are still haughty and intemperate in My presence. That is why you still fight with Me in My home, disputing that which I have told you. Man does not fear Me. Being at enmity with Me until today, he still has no fear at all. You have the tongue and the teeth of the unrighteous in your mouth. Your words and deeds are like those of the serpent which enticed Eve into sinning. You demand from each other an eye for an eye and a tooth for a tooth, and you contend for your position, fame, and profit in My presence, yet you do not know that I am secretly watching your words and deeds. Before you even come into My presence, I have known your mind through and through. Man always wishes to escape from My hand and avoid the observation of My eyes, but I have never avoided his words or deeds. Instead, I purposefully allow them to reach My eyes so that I may chastise his unrighteousness and judge his rebellion. Thus, man's

hidden words and deeds are always placed before My judgment seat, and it has never left man, because his rebellion is too much. My work is to burn and purify all the words and deeds of man that were uttered and done in the presence of My Spirit. That way, after I leave the earth, men will still be able to maintain loyalty to Me, and will still serve Me as My holy servants do in My work, allowing My work on earth to continue until the day it is complete.

YOUR CHARACTER IS SO LOWLY!

You are all sitting in elegant seats, teaching those of younger generations who are of your kind, having them sit with you. How could you not know that those “children” of yours were already without breath, and that they did not have My work long ago? My glory shines from the land of the East to the land of the West, but when My glory spreads to the ends of the earth and when it begins to arise and shine, I will take away the glory of the East and bring it to the West so that these people of darkness in the East who have abandoned Me will be without the shining of the light from then on. At that time, you will live in the valley of shadow. Although people today are a hundred times better than before, they still cannot meet My requirements, and they still are not a glorious testimony to Me. That you are able to be a hundred times better than before is entirely the outcome of My work—it is the fruit borne from My work on earth. However, I still feel disgust toward your words and deeds, and your character, and I feel incredible resentment toward your actions in front of Me, for you do not have any understanding of Me. So how can you become the living out of My glory, and how can you be utterly loyal to My future work? Your faith is very beautiful; you say that you are willing to dedicate your life to My work, to do anything and everything for it, but your disposition has not changed much. There have only been arrogant words, and your actual actions are very wretched. It seems that one’s tongue and lips are in heaven but one’s legs are far away on earth, so his words and deeds and his reputation are still in terrible condition. Your reputation has been destroyed, your bearing is degrading, your way of speaking is lowly, your life is despicable, and even all of your humanity is lowly. You are narrow-minded toward people and you

haggle over every little thing. You quarrel over your own reputation and status, even to the point that you're willing to descend into hell, into the lake of fire. Your current words and deeds are enough that I can determine that you are sinful. Your attitude toward My work is enough for Me to determine that you are unrighteous ones, and all of your dispositions are enough to say that you are filthy souls that are full of abominations. Your manifestations and what you reveal are adequate to say that you are people who have drunk enough of the blood of unclean spirits. When entering the kingdom is spoken of you do not betray your feelings. Do you believe that the way you are now is adequate for you to enter into the gate of My kingdom of heaven? Do you believe that you can obtain entry into the holy land of My work and words without your words and deeds undergoing My testing? Who is able to successfully fool My two eyes? How could your despicable, lowly behaviors and conversations escape My sight? Your lives have been determined by Me as lives of drinking the blood of those unclean spirits and eating the flesh of those unclean spirits because you take on their appearance in front of Me every day. Before Me your behavior was particularly bad, so how could I not feel disgusted? In what you say there are the impurities of unclean spirits: You deceive, conceal, and flatter just like those who carry out sorcery, like those who deceive and drink the blood of the unrighteous. All of mankind's manifestations are very unrighteous, so how can all people be placed in the holy land where the righteous are? Do you think that that despicable behavior of yours can distinguish you as holy from those unrighteous ones? That serpent-like tongue of yours will eventually ruin the flesh of yours that wreaks destruction and carries out abominations, and those hands of yours that are covered with the blood of unclean spirits will also eventually pull your soul into hell, so why do you not leap on this opportunity to cleanse your hands that are covered with filth? And why do you not take advantage of this opportunity to cut out that tongue of yours that speaks unrighteous words? Could it be that you are willing to suffer under the flames of hell for your two hands and your tongue and lips? I keep watch over all people's hearts with My two eyes because long before I created mankind, I had grasped their hearts within My hands. I long ago saw through man's heart, so how could the thoughts in man's heart escape My eyes? And how could they be in time to escape the burning of My Spirit?

Your lips are kinder than pigeons but your heart is more sinister

than the ancient serpent, even your lips are as beautiful as a Lebanese woman, but your heart is not as kind as that of the Lebanese women and it certainly cannot compare to the beauty of that of Canaanites. Your heart is too deceitful. What I loathe is only the lips of the unrighteous and the hearts of the unrighteous. My requirements of people are no higher than the saints, it is just that I feel loathing for the evil deeds of the unrighteous and I hope that the unrighteous may be able to cast off their filthiness and escape from their current predicament so that they can be differentiated from those unrighteous ones, and live with and be holy with those who are righteous. You are in the same circumstances as I am, but you are covered with filth, there isn't even a little of the likeness of the humans created in the beginning in you, and because every day you imitate the likeness of those unclean spirits and you do what they do and say what they say, every part of you and even your tongues and lips are soaked in their foul water. It's to the point that you are entirely covered with those stains and there isn't a single part that can be used for My work. It's so heartbreaking! You live in such a world of horses and cattle yet you actually do not feel troubled; and you are full of joy and you live freely and easily. You are swimming around in this foul water but actually do not know that you have fallen into these kinds of circumstances. Every day you consort with unclean spirits and have dealings with "excrement." Your life is very lowly, yet you do not know that you absolutely are not surviving in the human world and that you are not within your own grasp. Do you not know that your life was long ago trampled by unclean spirits, that your character was long ago sullied by foul water? Do you think you are living in the earthly paradise, that you are in the midst of happiness? Do you not know that you have lived a life with unclean spirits, and that you have lived a life with everything that they have prepared for you? How could your living have any meaning? How could your life have any value? You have been busily running around for your unclean spirit parents, until now, yet you do not know that those who entrap you are those unclean spirits, your parents who gave birth to you and raised you. Moreover, you do not know that your filth was actually all given to you by them; all you know is that they can give you "enjoyment," they do not chastise you, nor do they judge you, and they particularly do not curse you. They have never erupted in rage at you, but they treat you affably and kindly. Their words nourish your heart and captivate you so that you become disoriented and without realizing it, you are sucked in

and willing to be of service to them, be their outlet as well as their servant. You have no complaints at all but are willing to be at their disposal—you are deceived by them. For this reason, you have absolutely no reaction to the work that I do—no wonder you always want to secretly slip out from My hands, and no wonder you always want to use sweet words to finagle My favor. It turns out you already had another plan, another arrangement. You can see a bit of My, the Almighty's actions, but you do not know a shred of My judgment and chastisement. You do not know when My chastisement began; you only know how to cheat Me, but you do not know that I do not tolerate the violation by man. Since you have already set your determination to serve Me, I will not let you go. I am a jealous God, and I am a God who is jealous of man. Since you have already placed your words upon the altar, I will not tolerate you running off before My very eyes, and I will not tolerate you serving two masters. Did you think that you could have another love after you placed your words upon My altar, after you placed them in front of My eyes? How could I allow people to make a fool of Me that way? Did you think that you could casually make vows, make oaths toward Me with your tongue? How could you swear oaths toward the throne of Me, the Most High? Did you think that your oaths had already passed away? I tell you, even if your fleshs pass away, your oaths cannot pass away. At the end, I will condemn you based upon your oaths. Yet you think that you can place your words in front of Me to cope with Me and that your hearts can serve unclean spirits and evil spirits. How could My wrath tolerate those dog-like, pig-like people who cheat Me? I must carry out My administrative decrees, and wrest back from the hands of unclean spirits all of those stuffy, "pious" ones who believe in Me to "wait on" Me in an orderly fashion, to be My ox, to be My horse and be at the mercy of My slaughtering. I will have you pick up your previous determination and serve Me once again. I will not tolerate any one of creation to cheat Me. Did you think that you could just wantonly make requests and wantonly lie in front of Me? Did you think that I had not heard or seen your words and deeds? How could your words and deeds not be in My view? How could I allow people to cheat Me that way?

I have been among you, associating with you for several springs and falls, I have lived among you for a long time, have lived with you—how much of your despicable behavior has slipped away right in front of My eyes? Those heartfelt words of yours are constantly echoing

in My ears; millions and millions of your aspirations have been laid upon My altar—they cannot even be counted. Yet as for your dedication and what you expend, there is not even a little bit. There is not even a little drop of your sincerity upon My altar. Where are the fruits of your belief in Me? You have received endless grace from Me and you have seen endless mysteries from heaven, and I have even shown you the flames of heaven but I have not had the heart to burn you, and how much have you given to Me in return? How much are you willing to give to Me? Holding the food that I gave to you, you turn around and offer it to Me, even saying that it was something you got in return for the sweat of your own hard work, that you are giving all of yourself to Me. How can you not know that your “contributions” to Me are all things that have been stolen from My altar? And now you are offering that to Me—aren’t you cheating Me? How can you not know that what I am enjoying today is all the offerings on My altar, and not what you have earned in return for your hard work and then offered up to Me? You actually dare to cheat Me this way, so how can I pardon you? How can I endure this any longer? I have given everything to you. I have opened everything up to you, provided for your needs, and opened up your eyes, yet you cheat Me this way, ignoring your conscience. I have selflessly bestowed everything upon you, so that even though you suffer, you have gained from Me everything I have brought from heaven. But you have no dedication at all, and even if you have a tiny contribution, you settle up with Me after that. Won’t your contribution amount to nothing? What you have given to Me is nothing but a single grain of sand, but what you have asked for from Me is a ton of gold. Aren’t you just being unreasonable? I work among you. There is absolutely no trace of the ten percent that I should gain, let alone any additional sacrifices. What’s more, the ten percent contributed by those who are godly is seized by the wicked. Are you not all dispersed from Me? Are you not all antagonistic with Me? Are you not all destroying My altar? How could this type of person be seen as a treasure in My eyes? Aren’t they swine, dogs that I loathe? How could I refer to your evildoing as a treasure? Who is My work actually for? Could it be that it’s just to strike down all of you to reveal My authority? Aren’t your lives all held by a single word from Me? Why is it that I am only using words to instruct you and I have not turned words into facts to strike you down as soon as possible? Are My words and My work just to strike down mankind? Am I a God who indiscriminately kills the innocent?

Right now, how many of you are there in front of Me who are seeking the right path of human life with their whole beings? It is just your bodies that are in front of Me, but your hearts are at large, and are far, far away from Me. Because you do not know what My work actually is, there are a number of you who want to depart from Me, who distance themselves from Me, and want to live in that paradise where there is no chastisement, no judgment. Isn't this what people wish for in their heart? I certainly am not compelling you. Whatever path you take is your own choice, and the path of today goes along with judgment and curse, but you should all know that what I have bestowed upon you, whether it be judgment or chastisement, they are all the best gifts I can give to you, and they are all things that you urgently need.

THE WORK IN THE AGE OF LAW

The work that Jehovah did in the Israelites established among humanity God's earthly place of origin, His sacred place where He was present. He confined His work to the Israelite people. At first, He did not work outside of Israel; instead, He chose a people He found suitable in order to restrict the scope of His work. Israel is the place where God created Adam and Eve, and out of the dust of that place Jehovah made man; it is the base of His work on earth. The Israelites, who are the descendants of Noah and of Adam, were the foundation of Jehovah's work on earth.

The significance, purpose, and step of Jehovah's work in Israel were to begin His work on the whole earth, gradually spreading to Gentile nations from its center in Israel. This is the principle according to which He works throughout the universe—to establish a model, then broaden it until all people in the universe have accepted His gospel. The first Israelites were the descendants of Noah. These people only had the breath of Jehovah, and could take care of the basic necessities of life, but they did not know what kind of a God Jehovah was, nor did they know His will for man, much less how they should revere the Lord of all creation. Adam's descendants did not know what rules and laws they must obey, or what work the created must do for the Creator. All they knew was that the husband must sweat and labor to provide for his family, and that the wife must submit to her husband and perpetuate

the race of humans that Jehovah created. In other words, this people had only Jehovah's breath and His life, but did not know how to follow God's laws or how to satisfy the Lord of all creation. They understood far too little. So although there was nothing crooked or cunning in their hearts, and though they seldom had jealousy and strife, they did not know or understand Jehovah, the Lord of all creation. These ancestors of man knew only to eat what Jehovah made, to enjoy what Jehovah made, but they did not know to revere Jehovah; they did not know that they should worship Him on bended knee. How could they be called His creatures? And so, were not the words, "Jehovah is the Lord of all creation" and "He created man as an expression of Himself, to glorify Him and represent Him," spoken in vain? How can people who do not revere Jehovah be a testament to His glory? How can they be expressions of His glory? Do not Jehovah's words "I created man in My image" then become a weapon in the hand of Satan—the evil one? Do these words not then become a mark of humiliation to Jehovah's creation of man? In order to complete that stage of work, Jehovah, after creating mankind, did not instruct or guide them from Adam to Noah. It was not until after the flood that He formally began to guide the Israelites, who were the descendants of Adam and of Noah. His work and words in Israel guided the lives of all the people across the land, showing them that Jehovah was not only able to blow breath into man, so that he had His life, and was resurrected from the dust and made a creature of God, but could also scorch mankind with flames, and curse mankind, using His rod to govern mankind. So, too, did they see that Jehovah could guide man's life on earth, and speak and work among them by day and by night. He did the work only so that His creatures might know that man came from dust picked up by Him, that man was made by Him. Furthermore, the work He began in Israel was meant so that other peoples and nations (who in fact were not separate from Israel, but had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all creatures in the universe would revere Him and hold Him to be great. Had Jehovah not begun His work in Israel, but instead, having created mankind, let them live carefree lives on the earth, then because of man's physical nature (nature means that man can never know the things he cannot see, that is, that he does not know that Jehovah created mankind, let alone why He did so), he would never know that Jehovah created mankind and is the Lord of all things. If Jehovah had

created man and placed him on the earth as His enjoyment, then simply dusted off His hands and left rather than leading among man for a period of time, then all humanity would have returned to nothingness; even the heaven and earth and all things that He created, including all humanity, would have returned to nothingness and been trampled upon by Satan. And so Jehovah's wish that "He should have a place to stand on earth, a holy place among His creation" would have been shattered. So instead, after God created mankind, He guided them in their lives, and spoke to them, all in order to realize His desire, to achieve His plan. God's work in Israel was meant only to execute the plan He had set in place before His creation of all things, and therefore His working first among the Israelites and His creation of all things were not at odds with each other, but were both for the sake of His management, His work, and His glory, deepening the meaning of His creation of mankind. He guided the life of mankind on earth for two thousand years after Noah, during which He taught them how to revere Jehovah the Lord of all things, taught them how to conduct themselves and live their lives, and most of all, how to act as a witness for Jehovah, obey Him, and revere Him, and to praise Him with music like David and his priests.

Before the two thousand years during which Jehovah did His work, man knew nothing, and almost all degenerated to the depth of promiscuity and corruption that preceded the flood; their hearts were devoid of Jehovah, let alone His way. They never understood the work Jehovah was going to do; they lacked reason, much less knowledge, like living, breathing machines, ignorant of man, God, the world, and life alike. On earth they engaged in much seduction, like the serpent, and said many things that were offensive to Jehovah, but because they were ignorant Jehovah did not chastise or discipline them. After the flood, when Noah was 601 years old, Jehovah formally appeared to Noah and guided him and his family, leading him, the birds, and the beasts that survived the flood, and his descendants until the end of the Age of Law, a total of 2,500 years. He was formally at work in Israel for 2,000 years, and the period for which He was at work both in Israel and outside of it was 500 years, which together makes 2,500 years. During this period He instructed the Israelites that to serve Jehovah, they should build the temple and wear priests' robes, and walk barefoot into the temple at dawn, lest their shoes sully the temple and the fire be sent down on them from the top of the temple and burn them to death. They

carried out their duties and submitted to Jehovah's plans. They prayed to Jehovah in the temple, and after they were inspired by Jehovah, that is, after Jehovah had spoken, they led the people and taught them they should revere Jehovah—their God. And Jehovah told them that they should build the temple and the altar, and at the time set by Jehovah, that is, on Passover, they should prepare newborn calves and lambs on the altar as sacrifices to serve Jehovah, so as to restrain them and put reverence for Jehovah in their hearts. Whether they obeyed this law would be the measure of their loyalty to Jehovah. Jehovah also set the Sabbath day for them, the seventh day of His creation. The day after that He made the first day, a day for them to praise Jehovah, to offer Him sacrifices, and to make music for Him. On this day, Jehovah called together all the priests and divided the sacrifices on the altar for the people to eat so that they could enjoy the sacrifices offered to Jehovah. And Jehovah said that they were blessed and had a part with Him, and that they were His chosen people (which was Jehovah's covenant with the Israelites). This is why, up to this day, the people of Israel still say that Jehovah is only their God, and not the God of other peoples.

During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. Jehovah gave these commandments to the Israelites, which were unrelated to the Egyptians, and they were meant to restrain the Israelites, and were His requirements for them. Whether one observed the Sabbath, whether one respected one's parents, whether one worshiped idols, and so forth, these were the principles by which one was judged sinful or righteous. Whether one was struck by Jehovah's fire, or stoned to death, or received Jehovah's blessing, was determined according to whether one obeyed these commandments. Those who did not observe the Sabbath were stoned to death. Those priests who did not observe the Sabbath were smitten by Jehovah's fire. Those who did not respect their parents were also stoned to death. This was all commended by Jehovah. Jehovah established His commandments and laws so that as He led their lives, the people would listen to and obey His word and not rebel against Him. He used these laws to control the newborn human race, to lay the foundation for His work to come. And so, because of the work that Jehovah did, the first age was called the Age of Law. Though Jehovah spoke much and did much work, He only guided them positively, teaching these ignorant people how to be human, how to live, how to understand Jehovah's way. For the most

part the work He did was intended to allow the people to observe His way and follow His law. The work was done on people who were shallowly corrupted; it was not concerned with the transformation of disposition or the growth in life. He was only concerned with using laws to restrict and control the people. For the Israelites at that time, Jehovah was merely a God in the temple, a God in the heavens. He was a pillar of cloud, a pillar of flame. All Jehovah required them to do was obey what people today know as His laws and commandments—one could even say rules—because Jehovah’s work was not meant to change them, but to give them more things that man ought to have, to tell them from His own mouth, because after man was created, man knew nothing about what he ought to possess. And so Jehovah gave them the things they ought to possess for their lives on earth, made the people that He had led surpass their ancestors, Adam and Eve, because what Jehovah gave them surpassed what He had given Adam and Eve in the beginning. Regardless, the work Jehovah did in Israel was only to guide humanity and make humanity recognize their Creator. He did not conquer them or change them, merely guided them. This is the sum of Jehovah’s work in the Age of Law. It is the background, the true story, the essence of His work in the whole land of Israel, and the beginning of His six thousand years of work—to control mankind by Jehovah’s hand. Out of this came more work in His six-thousand-year management plan.

THE TRUTH CONCERNING THE WORK IN THE AGE OF REDEMPTION

My entire management plan, which spans six thousand years, consists of three phases, or three ages: first, the Age of Law; second, the Age of Grace (which is also the Age of Redemption); and finally, the Age of Kingdom. My work in these three ages differs according to the nature of each age, but at each stage it accords with man’s needs—or rather, it varies according to the tricks that Satan employs in My war against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all Satan’s tricks and thereby to save all of humanity, which lives under its domain. It is to show My wisdom and omnipotence while at the same time revealing the

hideousness of Satan. Moreover, it is to teach My creations to discriminate between good and evil, to recognize that I am the Ruler of all things, to see clearly that Satan is humanity's foe, the lowest of the low, the evil one, and to make the difference between good and evil, truth and falsehood, holiness and filth, greatness and baseness, as clear as day. This way, ignorant humanity may bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon them things for enjoyment; and they may come to know that I am the Ruler of all things and Satan is merely one of My creations, which later turned against Me. My six-thousand-year management plan is divided into three stages in order to achieve the following effect: to allow My creations to be My witnesses, to know My will, to see that I am the truth. Thus, during the initial work of My six-thousand-year management plan, I did the work of the law, which was the work of Jehovah leading the people. The second stage was to begin the work of the Age of Grace in the villages of Judea. Jesus represents all the work of the Age of Grace; He was incarnated and crucified, and inaugurated the Age of Grace. He was crucified in order to complete the redemptive work, to end the Age of Law and begin the Age of Grace, and so He was called the "Supreme Commander," the "Sin Offering," the "Redeemer." Thus the work of Jesus differed in content from the work of Jehovah, though they were the same in principle. Jehovah began the Age of Law, established the home base, the birthplace, of His work on earth, and issued the commandments; these were His two accomplishments, which represent the Age of Law. Jesus' work was not to issue commandments, but to fulfill the commandments, thereby heralding the Age of Grace and concluding the Age of Law which lasted two thousand years. He was the trailblazer, ushering in the Age of Grace, yet redemption remained the core of His work. And so His accomplishments were also twofold: opening up a new age, and completing the redemptive work through His crucifixion. Then He departed. At that point, the Age of Law came to an end and mankind entered into the Age of Grace.

Jesus' work was done in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them of their sins, and so all His disposition was one of humility, patience, love, piety, forbearance, mercy, and lovingkindness. He blessed humanity richly and brought them grace in abundance, and all things for enjoyment: peace and happiness, Jesus' tolerance and love, His mercy and

lovingkindness. In those days, all that man encountered was an abundance of things to enjoy: His heart was at peace and reassured, his spirit was consoled, and he was sustained by the Savior Jesus. That he could gain these things was a consequence of the age in which he lived. In the Age of Grace man had been corrupted by Satan, and so the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more, an offering adequate to atone for humanity's sins. What people saw in the Age of Grace was merely My sin offering for humanity, Jesus. And they knew only that God could be merciful and forbearing, saw only Jesus' mercy and lovingkindness. This was because they lived in the Age of Grace. So before they could be redeemed, they had to enjoy much grace that Jesus bestowed on them; only this was beneficial to them. This way, they could be forgiven of their sins through their enjoyment of grace, and could have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience were they capable of receiving forgiveness and enjoying the abundance of grace bestowed by Jesus—just as Jesus said, "I have come not to redeem the righteous but sinners, allowing their sins to be forgiven." If Jesus had been incarnated with the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would have remained forever sinful; and so the six-thousand-year management plan would have progressed no farther than the Age of Law. The Age of Law would have gone on for six thousand years, man's sins would have grown greater in number and more grievous, and the creation of humanity would have been for naught. Men would only have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them of their sins and giving them enough mercy and lovingkindness, the more mankind was capable of being saved, called the lost lambs that Jesus bought back at a great price. Satan could not meddle in this work, because Jesus treated His followers as a loving mother treats the infant in her arms. He did not grow angry at them or despise them, but was full of consolation; He never got furious among them, but forbore with their sins and turned a blind eye to their foolishness and ignorance, such that He said, "Forgive others seventy times seven times." So His heart reformed the hearts of others, and in this way did the people receive forgiveness through His forbearance.

Though Jesus, being God incarnate, was utterly without emotion, He always comforted His disciples, provided for them, helped them, and sustained them. No matter how much work He did or how much suffering He endured, He never made excessive demands of the people, but was always patient and forbearing of their sins, such that in the Age of Grace He was affectionately known as “lovable Savior Jesus.” To the people of that time—to all people—what Jesus had and was, was mercy and lovingkindness. He never remembered people’s transgressions or let their transgressions affect how He treated them. Because that was a different age, He often bestowed plentiful food and drink upon the people so that they could eat their fill. He treated all His followers kindly, healing the sick, driving out demons, raising the dead. In order that the people would believe in Him and see that all that He did was done earnestly and sincerely, He went so far as to resurrect a rotting corpse, showing them that in His hands even the dead could come back to life. In this way He endured silently among them and did His redemptive work. Even before He was nailed to the cross, Jesus had already borne the sins of humanity and become a sin offering for mankind. He had already opened the way to the cross in order to redeem mankind before He was crucified. At last He was nailed to the cross, sacrificed Himself for the sake of the cross, and He bestowed all of His mercy, lovingkindness, and holiness upon mankind. He persisted in tolerating people, never seeking revenge, but forgiving them of their sins, exhorting them to repent, teaching them to have patience, forbearance, and love, to follow in His footsteps and sacrifice themselves for the sake of the cross. His love for the brothers and sisters exceeded His love for Mary. The principle of His work was to heal the people and drive out their demons, all for the sake of His redemption. No matter where He went, He treated all who followed Him with kindness. He made the poor rich, the lame walk, the blind see, and the deaf hear; He even invited the lowliest and most destitute, the sinners, to dine with Him, not shunning them but always being patient, even saying, “When a shepherd loses one sheep out of a hundred, he will leave behind the ninety-nine to seek the one lost sheep, and when he finds it he will rejoice greatly.” He loved His followers as a ewe loves its lambs. Though they were foolish and ignorant, and were sinners in His eyes, and furthermore were the dregs of society, He saw these sinners—whom others despised—as the apple of His eye. Since He favored them, He gave up His life for them, as a

lamb was offered on the altar. He went among them like their servant, letting them use Him and slaughter Him, submitting to them unconditionally. To His followers He was the lovable Savior Jesus, but to the Pharisees who lectured the people from a high pedestal He did not show mercy and lovingkindness, but He loathed and detested them. He did not do much work among the Pharisees, only occasionally lectured them and rebuked them; He did not redeem them, or perform signs and wonders among them. He reserved His mercy and lovingkindness for His followers, enduring for the sake of these sinners till the very end when He was nailed to the cross, bearing every humiliation until He fully redeemed all humanity. This was the sum total of His work.

Without Jesus' redemption, mankind would forever live in sin, and become the children of sin, the descendants of demons. If that continued, Satan would take up residence on earth, and all the earth would become its habitation. But the redemptive work required mercy and lovingkindness toward mankind; only through it could mankind receive forgiveness and at last be qualified to be made complete and fully gained. Without this stage of work, the six-thousand-year management plan would not have been able to go forward. If Jesus had not been crucified, if He had only healed the people and exorcised their demons, then the people could not have been completely forgiven of their sins. The three and a half years that Jesus did His work on earth completed only half of His redemptive work; then by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered mankind's destiny. Only after He was delivered into Satan's hands was mankind redeemed. For thirty-three and a half years He suffered on earth, was ridiculed, slandered, and forsaken, was even left with no place to lay His head, no resting place; then He was crucified, His whole being—an immaculate and innocent body—being nailed to the cross, and underwent all manner of suffering. Those in power mocked Him and whipped Him, and the soldiers even spat in His face; yet He remained silent and endured until the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity and thereby was permitted to rest. The work of Jesus represents only the Age of Grace; it does not represent the Age of Law and is no substitute for the work of the last days. This is the essence of Jesus' work in the Age of Grace, the second age of mankind—the Age of Redemption.

WORDS TO THE YOUNG AND OLD

I have carried out so much work on the earth and have walked among mankind for so many years. Yet people rarely have knowledge of My image and My disposition, and few people can thoroughly explain the work that I do. People are lacking too much, they are always lacking understanding of what I do, and their hearts are always on alert as if they deeply fear I will bring them into another situation and then pay no mind to them. Thus, people's attitude toward Me is always lukewarm coupled with a great deal of caution. This is because people have come to the present without understanding the work that I do, and they are particularly baffled by the words that I speak to them. They carry My words in their hands, not knowing if they should be dead-set on believing or if they should indecisively forget it. They don't know if they should put it into practice, or if they should wait and see. They don't know if they should cast aside everything and then bravely follow, or if they should continue to be friendly with the world as before. People's internal worlds are so complicated, and they are so cunning. Because people cannot clearly see My words and they cannot fully see them, many of them have a hard time practicing them, and have difficulty laying their heart in front of Me. I deeply understand your difficulties. Many weaknesses are unavoidable when living within the flesh, and many objective factors bring you difficulties. You feed your family, spend your days working hard, and time passes arduously. There are many difficulties in living in the flesh—I do not deny this, and of course My requirements of you are in accordance with your difficulties. The requirements in the work I do are all based on your actual stature. Perhaps when people were working in the past their requirements of you were mixed with elements of excessiveness, but you should know that I have never had excessive requirements of you in what I say and do. It is all required based on people's nature, flesh, and what they need. You should know, and I can very clearly tell you, that I do not oppose some reasonable thinking of people and their original nature. It is only because people do not understand what the standard of My requirements of them actually is, nor do they understand the original meaning of My words that up until now, people are still dubious of My words, and even less than half of people believe My words. The remainder are unbelievers, and even more are

those who like to hear Me “tell stories.” Moreover, there are many who see it as amusement. I caution you: Many of My words have already been opened to those who believe in Me, and those who enjoy the beautiful view of the kingdom but are locked outside of its gate have already been eliminated by Me. Aren’t you just tares that are detested and rejected by Me? How could you see Me off and then joyfully welcome My return? I tell you, after the people of Nineveh heard Jehovah’s angry words, they immediately repented in sackcloth and ashes. It was because they believed His words that they were full of fear and dread and they repented in sackcloth and ashes. And although the people of today also believe My words and even more believe that Jehovah has once again come among you today, your attitude is nothing but irreverent, as if you are just observing the Jesus who was born in Judea several thousand years ago and has now descended into your midst. I deeply understand the deceitfulness that exists within your hearts; most of you follow Me out of curiosity and have come to seek Me out of emptiness. When your third wish is shattered—for a peaceful and happy life—your curiosity also dissipates. The deceitfulness that exists within each of your hearts is exposed through your words and deeds. To speak frankly, you are just curious about Me, not afraid; you do not mind your tongues, and you restrain your behavior even less. Then how is your faith, really? Is it genuine? You just use My words to dispel your worries and alleviate your boredom, to fill up the remaining empty spaces in your lives. Who among you has put them into practice? Who has genuine faith? You keep shouting that God is a God who sees deep into people’s hearts, but how is the God that you shout about in your hearts compatible with Me? Since you are shouting like this, then why do you act that way? Could it be that this is the love you want to repay Me with? There is no small amount of dedication on your lips, but where are your sacrifices, and your good deeds? If it weren’t for your words reaching My ears, how could I hate you so much? If you truly believed in Me, how could you fall into such a state of distress? You have depressed looks on your faces as if you were in Hades standing trial. You don’t have any vitality, and you feebly talk about your inner voice; you are even full of complaints and curses. You lost confidence in what I do long ago and even your original confidence has disappeared, so how can you possibly follow until the end? How can you be saved this way?

Although My work is very helpful for you, My words are always

lost on you and come to nothing in you. It's difficult to find an object for being perfected by Me and today I have nearly lost hope in you. I have searched among you for several years but it is hard to find a confidant. I feel as if I have no confidence to continue to work in you, and no love to continue to love you. This is because I was long ago disgusted by those minuscule, pathetic accomplishments of yours; it's as if I had never spoken among you and had never worked in you. Your achievements are so nauseating—you have always been discredited and have almost no value. I can hardly find the likeness of a human in you or smell the scent of a human. Where is your fresh scent? Where is the price you have paid over many years, and where are the results? You've never found it? My work now has a new beginning, a new start. I am going to carry out grand plans and I want to develop even greater work, yet you are still wallowing in the mud as before, living in the filthy waters of the past, and practically have not cast off your original predicament. Therefore, you still have not gained anything from My words. You still have not cast off your original place of mud and filthy water, and you only know My words, but in fact you have not entered into the realm of freedom of My words, so My words have never been opened up to you, and they are like a book of prophecy that has been sealed for thousands of years. I appear to you in your lives but you are always unaware and you don't even recognize Me. Nearly half of the words I say are judgment of you, and half of them are effective so that you are all driven to distraction. The remaining half are words to teach you about life and how to conduct yourselves, but it's as if they don't exist for you, and as if you're listening to the words of playing children, to which you always give a veiled smile, and then nothing is done. You have never been concerned about these things; you have always observed My actions out of your curiosity so that now you have fallen into darkness and cannot see the light—you are crying piteously in the dark. What I want is your obedience, your unconditional obedience and even more, I require that you be completely certain of everything I say. You should not adopt an attitude of neglect and you particularly should not cope with it selectively, needless to mention you always being indifferent toward My words and My work. My work is done in your midst and I have bestowed a great deal of My words upon you, but if you palter with Me this way, I can only give away that which you have not gained and have not put into practice to Gentile families. What among creation is not in My hands? Most of those among you

are of a “ripe old age” and you don’t have the energy to accept this kind of work of Mine. You are like a Hanhao bird,^[a] just barely getting by, and you have never treated My words seriously. The young people are extremely vain and overindulgent and they pay even less mind to My work. They don’t feel like feasting on the delicacies of My banquet; they are like a little bird that has flown out of its cage to go far away. How can these kinds of young and old people be useful to Me? Those of an advanced age are ready to use My words as a pension until they’re in their graves, so that after they’re dead their souls can go up to heaven, and that’s enough. That’s why as of now, they cherish a “great aspiration” and are “very confident.” Although they are full of patience for My work, and they are upright and unyielding like the spirit of an old man who won’t be dragged away or defeated by anyone or anything just like an impregnable fortress, isn’t the faith of these people full of the superstitious spirit of a corpse? Where is their path? For them, isn’t their path too long, too remote? How could they know My will? Even if their confidence is commendable, how many of these elders are not following in a confused way but pursuing life? How many truly understand the real significance of My work? Whose purpose isn’t so that they can follow Me in this world today, and in the near future will not descend into Hades but be brought to another realm by Me? Do you think your destination is such a simple matter? Although you young people are all like young lions, you rarely have the true way in your hearts. Your youth cannot possibly gain more of My work, but you always provoke My disgust for you. Although you are young, you either lack vitality or lack ambition, you are always noncommittal about your future; it is as if you are indifferent, and also brooding. It could be said that the vitality, ideals, and stance taken that should be found in young people absolutely cannot be found in you; you, this kind of young person, are without a stance and have no ability to distinguish between right and wrong, good and evil, beautiful and ugly. It’s impossible to find any elements of you that are fresh. You are almost entirely old-fashioned, and you, this kind of young person, have

Footnotes:

a. The story of the Hanhao bird is very similar to Aesop’s fable of the ant and the grasshopper. The Hanhao bird prefers to sleep instead of building a nest while the weather is warm—despite repeated warnings from his neighbor, a magpie. When winter arrives, the bird freezes to death.

also learned to go with the flow, to be irrational. You can never clearly distinguish right from wrong, cannot differentiate between true and false in matters, never strive for excellence, nor can you tell what is right and what is wrong, what is truth, and what is hypocrisy. In you there remains even more and even graver whiffs of religion than in old people. You are even arrogant and unreasonable, you are quite competitive, and your aggression is very serious—how could this kind of young person possess the truth? How can someone who can't take a stance stand witness? How can someone who doesn't have the ability to differentiate between right and wrong be called a young person? How can someone who doesn't have the vitality, vigor, freshness, calmness, and steadiness of a young person be called a follower of Me? How can someone who doesn't have any truth or sense of justice, but who loves to play and fight be worthy of being My witness? Eyes that are full of deceit and prejudice for people are not what young people should have, and those that carry out destructive, abominable acts should not be young people. They should not be without ideals, aspirations, or a temperament of enthusiastic advancement; they should not be disheartened about their prospects nor should they lose hope in life or lose confidence in the future; they should have the perseverance to continue along the way of truth that they have now chosen to realize their wish to expend their entire lives for Me; they should not be without the truth, nor should they harbor hypocrisy and unrighteousness, but they should stand firm in the proper stance. They should not just drift along, but they should have a spirit of daring to sacrifice and struggle for justice and the truth. Young people should have the bravery to not succumb to the oppression of the forces of darkness and to transform the significance of their existence. Young people should not resign themselves to adversity, but should be open and frank with a spirit of forgiveness for their brothers and sisters. Of course these are My requirements of everyone as well as My advice to everyone. Even more, they are My soothing words to all the young people. You should practice according to My words. Particularly young people should not be without the resolve for discernment in issues, and for seeking justice and the truth. What you should pursue is all things beautiful and good, and you should obtain the reality of all positive things as well as be responsible toward your life—you must not take it lightly. People come to the earth and it is rare to encounter Me, and it is also rare to have the opportunity to seek and to gain the

truth. Why would you not prize this beautiful time as the right path of pursuit in this life? And why are you always so dismissive toward the truth and justice? Why are you always trampling on and ruining yourselves for that unrighteousness and filthiness that toys with people? And why are you engaging in what the unrighteous do like the old people? Why do you imitate the old ways of old things? Your lives should be full of justice, truth, and holiness; it should not be so depraved so soon, and fallen into Hades. Don't you feel that this is too unfortunate? Don't you feel that this is too unfair for you?

All of you should do the utterly perfect work of yours and sacrifice it upon My altar as the best, unique sacrifices that you give to Me. You should all stand firm in your own stance and not be blown about with every breeze like clouds in the sky. You work hard for half your life, so why wouldn't you seek the destination you should have? You toil for half a lifetime yet you let the pig- and dog-like parents of yours drag the truth and the significance of your personal survival into the tomb. Don't you feel it not worthwhile? Don't you feel that living this way is an utterly meaningless life? Seeking the truth and the right path in this way will end up causing problems so that the neighbors are uneasy and the entire family is unhappy, and it incurs fatal disasters—isn't you being this way a most meaningless life? Whose life could be more fortunate than yours, and whose life could be more ridiculous than yours? Your seeking of Me isn't for the sake of gaining My joy and for words of comfort for you? But after you've run around for half a lifetime and then you provoke Me until I am full of anger and pay no mind to you or praise you, then isn't your entire life in vain? And how could you have the face to go see the souls of those saints throughout the ages who have been released from the purgatory? You are indifferent toward Me and in the end you provoke a fatal disaster—it would be better to take advantage of this opportunity and have a joyful trip across the vast ocean and then listen to My “assignment.” I told you long ago that you today, as indifferent as you are yet unwilling to depart, would in the end be subsumed and swallowed up by the waves given rise to by Me. Can you really protect yourselves? Are you really confident that your current method of pursuit will ensure that you are perfected? Isn't your heart very hard? This kind of following, this kind of pursuit, this kind of life, and this kind of character—how could it gain My praise?

YOU SHOULD KNOW HOW THE WHOLE OF HUMANITY HAS DEVELOPED TO THE PRESENT DAY

The entirety of the work over the 6,000 years has gradually changed along with the times. The shifts in this work have occurred according to the entire world's circumstances. God's management work has only gradually transformed according to the developmental trends of humanity as a whole; it was not already planned at the beginning of creation. Before the world was created, or right after it was created, Jehovah had not yet planned the first stage of work, that of law; the second stage of work, that of grace; or the third stage of work, that of conquering, in which He would first work among a group of people—some of the descendants of Moab, and from this He would conquer the entire universe. He did not speak these words after creating the world; He did not speak these words after Moab, let alone before Lot. All of His work was done spontaneously. This is exactly how His entire six-thousand-year management work has developed; by no means had He written out such a plan as Summary Chart for Humanity's Development before creating the world. In God's work, He directly expresses what He is; He does not rack His brains to formulate a plan. Of course, many prophets have spoken many prophecies, but it still cannot be said that God's work has always been one of precise plan-making; the prophecies were made according to God's actual work. All of His work is the most actual work. He carries out His work according to the development of the times, and He carries out His most actual work according to the changes of things. For Him, carrying out work is akin to administering medicine to an illness; He observes while doing His work; He works according to His observations. In every stage of His work, He is capable of expressing His ample wisdom and expressing His ample ability; He reveals His ample wisdom and ample authority according to the work of that particular age and allows any of those people brought back by Him during those ages to see His entire disposition. He supplies people's needs and carries out the work He should do according to the work that must be done in each age; He supplies people's needs according to the degree to which Satan has corrupted them. It was this way when Jehovah initially created Adam and Eve in order to allow them to manifest God upon the earth and to

have God's witnesses among the creation, but Eve sinned after being tempted by the snake; Adam did the same, and together in the garden they ate the fruit of the tree of the knowledge of good and evil. And thus, Jehovah had additional work to perform among them. He saw their nakedness and covered their bodies with clothing made from animal hides. Following this, He said unto Adam, "Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake ... till you return to the ground; for out of it were you taken: for dust you are, and to dust shall you return." To the woman He said, "I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you." From then on He banished them from the Garden of Eden and made them live outside the garden, as modern man now does upon the earth. When God created man in the very beginning, He did not plan to let man be tempted by the snake after he had been created and then curse man and the snake. He did not actually have this kind of plan; it was simply the development of things that gave Him new work among His creation. After Jehovah carried out this work among Adam and Eve upon the earth, humanity continued to develop for several thousand years, until "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. ... But Noah found grace in the eyes of the LORD." At this time Jehovah had more new work, for the humanity He created had become too sinful after being tempted by the snake. Given these circumstances, Jehovah selected Noah's family from among these people and spared them, and carried out His work of destroying the world with a flood. Humanity has continued to develop in this manner to this very day, becoming increasingly corrupt, and when humanity's development reaches its peak, it will also be humanity's end. From the very beginning to the end of the world, the inside truth of His work has always been this way. It is the same as how man will be classed according to their kind; far from each and every person being predestined to the category they belong to at the very beginning, people are gradually categorized only after undergoing a process of development. In the end, anyone who cannot be saved entirely will be returned to his or her ancestors. None of God's work among humanity

was already prepared at the creation of the world; rather, it was the development of things that allowed God to perform His work step by step more realistically and practically among humanity. This is just like how Jehovah God did not create the snake in order to tempt the woman. It was not His specific plan, nor was it something that He had intentionally predestined; one could say that this was unexpected. It was thus because of this that Jehovah expelled Adam and Eve from the Garden of Eden and vowed to never again create man. But God's wisdom is only discovered by people upon this foundation, just like the point that I mentioned earlier: "My wisdom is exercised based on Satan's plots." No matter how corrupt humanity grew or how the snake tempted them, Jehovah still had His wisdom; therefore, He has been engaged in new work ever since He created the world, and none of the steps of this work have ever repeated. Satan has continuously carried out plots; humanity has been continuously corrupted by Satan, and Jehovah God has also continuously carried out His wise work. He has never failed, and He has never ceased His work from the creation of the world through now. After humanity was corrupted by Satan, He continuously worked among people to defeat His enemy who corrupts humanity. This battle will continue from the beginning until the world's end. In doing all this work, He has not only allowed humanity, who has been corrupted by Satan, to receive His great salvation, but also allowed them to see His wisdom, almightiness and authority, and in the end He will let humanity see His righteous disposition—punishing the wicked and rewarding the good. He has battled Satan to this very day and has never been defeated, for He is a wise God, and His wisdom is exercised based on Satan's plots. And so He not only makes everything in heaven submit to His authority; He also makes everything upon earth rest below His footstool, and not last of all, He makes those evildoers who invade and harass humanity fall within His chastisement. All the results of the work are brought about because of His wisdom. He had never revealed His wisdom before the existence of humanity, for He had no enemies in heaven, upon earth, or in the entire universe, and there were no dark forces that invaded anything among nature. After the archangel betrayed Him, He created humanity upon the earth, and it was because of humanity that He formally began His millennia-long war with Satan, the archangel, a war that grows more heated with every successive stage. His almightiness and wisdom are present in each of these stages. Only at this time can everything in

heaven and earth see God's wisdom, almightiness, and particularly God's realness. He still carries out His work in this same realistic manner today; in addition, as He carries out His work He also reveals His wisdom and almightiness; He allows you to see the inside truth of each stage of work, to see exactly how to explain God's almightiness, and particularly exactly how to explain God's realness.

Do people not believe it was fated before creation that Judas would sell Jesus? Actually, the Holy Spirit had planned this according to reality at the time. It had just so happened that there was someone by the name of Judas who would always embezzle funds. He was thus chosen to play this role and to be of service in this way. This is a true example of making use of local resources. Jesus was unaware of this at first; He only knew once Judas had been revealed later. If someone else had been able to play this role, then someone else would have done this rather than Judas. That which was predestined was in fact done contemporaneously by the Holy Spirit. The Holy Spirit's work is always done spontaneously; anytime He plans His work, the Holy Spirit will carry it out. Why do I always say that the work of the Holy Spirit is realistic? That it is always new and never old, and always the most fresh? God's work was not already planned when the world was created; this is not at all what happened! Every step of work attains its proper effect for its respective time, and they do not interfere with one another. There are many occasions in which the plans in your mind are simply no match for the Holy Spirit's latest work. His work is not as simple as people's reasoning, nor is it as complex as people's imaginations; it consists of supplying people at any time and any place according to their current needs. No one is clearer as to people's substance as He, and it is precisely for this reason that nothing is able to suit people's realistic needs as well as His work does. Therefore, from a human perspective, His work was planned several millennia in advance. As He works among you now, according to your condition, He is also doing work and speaking at any time and any place. When people are in a certain condition, He speaks those words that are precisely what they need within. It is like the first step of His work of the times of chastisement. After the times of chastisement, people exhibited certain behavior, they acted rebelliously in certain ways, certain positive conditions emerged, certain negative conditions also emerged, and the upper bounds of this negativity reached a certain level. God conducted His work based on all these things, and thus

seized upon these to attain a much better effect for His work. He is simply carrying out His supplying work among people in accordance with their current conditions. He carries out every step of His work according to people's actual conditions. All of creation is in His hands; could He not know them? In light of people's conditions, God carries out the next step of work that should be done, at any time and place. By no means was this work planned thousands of years beforehand; this is a human conception! He works as He observes the effects of His work, and His work continuously deepens and develops; as He observes the results of His work, He carries out the next step of His work. He uses many things to transition gradually and to make His new work visible to people over time. This kind of work is able to supply people's needs, for God knows people all too well. This is how He carries out His work from heaven. Likewise, God incarnate does His work in the same way, planning according to reality and working among humanity. None of His work was planned before the world was created, nor was it meticulously planned beforehand. 2,000 years after the world was created, Jehovah saw that humanity had become so corrupt that He used the mouth of the prophet Isaiah to prophesy that after the Age of Law ended, He would carry out His work of redeeming humanity in the Age of Grace. This was Jehovah's plan, of course, but this plan was also made according to the circumstances He observed at the time; He certainly did not think of it immediately after creating Adam. Isaiah merely prophesied, but Jehovah did not immediately make preparations for this during the Age of Law; rather, He set about this work at the start of the Age of Grace, when the messenger appeared in Joseph's dream and enlightened him, telling him that God would become flesh, and thus His work of incarnation began. God did not, as people imagine, prepare for His work of incarnation after creating the world; this was only decided according to the degree of humanity's development and the status of His war with Satan.

When God comes into flesh, His Spirit descends upon a man; in other words, the Spirit of God wears a flesh. He does His work upon the earth, and rather than bringing with Him several restricted steps, this work is utterly unlimited. The work that the Holy Spirit does in the flesh is still determined by the effects of His work, and He uses these things to determine the length of time for which He will do work while in the flesh. The Holy Spirit directly reveals each step of His work; He examines His work as He goes along; it is nothing so supernatural as to

stretch the limits of human imagination. This is like Jehovah's work in creating the heavens and earth and all things; He simultaneously planned and worked. He separated the light from the darkness, and morning and evening came into being—this took one day. On the second day He created the sky, which also took one day, and then He created the earth, seas and the things that populated them, also taking another day. This went on through the sixth day, when God created man and let him manage all the things upon the earth, until the seventh day, when He had finished creating all things, and rested. God blessed the seventh day and designated it as a holy day. He decided upon this holy day after He had created all things, not before creating them. This work was also carried out spontaneously; before creating all things, He did not decide to create the world in six days and rest on the seventh; the facts are not at all like this. He did not say this, nor did He plan it. By no means did He say that the creation of all things would be completed on the sixth day and that He would rest on the seventh; rather, He created according to what seemed good to Him. Once He had finished creating everything, it was already the sixth day. If it had been the fifth day when He finished creating everything, He would have thus designated the sixth day as a holy day; however, He finished creating everything on the sixth day, and thus the seventh day became a holy day, which has been promulgated to this very day. Therefore, His current work is carried out in this same way. He speaks and supplies your needs in accordance with your conditions. That is, the Spirit speaks and works according to people's conditions; the Spirit keeps watch over all and works at any time and place. That which I do, say, place upon you and bestow upon you is, without exception, that which you need. That is why I say that none of My work is separate from reality; it is all real, for you all know that "God's Spirit keeps watch over all." If this had all been decided ahead of time, would it not have been too cut-and-dried? You think that God worked out six whole millennia and then predestined humanity as being rebellious, resistant, crooked and deceitful, as having the flesh, corrupt satanic disposition, lust of the eyes, and their own indulgence. This was not predestined, but rather due to Satan's corruption. Some will say, "Was Satan not also within God's grasp? God had predestined that Satan would corrupt man in this manner, and after that He carried out His work among man." Would God actually predestine Satan to corrupt humanity? He is only too eager to allow humanity to live normal

human lives; would He harass the lives of humanity? Then wouldn't defeating Satan and saving humanity be a futile effort? How could humanity's rebelliousness be predestined? It was due to Satan's harassment in actuality; how could it be predestined by God? The Satan within God's grasp that you understand and the Satan within God's grasp that I speak of are very different. According to your statements that "God is almighty, and Satan is within His hands," Satan would not betray Him. Have you not said that God is almighty? Your knowledge is too abstract and is out of line with reality; it does not hold water and does not work! God is almighty; this is not false at all. The archangel betrayed God because God initially gave it a portion of authority. Of course, this was an unexpected event, like Eve succumbing to the snake's temptation. However, no matter how Satan carries out its betrayal, unlike God it is not almighty. As you have said, Satan is mighty; no matter what it does, God's authority always defeats it. This is the true meaning behind the saying "God is almighty, and Satan is within His hands." Therefore, His war with Satan must be carried out one step at a time; furthermore, He plans His work in response to Satan's ruses. That is to say, in accordance with the ages, He saves people and reveals His wisdom and almightiness. Likewise, the work in the last days was not predestined before the Age of Grace; it was not predestined in an orderly manner like this one: First, make man's external disposition change; second, make man receive His chastisement and trials; third, make man experience death; fourth, make man experience the times of loving God and express the resolution of a created being; fifth, make man see God's will and know God completely, then complete man. He did not plan these all things during the Age of Grace; rather, He began planning them in the present age. Satan is at work, as is God. Satan expresses its corrupt disposition, whereas God speaks directly and reveals some substantive things. This is the work being done today, and this same kind of working principle was used long ago, after the world was created.

First God created Adam and Eve, and He also created a snake. Among all things, the snake was the most poisonous; its body contained venom, and Satan used this venom to utilize it. It was the snake that tempted Eve to sin. Adam sinned after Eve did, and the two of them were then able to distinguish between good and evil. If Jehovah had known that the snake would tempt Eve, and that Eve would tempt Adam, why did He place them all inside a garden? If He

was able to predict these things, why did He create a snake and place it inside the Garden of Eden? Why did the Garden of Eden contain fruit of the tree of the knowledge of good and evil? Did He mean for them to eat the fruit? When Jehovah came, neither Adam nor Eve dared to confront Him, and it was only at this time that Jehovah knew that they had eaten the fruit of the tree of the knowledge of good and evil and fallen prey to the snake's trickery. In the end He cursed the snake, and He cursed Adam and Eve. Jehovah was not aware when the two of them ate of the fruit of the tree. Humanity became corrupt to the extent of being evil and sexually promiscuous, even to the point that the things they harbored in their hearts were all evil and unrighteous; they were all filth. Jehovah thus regretted creating humanity. Thereafter He carried out His work of destroying the world with a flood, which Noah and his sons survived. Some things are not actually as advanced and supernatural as people might imagine. Some ask: Since God knew the archangel would betray Him, why did He create it? These are the facts: When the earth did not yet exist, the archangel was the greatest of heaven's angels. It had jurisdiction over all the angels in heaven; this was the authority that God granted it. With the exception of God, it was the greatest of heaven's angels. When God later created humanity, the archangel carried out a greater betrayal toward God upon the earth. I say it betrayed God because it wanted to manage humanity and to surpass God's authority. It was the archangel that tempted Eve into sin; it did so because it wished to establish its kingdom upon earth and to make humanity betray God and obey it instead. It saw that there were many things that obeyed it; the angels obeyed it, as did the people upon the earth. The birds and beasts, trees, forests, mountains, rivers and all things upon the earth were under the care of man—that is, Adam and Eve—while Adam and Eve obeyed it. The archangel thus desired to surpass God's authority and to betray God. Later on it led many angels to betray God, which then became various unclean spirits. Has not humanity's development to this day been caused by the archangel's corruption? Humanity is only the way it is today because the archangel betrayed God and corrupted humanity. This step-by-step work is nowhere near as abstract and simple as people imagine. Satan carried out its betrayal for a reason, yet people are unable to comprehend such a simple thing. Why did God create the heavens and earth and all things, and also create Satan? Since God despises Satan so much, and Satan is His enemy, why did

He create Satan? By creating Satan, was He not creating an enemy? God did not actually create an enemy; rather, He created an angel, and later the angel betrayed Him. Its status was so great that it wished to betray God. One could say that this was a coincidence, but it was also an inevitable trend. It is similar to how one will inevitably die at a certain age; things have already developed to a certain stage. There are some absurd ones who say: Since Satan is Your enemy, why did You create it? Did You not know that the archangel would betray You? Can You not peer from eternity to eternity? Do You not know its nature? Since You clearly knew that it would betray You, then why did You make it archangel? Even if one ignores the matter of its betrayal, it still led so many angels and descended to the world of mortals to corrupt humanity; until this day, You have been unable to complete Your six-thousand-year management plan. Is this right? Are you not putting yourself through more trouble than is necessary? Still others say: Had Satan not corrupted humanity through the present day, God would not have saved humanity this way. In this case God's wisdom and almightiness would have been invisible; where would His wisdom manifest itself? God thus created a human race for Satan; in the future God would reveal His almightiness—otherwise, how would man discover God's wisdom? If man did not resist Him and act rebelliously to Him, it would be unnecessary for His acts to manifest themselves. If all of creation were to worship Him and obey Him, He would have no work to do. This is even further from the reality of things, for there is nothing filthy about God, and so He cannot create filth. He reveals His acts now only in order to defeat His enemy, to save humanity, who He created, to defeat the demons and Satan, which hate Him, betray Him and resist Him, which were under His dominion and belonged to Him in the very beginning; He wants to defeat these demons and in doing so reveal His almightiness to all things. Humanity and all things upon the earth are now under Satan's domain and under the domain of the wicked. God wants to reveal His acts to all things so that people may know Him, and thereby defeat Satan and utterly vanquish His enemies. The entirety of this work is accomplished through revealing His acts. All of His creatures are under Satan's domain, and so He wishes to reveal His almightiness to them, thereby defeating Satan. If there were no Satan, He would not need to reveal His acts. If not for Satan's harassment, He would have created humanity and led them to live in the Garden of Eden. Why did He never reveal all His acts for the

angels or the archangel before Satan's betrayal? If the angels and archangel had known Him, and also obeyed Him in the beginning, then He would not have carried out those meaningless acts of work. Because of the existence of Satan and demons, people resist Him and are filled to the brim with rebellious disposition, and so God wishes to reveal His acts. Because He wishes to do war with Satan, He must use His own authority to defeat Satan and use all His acts to defeat Satan; this way, His work of salvation that He performs among humanity will let people see His wisdom and almightiness. The work God does today is meaningful and in no way resembles what some people say: "Is not the work You do contradictory? Is not this succession of work merely an exercise in troubling Yourself? You created Satan, then let it betray You and resist You. You created humanity, and then handed it over to Satan, and You allowed Adam and Eve to be tempted. Since You did all these things intentionally, why do You detest humanity? Why do You detest Satan? Are these things not of Your own making? What is there for You to hate?" Many absurd people will say that. They wish to love God, but in their hearts they complain about God—how contradictory! You do not understand the truth, you have too many supernatural thoughts, and you even claim that this is God's error—how absurd you are! It is you who fiddle with the truth; it is not God's error! Some people will even complain over and over: It was You who created Satan, and You who gave humanity to Satan. Humanity possesses satanic disposition; rather than forgive them, You detest them to a degree. At first You loved humanity to a degree. You struck Satan into the world of man, and now You detest humanity. It is You who detest and love humanity—what is the explanation for this? Is this not a contradiction? Regardless of how you look at it, this is what happened in heaven; the archangel betrayed God in this way, and humanity was corrupted in this way and continued until today in this manner. Regardless of how you phrase it, this is the whole story. However, you must understand that God does today's work in order to save you, and in order to defeat Satan.

Because the angel was particularly weak and possessed no abilities, it would become arrogant if given authority, particularly the archangel, whose status was higher than that of any other angel. The archangel was the king of all the angels. It led millions of angels, and under Jehovah its authority surpassed that of any of the other angels. It wanted to do this and that, and to lead the angels into the world of man

to administer the world. God said that He administrates the universe; the archangel said that the universe was its own to administrate, and thenceforth it betrayed God. In heaven, God had created another world. The archangel wished to administrate this world and also to descend to the realm of man. Could God allow it to do this? Thus, He struck it down and into the air. Ever since it corrupted humanity, God has waged war with it in order to save humanity; He has used these six millennia to defeat it. Your conception of an almighty God is incompatible with the work God is carrying out now; it does not work in practice and is very much absurd! Actually, God only declared the archangel to be His enemy after it betrayed Him. It was only due to its betrayal that it trampled upon humanity after arriving at the world of man, and it was for this reason that humanity thus developed to this stage. Following this, God made an oath with Satan: I will defeat you and save humanity, My creation. Satan was unconvinced at first and said, What can You honestly do to me? Can You truly strike me into the air? Can You truly defeat me? After God struck it into the air, He paid it no more attention and then began to save humanity and do His own work, despite Satan's continued harassment. Everything that Satan could do was thanks to the power given to it by God; it took these things with it into the air and has kept these things to this day. God struck it into the air but did not take back its authority, and so it continued to corrupt humanity. God, on the other hand, began saving humanity, whom Satan had corrupted following their creation. God did not reveal His acts while in heaven; however, prior to creating the earth, He allowed people to see His acts in the world He created in heaven and thus led the people above heaven. He gave them wisdom and intelligence, and led those people to live in that world. Naturally, none of you have heard of this before. Later, after God created humanity, the archangel began to corrupt humanity; on earth, all of humanity was in chaos. It was only at this time that He began His war against Satan, and it was only at this time that people saw His acts. At first His acts were concealed from humanity. After Satan was struck into the air, it concerned itself with its matters, and God concerned Himself with His own work, continuously waging war against it, all the way until the last days. Now is the time in which Satan should be destroyed. In the beginning God gave it authority, and later God struck it into the air, but it stayed defiant. Later, upon earth, it corrupted humanity, but God was actually on earth managing humanity. God uses

His management of people to defeat Satan. By corrupting people, Satan brings people's fate to a close and harasses God's work. On the other hand, God's work is the salvation of humanity. Which step of God's own work is not meant to save humanity? Which step is not meant to cleanse people, to make them do righteousness and live in a manner that creates an image that can be loved? Satan, however, does not do this. It corrupts humanity; it continuously carries out its work of corrupting humanity throughout the universe. Of course, God also does His own work. He pays no attention to Satan. No matter how much authority Satan has, its authority was still given by God; God merely did not actually give it all His authority, and so no matter what it does, it cannot surpass God and is always within God's grasp. God did not reveal any of His acts while in heaven. He merely gave Satan a small portion of authority to allow it to exercise control over the angels. Therefore, no matter what it does, it cannot surpass God's authority, because the authority that God originally gave it is limited. As God works, Satan harasses. In the last days, it will finish its harassment; likewise, God's work will be finished, and the kind of person God wishes to complete will be completed. God directs people positively; His life is living water, immeasurable and without limits. Satan has corrupted man to a certain degree; in the end, the living water of life will complete man, and it will be impossible for Satan to interfere and carry out its work. Thus, God will completely obtain these people. Satan still refuses to accept this now; it continuously pits itself against God, but God pays it no attention. He has said, I will be victorious over all of Satan's dark forces and over all dark influences. This is the work that must now be done in the flesh, and it is also the meaning of the incarnation. It is to complete the stage of work of defeating Satan in the last days, to wipe out all things that belong to Satan. God's victory over Satan is an inevitable trend! Satan actually failed long ago. When the gospel began to spread throughout the land of the great red dragon, that is, when God incarnate began working and this work was set in motion, Satan was utterly defeated, for the incarnation was meant to defeat Satan. Satan saw that God had once again become flesh and had also begun to carry out His work, and it saw that no force could stop the work. Therefore, it was dumbfounded when it saw this work and did not dare to do any more work. At first Satan thought that it also possessed plenty of wisdom, and it interrupted and harassed God's work; however, it did not expect that God had once again become flesh,

and that in His work, God had used its rebelliousness to serve as a revelation and judgment for humanity, and thereby conquer humanity and defeat it. God is wiser than it, and His work far exceeds it. Therefore, I previously stated the following: The work that I do is carried out in response to Satan's ruses. In the end I will reveal My almightiness and Satan's powerlessness. When God does His work, Satan tails Him from behind, until in the end it is finally destroyed—it will not even know what hit it! It will only realize the truth once it has already been smashed and crushed; at that time it will already have been burned in the lake of fire. Will it not be completely convinced then? For it has no more schemes to employ!

It is this step-by-step realistic work that often weighs down God's heart with grief for humanity, so that His war with Satan has gone on for 6,000 years. God said thus: I will never again create humanity, nor will I again bestow authority upon angels. From then on, when the angels came to work on earth, they merely followed God to do some work. He never gave the angels authority. How did the angels that the Israelites saw carry out their work? They revealed themselves in dreams and conveyed the words of Jehovah. When Jesus was resurrected three days after being crucified, it was the angels who pushed the boulder to the side; the Spirit of God did not do this work personally. The angels only did this kind of work; they played supporting roles and had no authority, for God would never again bestow them with authority. After working for some time, the people who God used on earth assumed God's position and said, I want to surpass the universe! I want to stand in the third heaven! We want the reigns of sovereign power! They would become arrogant after several days of work; they wanted sovereign power on earth, they wanted to establish another nation, they wanted all things under their feet and wanted to stand in the third heaven. Do you not know that you are merely a man used by God? How can you ascend to the third heaven? God comes to earth to work, silently and without crying out, and leaves after stealthily completing His work. He never cries out as humans do, but rather realistically carries out His work. Nor does He ever enter a church and cry, I will wipe you all out! I will curse you and chastise you! He merely carries out His own work, leaving once He is finished. Those religious pastors who heal the sick and cast out demons, lecture others from the pulpit, give long and pompous speeches and discuss unrealistic matters, are arrogant to the core! They are descendants of

the archangel!

After carrying out His 6,000 years of work through the present day, God has already revealed many of His acts, primarily to defeat Satan and save all of humanity. He uses this opportunity to allow everything in heaven, everything upon the earth, everything within the seas as well as every last object of God's creation on earth to see God's almightiness and to see all of God's acts. He seizes the opportunity of defeating Satan to reveal all of His acts to humanity and allow people to be able to praise Him and exalt His wisdom of defeating Satan. Everything on earth, in heaven and within the seas brings Him glory, praises His almightiness, praises all His acts and shouts His holy name. This is proof of His defeat of Satan; it is proof of His conquering of Satan; more importantly, it is proof of His salvation of humanity. The whole of God's creation brings Him glory, praises Him for defeating His enemy and returning victoriously and praises Him as the great victorious King. His purpose is not merely to defeat Satan, and so His work has continued for 6,000 years. He uses Satan's defeat to save humanity; He uses Satan's defeat to reveal all His acts and reveal all of His glory. He will obtain glory, and all the multitude of angels will also see all His glory. The messengers in heaven, the humans upon earth and all of creation upon earth will see the glory of the Creator. This is the work that He does. His creation in heaven and on earth will all see His glory, and He will return triumphantly after utterly defeating Satan and let humanity praise Him. He will thus successfully achieve both of these aspects. In the end all of humanity will be conquered by Him, and He will wipe out anyone who resists or rebels, that is to say, wipe out all those who belong to Satan. You see all these acts of God now, yet still you resist and are rebellious and do not submit; you harbor many things inside yourself and do whatever you wish; you follow your own lusts, and likes—this is rebelliousness; this is resistance. Belief in God that is carried out for the flesh, for one's lusts, and for one's own likes, for the world, and for Satan, is filthy; it is resistant and rebellious. There are all different kinds of belief now: Some seek shelter from disaster, and others seek to obtain blessings, while some wish to understand mysteries and still others try to get some money. These are all forms of resistance; they are all blasphemy! To say that one resists or rebels—is it not in reference to these things? Many people now grumble, utter complaints or make judgments. These are all things done by the wicked; they are human resistance and

rebelliousness; such people are possessed and occupied by Satan. The people that God obtains are those who submit to Him completely, those who have been corrupted by Satan but have been saved and conquered by His work now, who have endured tribulations and in the end have been obtained completely by God and no longer live under Satan's domain and have broken free from unrighteousness, who are willing to live out holiness—these are the holiest people; they are the holy ones. If your current actions do not match one part of God's requirements, you will be eliminated. This is indisputable. Everything is done according to today; although He has predestined and chosen you, your actions today will still determine your outcome. If you cannot keep up now, you will be eliminated. If you cannot keep up now, how can you even hope to^[a] keep up later? Now that such a great miracle has appeared before you, you still do not believe. Tell Me, how will you believe in Him later, when He finishes His work and does no more such work? At that point it will be even more impossible for you to follow Him! Later on God will rely on your attitude and knowledge toward the work of God incarnate and your experience to determine whether you are sinful or righteous, or to determine whether you are a perfected one or an eliminated one. You must see clearly now. The Holy Spirit works thusly: He determines your outcome according to your behavior today. Who speaks today's words? Who does today's work? Who decides you will be eliminated today? Who decides to make you perfect? Is this not what I do Myself? I am the One who speaks these words; I am the One who carries out this work. Cursing, chastising and judging people are all part of My own work. In the end, eliminating you will also be My own work. All is My own business! Making you perfect is My own business, and letting you enjoy blessings is also My own business. This is all My own work. Your outcome was not predestined by Jehovah; it is determined by the God of today. It is determined now; it was not determined before the world was created. Some absurd people say, Perhaps there is something wrong with Your eyes, and You do not see me the way You should. In the end You will see how the Spirit manifests everything! Jesus originally chose Judas as His disciple. People think that Jesus had made a mistake with him. How could He choose a disciple who would betray Him? At first Judas

Footnotes:

a. The original text omits "even hope to."

had no intention of betraying Jesus. This merely happened later. At the time, Jesus had looked upon Judas quite favorably; He made the man follow Him and made him responsible for their financial matters. If He had known that Judas would embezzle money, He would not have left him in charge of the money. One can say that Jesus did not originally know that this man was crooked and deceitful, and cheated his brothers and sisters. Later on, after Judas had followed for some time, Jesus saw him deceive his brothers and sisters and deceive God. People also discovered that he would always spend money from the money bag, and they then told Jesus. Jesus only became aware of all this at this time. Because Jesus was to carry out the work of the crucifixion and needed someone to betray Him, and Judas just so happened to fit this role, Jesus said, There will be one among us who will betray Me. The Son of man will use this betrayal to be crucified and in three days be resurrected. At the time, Jesus did not actually select Judas so that he may betray Him; to the contrary, He wished that Judas would be a loyal disciple. To His surprise, Judas turned out to be an avaricious degenerate who betrayed the Lord, and He used this situation to select Judas for this work. If all of Jesus' twelve disciples had been loyal, and no one like Judas had been among them, the person to betray Jesus would have ultimately been someone outside the disciples. However, at the time it so happened that there was one among them who enjoyed taking bribes—Judas. Jesus thus used this man to complete His work. How simple this was! Jesus did not predetermine it at the beginning of His work; He only made this decision once things had developed to a certain step. This was Jesus' decision, namely, the decision of God's Spirit Himself. At the time it was Jesus who chose Judas; when Judas later betrayed Jesus, this was the doing of the Holy Spirit in order to serve His own ends; it was the work of the Holy Spirit at the time. When Jesus chose Judas, He had no idea that he would betray Him. He only knew that he was Judas Iscariot. Your outcomes are also determined according to your level of submission today and according to your life's level of growth, not according to the idea among human conceptions that it was predestined at the creation of the world. You must perceive these things clearly. The whole of this work is not carried out according to your imaginations.

CONCERNING APPELLATIONS AND IDENTITY

If you wish to be fit for use by God, you must know the work of God; you must know the work that He did previously (in the New and Old Testaments), and, moreover, you must know His work of today. Which is to say, you must know the three stages of God's work over the 6,000 years. If you are asked to spread the gospel, then you will not be able to do so without knowing the work of God. People will ask you all about the Bible, and the Old Testament, and what Jesus said and did at that time. They will say, "Has your God not told you all of this? If He (God) can't tell you what's really going on in the Bible, then He is not God; if He can, then we're convinced." In the beginning, Jesus talked much of the Old Testament with His disciples. Everything they read was from the Old Testament; the New Testament was only written several decades after Jesus was crucified. To spread the gospel, you should principally grasp the inner truth of the Bible, and God's work in Israel, which is to say the work done by Jehovah. And you also have to understand the work done by Jesus. These are the issues that all people are most concerned about, and they do not possess an understanding of^[a] these two stages of work. When spreading the gospel, first put aside talk of the Holy Spirit's work today. This stage of work is beyond their reach, because what you pursue is that which is most lofty of all: a knowledge of God, and a knowledge of the work of the Holy Spirit, and nothing is more exalted than these two. If you first talk about that which is lofty, it will be too much for them, for none of them have experienced such work by the Holy Spirit; it has no precedent, and is not easy for man to accept. Their experiences are old things from the past, with some occasional work by the Holy Spirit. What they experience is not the Holy Spirit's work today, or God's will today. They still act according to the old practices, with no new light, or new things.

In the age of Jesus, the Holy Spirit mainly did His work in Jesus, whilst those who served Jehovah wearing priestly robes in the temple did so with unwavering loyalty. They also had the work of the Holy Spirit, but were unable to sense God's present will, and merely remained faithful to Jehovah in accordance with the old practices,

Footnotes:

a. The original text omits "an understanding of."

without new guidance. Jesus came and brought new work. Those people in the temple did not have new guidance, nor did they have new work. Serving in the temple they could merely uphold the old practices; without leaving the temple, they could have no new entry. The new work was brought by Jesus, and Jesus did not go into the temple to do His work. He only did His work outside the temple, for the scope of God's work had changed long ago. He did not work within the temple, and when man served Him there it could only keep things as they were, and could not bring about any new work. Likewise, religious people today still worship the Bible. If you spread the gospel to them, then they will argue with you about the Bible; and if, when they talk about the Bible, you are at a loss for words, have nothing to say, then they will think that you are foolish in your faith, that you don't even know the Bible, the Word of God, and how can you say that you believe in God? Then they will look down on you, and will say, Since the One you believe in is God, why doesn't He tell you all about the Old and New Testament? Since He has brought His glory from Israel to the East, why does He not know the work done in Israel? Why does He not know the work of Jesus? If you do not know, then that proves that you have not been told; since He is the second incarnation of Jesus, how could He not know these things? Jesus knew the work done by Jehovah; how could He not? When the time comes, they will all ask you such questions. Their heads are full of such things; how could they not ask? Those who are within this stream do not focus on the Bible, for you have kept abreast of the step-by-step work done by God today, you have witnessed this step-by-step work with your own eyes, you have clearly beheld the three stages of work, and so you have had to put down the Bible and cease to study it. But they cannot not study it, for they have no knowledge of this step-by-step work. Some people will ask, "What is the difference between the work done by God incarnate and that of the prophets and apostles of times past?" David was also called the Lord, and so too was Jesus; although the work they did was different, they were called the same thing. Why, say you, were their identities not the same? What John witnessed was a vision, one that also came from the Holy Spirit, and he was able to say the words that the Holy Spirit intended to say; why is the identity of John different from that of Jesus? The words spoken by Jesus were able to fully represent God, and fully represented the work of God. What John saw was a vision, and he was incapable of completely representing the work of God. Why is it

that John, Peter, and Paul spoke many words—as did Jesus—yet they did not have the same identity as Jesus? It is chiefly because the work that they did was different. Jesus represented the Spirit of God, and was the Spirit of God working directly. He did the work of the new age, the work that no one had done before. He opened up a new way, He represented Jehovah, and He represented God Himself. Whereas with Peter, Paul, and David, regardless of what they were called, they only represented the identity of a creature of God, or were sent by Jesus or Jehovah. So no matter how much work they did, no matter how great the miracles they performed, they were still just creatures of God, and incapable of representing the Spirit of God. They worked in the name of God or after being sent by God; furthermore, they worked in the ages begun by Jesus or Jehovah, and the work they did was not separate. They were, after all, merely creatures of God. In the Old Testament, many prophets spoke predictions, or wrote books of prophecy. No one said that they were God, but as soon as Jesus appeared, before He had uttered any words, the Spirit of God bore testimony to Him as God. Why is that? At this point you should already know! Before, the apostles and prophets wrote various epistles, and made many prophecies. Later on, people chose some of them to put in the Bible, and some were lost. Since there are people who say that everything spoken by them came from the Holy Spirit, why is some of it considered good, and some of it considered bad? And why were some chosen, and others not? If they were indeed the words spoken by the Holy Spirit, would it be necessary for people to select them? Why are the accounts of the words spoken by Jesus and the work He did different in each of the Four Gospels? Is this not the fault of those who recorded them? Some people will ask, “Since the epistles written by Paul and the other authors of the New Testament and the work that they did partly came from the will of man, and were mixed with the conceptions of man, then is there no human impurity in the words that You (God) speak today? Do they really contain none of the conceptions of man?” This stage of the work done by God is completely different from that done by Paul and the many apostles and prophets. Not only is there a difference in identity, but, principally, there is a difference in the work that is carried out. After Paul was struck down and fell before the Lord, he was led by the Holy Spirit to work, and he became a sent one. And so he wrote epistles to the churches, and these epistles all followed the teachings of Jesus. Paul was sent by the Lord to work in the name of the

Lord Jesus, but when God Himself came, He did not work in any name, and represented none but the Spirit of God in His work. God came to do His work directly: He was not perfected by man, and His work was not carried out upon the teachings of any man. In this stage of work God does not lead by talking of His personal experiences, but instead carries out His work directly, according to what He has. For example, He does the work of the service-doers, of the times of chastisement, the work of death, of loving God.... This is all work that has never been done before, and is work that is of the present age, rather than the experiences of man. In the words I have spoken, which are the experiences of man? Do they not all come directly from the Spirit, and are they not issued forth by the Spirit? It is just that your caliber is so poor that you are unable to see through to the truth! The practical way of life that I speak of is to guide the path, and has never been spoken by anyone before, nor has anyone ever experienced this path, or known of this reality. Before I uttered these words, no one had ever spoken them. No one had ever talked of such experiences, nor had they ever spoken of such details, and, furthermore, no one had ever pointed out such states to reveal these things. No one had ever led the path that I lead today, and if it were led by man, then it would not be a new way. Take Paul and Peter, for example. They did not have their own personal experiences prior to walking upon^[a] the path led by Jesus. It was only after Jesus led the path that they experienced the words spoken by Jesus, and the path led by Him; from this they gained many experiences, and wrote the epistles. And so, the experiences of man are not the same as the work of God, and the work of God is not the same as the knowledge described by the conceptions and experiences of man. I have said, time and again, that today I am leading a new path, and doing new work, and My work and utterances are different from those of John and all the other prophets. Never do I first gain experiences and then speak them to you—that is not the case at all. If it was, would that not have delayed you long ago? In the past, the knowledge that many spoke of was also exalted, but all of their words were only spoken based upon those of the so-called spiritual figures. They did not guide the way, but came from their experiences, came from what they had seen, and from their knowledge. Some were their conceptions, and

Footnotes:

a. The original text omits “walking upon.”

some were experience that they had summarized. Today, the nature of My work is totally different from theirs. I have not experienced being led by others, nor have I accepted being perfected by others. Furthermore, all that I have spoken and fellowshiped is unlike that of anyone else, and has never been spoken by anyone else. Today, regardless of who you are, your work is carried out upon the basis of the words I speak. Without these utterances and work, who would be capable of experiencing these things (the trial of^[a] service-doers, the times of chastisement...), and who would be able to speak of such knowledge? Are you really incapable of seeing this? No matter which step of work, as soon as My words are spoken, you begin to fellowship in accordance with My words, and work according to them, and it is not a way that any one of you has thought of. Having come this far, are you incapable of seeing such a clear and simple question? It is not a way that someone has thought up, nor is it based on that of any spiritual figure. It is a new path, and even many of the words once spoken by Jesus no longer apply. What I speak is the work of opening a new epoch, and it is work that stands alone; the work that I do, and the words that I speak, are all new. Is this not the new work of today? The work of Jesus was also like this. His work was also different from that of the people in the temple, and so too did it differ from the work of the Pharisees, and neither did it bear any resemblance to that done by all the people of Israel. After witnessing it, people couldn't make up their minds: Was it really done by God? Jesus did not hold to the law of Jehovah; when He came to teach man, all that He spoke was new and different to that said by the ancient saints and prophets of the Old Testament, and because of this, people remained uncertain. This is what makes man so hard to deal with. Prior to accepting this new stage of work, the path that the majority of you walked was to practice and enter upon the foundation of that of those spiritual figures. But today, the work that I do is greatly different, and so you are unable to decide whether it is right or not. I care not what path you walked before, nor am I interested in whose food you ate, or whom you took as your "father." Since I have come and brought new work to guide man, all who follow Me must act in accordance with what I say. No matter how powerful the "family" you hail from, you must follow Me, you must not

Footnotes:

a. The original text omits "the trial of."

act according to your former practices, your “foster father” should step down, and you should come before your God to seek your rightful share. The entirety of you is in My hands, and you should not devote too much blind belief to your foster father; he cannot completely control you. The work of today stands alone. All that I say today is obviously not based upon a foundation from the past; it is a new beginning, and if you say that it is created by the hand of man, then you are one for whom there is nothing that can cure your blindness!

Isaiah, Ezekiel, Moses, David, Abraham, and Daniel were leaders or prophets among the chosen people of Israel. Why were they not called God? Why did the Holy Spirit not bear testimony to them? Why did the Holy Spirit bear testimony to Jesus as soon as He began His work and started to speak His words? And why did the Holy Spirit not bear testimony to others? They, men who were of flesh, were all called “Lord.” Regardless of what they were called, their work represents their being and substance, and their being and substance represent their identity. Their substance is not related to their appellations; it is represented by what they expressed, and what they lived out. In the Old Testament, there was nothing out of the ordinary in being called Lord, and a person might be called in any which way, but his substance and inherent identity were immutable. Among those false Christs, false prophets, and deceivers, are there not also those who are called God? And why are they not God? Because they are incapable of doing the work of God. At root they are men, deceivers of people, not God, and so they do not have the identity of God. Was David not also called Lord among the twelve tribes? Jesus was also called Lord; why was Jesus alone called God incarnate? Was Jeremiah not also known as the Son of man? And was Jesus not known as the Son of man? Why was Jesus crucified on behalf of God? Is it not because His substance was different? Is it not because the work that He did was different? Does a title matter? Although Jesus was also called the Son of man, He was the first incarnation of God, He had come to assume power, and accomplish the work of redemption. This proves that the identity and substance of Jesus were different from others who were also called the Son of man. Today, who of you dare to say that all the words spoken by those who were used by the Holy Spirit came from the Holy Spirit? Does anyone dare to say such things? If you do say such things, then why was Ezra’s book of prophecy discarded, and why was the same thing done to the books of those ancient saints and prophets? If they all

came from the Holy Spirit, then why do you dare to make such capricious choices? Are you qualified to choose the work of the Holy Spirit? Many stories from Israel were also discarded. And if you believe that these writings of the past all came from the Holy Spirit, then why were some of the books discarded? If they all came from the Holy Spirit, they should all be kept, and sent to the brothers and sisters of the churches to read. They should not be chosen or discarded by human will; it is wrong to do that. Saying that the experiences of Paul and John were mixed with their personal seeings does not mean that their experiences and knowledge came from Satan, but only that they had things that came from their personal experiences and seeings. Their knowledge was according to the background of the actual experiences at the time, and who could confidently say that all of it came from the Holy Spirit? If the Four Gospels all came from the Holy Spirit, then why was it that Matthew, Mark, Luke and John each said something different about the work of Jesus? If you don't believe this, then look at the accounts in the Bible of how Peter denied Jesus three times: They are all different, and they each have their own characteristics. Many who are ignorant say, God incarnate was also a man, so could the words He spoke have completely come from the Holy Spirit? If the words of Paul and John were mixed with human will, then were the words that He spoke really not mixed with human will? People who say such things are blind, and ignorant! Carefully read the Four Gospels; read what they recorded about the things that Jesus did, and the words He spoke. Each account was, quite simply, different, and each had its own perspective. If what was written by the authors of these books all came from the Holy Spirit, then it should all be the same and consistent. Why then are there discrepancies? Is man not extremely foolish, to be unable to see this? If you are asked to bear testimony to God, what kind of testimony can you provide? Can such a way of knowing God bear testimony to Him? If others ask you, "If the records of John and Luke were mixed with human will, then are the words spoken by your God not mixed with human will?" would you be able to give a clear answer? After Luke and Matthew had heard the words of Jesus, and seen the work of Jesus, they spoke of their own knowledge, in the manner of reminiscences detailing some of the facts done by Jesus. Can you say that their knowledge was completely revealed by the Holy Spirit? Outside of the Bible, there were many spiritual figures with a higher knowledge than them; why have their words not been taken up by later

generations? Were they not also used by the Holy Spirit? Know that in the work of today, I am not speaking of My own seeing based upon the foundation of Jesus' work, nor am I speaking of My own knowledge against the background of Jesus' work. What work did Jesus do at that time? And what work am I doing today? What I do and say have no precedent. The path that I walk today has never been trodden before, it was never walked by the people of ages and generations past. Today, it has been opened, and is this not the work of the Spirit? Even though it was the work of the Holy Spirit, the leaders of the past all carried out their work upon the foundation of others. But the work of God Himself is different, as was Jesus' stage of work: He opened a new way. When He came He preached the gospel of the kingdom of heaven, and said that man should repent, and confess. After Jesus completed His work, Peter and Paul and others began to carry on the work of Jesus. After Jesus was nailed to the cross and ascended to heaven, they were sent by the Spirit to spread the way of the cross. Even though the words of Paul were exalted, they were also based upon the foundation laid by Jesus, such as patience, love, suffering, head-covering, baptism, or other doctrines to be followed. All this was upon the foundation of the words of Jesus. They were incapable of opening a new way, for they were all men used by God.

Jesus' utterances and work at the time did not hold to doctrine, and He did not carry out His work according to the work of the law of the Old Testament. It was according to the work that should be done in the Age of Grace. He labored according to the work that He had brought forth, according to His own plan, and according to His ministry; He did not work according to the law of the Old Testament. Nothing that He did was according to the law of the Old Testament, and He did not come to work to fulfill the words of the prophets. Each stage of God's work was not expressly in order to fulfill the predictions of the ancient prophets, and He did not come to abide by doctrine or deliberately realize the predictions of the ancient prophets. Yet His actions did not disrupt the predictions of the ancient prophets, nor did they disturb the work that He had previously done. The salient point of His work was not abiding by any doctrine, and doing the work that He Himself should do. He was not a prophet or a seer, but a doer, who actually came to do the work He was supposed to do, and came to open His new era and carry out His new work. Of course, when Jesus came to do His work, He also fulfilled many of the words spoken by the

ancient prophets in the Old Testament. So too has the work of today fulfilled the predictions of the ancient prophets of the Old Testament. It's just that I don't hold up that "yellowed old almanac," that's all. For there is more work that I must do, there are more words that I must speak to you, and this work and words are of far greater importance than explaining passages from the Bible, because work such as that has no great significance or value for you, and cannot help you, or change you. I intend to do new work not for the sake of fulfilling any passage from the Bible. If God only came to earth to fulfill the words of the ancient prophets of the Bible, then who is greater, God incarnate or those ancient prophets? After all, are the prophets in charge of God, or is God in charge of the prophets? How do you explain these words?

At the beginning, when Jesus had yet to officially perform His ministry, like the disciples that followed Him, sometimes He also attended meetings, and sang hymns, gave praise, and read the Old Testament in the temple. After He was baptized and came up, the Spirit officially descended upon Him and began to work, revealing His identity and the ministry that He was to undertake. Prior to this, no one knew His identity, and apart from Mary, not even John knew. Jesus was 29 when He was baptized. After His baptism was completed, the heavens were opened, and a voice said: "This is My beloved Son, in whom I am well pleased." Once Jesus had been baptized, the Holy Spirit began to bear testimony to Him in this way. Before being baptized at the age of 29, He had lived the life of an ordinary person, eating when He was supposed to eat, sleeping and dressing normally, and nothing about Him was different from others. Of course this was only to the fleshly eyes of man. Sometimes He too was weak, and sometimes He too could not discern things, just as it is written in the Bible: "His intelligence grew together with His age." These words merely show that He had an ordinary and normal humanity, and was not especially different from other ordinary people. He had also grown up as a normal person, and there was nothing special about Him. Yet He was under the care and protection of God. After being baptized, He began to be tempted, after which He began to perform His ministry and to work, and was possessed of power, and wisdom, and authority. This is not to say that the Holy Spirit did not work in Him, or was not inside Him before His baptism. Before His baptism the Holy Spirit also dwelt inside Him but had not officially begun to work, for there are limits to when God does His work and, moreover, normal people have a normal

process of growing up. The Holy Spirit had always lived within Him. When Jesus was born, He was different from others, and a morning star appeared; prior to His birth, an angel appeared to Joseph in a dream and told him that Mary was to give birth to a male infant, and that the child was conceived by the Holy Spirit. It was not right after the baptism of Jesus, which was also when the Holy Spirit officially began His work, that the Holy Spirit descended upon Him. The saying that the Holy Spirit descended like a dove upon Him is in reference to the official start of His ministry. The Spirit of God had been within Him before, but He had not begun to work, for the time had not arrived, and the Spirit did not start work rashly. The Spirit bore testimony to Him through baptism. When He came up out of the water, the Spirit began to officially work in Him, which signified that God's incarnate flesh had begun to fulfill His ministry, and had begun the work of redemption, that is, the Age of Grace had officially started. And so, there is a time to God's work, no matter what work He does. After His baptism, there were no particular changes in Jesus; He was still in His original flesh. It's just that He started His work and revealed His identity, and He was full of authority and power. In this regard He was different from before. His identity was different, which is to say that there was a significant change in His status; this was the testimony of the Holy Spirit, and was not the work done by man. At the beginning, people did not know, and they only came to know a little once the Holy Spirit bore testimony to Jesus in such a way. If Jesus had done great work before the Holy Spirit bore testimony to Him, but without the testimony of God Himself, then regardless of how great His work, people would never have known of His identity, for the human eye would have been incapable of seeing it. Without the step of the Holy Spirit's testimony, no one could have recognized Him as God incarnate. If, after the Holy Spirit had borne testimony to Him, Jesus had continued to work in the same way, without any difference, then it would not have had that effect. And in this is mainly demonstrated the work of the Holy Spirit as well. After the Holy Spirit bore testimony, the Holy Spirit had to show Himself, so that you could clearly behold that He was God, that there was the Spirit of God within Him; God's testimony was not wrong, and this could prove that His testimony was correct. If the work of before and after were the same, then His incarnate ministry, and the work of the Holy Spirit, would not have been accentuated, and thus man would have been incapable of recognizing the work of the Holy Spirit, for there was

no clear difference. After bearing testimony, the Holy Spirit had to uphold this testimony, and so He had to manifest His wisdom and authority in Jesus, which was different from in times past. Of course, this was not the effect of the baptism; baptism is merely a ceremony, it is just that baptism was the way to show that it was time to perform His ministry. Such work was in order to make plain the great power of God, to make plain the testimony of the Holy Spirit, and the Holy Spirit would take responsibility for this testimony until the very end. Before performing His ministry, Jesus also listened to sermons, preached and spread the gospel in various places. He did not do any great work because the time had not come for Him to perform His ministry, and also because God Himself humbly hid in the flesh, and did not do any work until the time came. He did not do work before the baptism for two reasons: One, because the Holy Spirit had not officially descended upon Him to work (which is to say, the Holy Spirit had not bestowed upon Jesus the power and authority to do such work), and even if He had known His own identity, Jesus would have been incapable of doing the work He intended to do later on, and would have had to wait until the day of His baptism. This was God's time, and no one was capable of contravening it, even Jesus Himself; Jesus Himself could not interrupt His own work. Of course, this was the humbleness of God, and also the law of God's work; if God's Spirit did not work, none could do His work. Secondly, before He was baptized, He was just a very common and ordinary man, and no different from other normal and ordinary people; this is one aspect of how God incarnate was not supernatural. God incarnate did not contravene the arrangements of the Spirit of God; He worked in an orderly way and very normally. It was only after the baptism that His work had authority and power. Which is to say, even though He was God incarnate, He did not carry out any supernatural acts, and grew up in the same way as other normal people. If Jesus had already known His own identity, had done great work all over the land prior to His baptism, and had been different from normal people, showing Himself to be extraordinary, then not only would it have been impossible for John to do his work, but there would also have been no way for God to start the next step of His work. And so this would have proved that what God did had gone wrong, and to man, it would have appeared that the Spirit of God and the incarnate flesh of God did not come from the same source. So, the work of Jesus recorded in the Bible is work that was carried out after He was baptized, work which was

done over the course of three years. The Bible does not record what He did before He was baptized because He did not do this work before He was baptized. He was merely an ordinary man, and represented an ordinary man; before Jesus began to perform His ministry, He was no different from ordinary people, and others could see no difference in Him. It was only after He reached 29 that Jesus knew He had come to complete a stage of God's work; before, He Himself did not know, for the work done by God was not supernatural. When He attended a meeting in the synagogue at the age of twelve, Mary was looking for Him, and He just said one sentence, in the same manner as any other child: "Mother! Do you not know that I must place My Father's will above all else?" Of course, since He was conceived by the Holy Spirit, could Jesus not be special in some way? But His specialness did not mean that He was supernatural, but merely that He loved God more than any other young child. Although He was human in appearance, His substance was still special and different from others. But, it was only after the baptism that He really sensed the Holy Spirit working in Him, sensed that He was God Himself. It was only when He reached the age of 33 that He truly realized that the Holy Spirit intended to carry out the work of crucifixion through Him. At the age of 32, He had come to know some inside truths, just as it is written in the Gospel of Matthew: "And Simon Peter answered and said, You are the Christ, the Son of the living God. ... From that time forth began Jesus to show to his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." He did not know beforehand what work He was to do, but at a specific time. He did not fully know as soon as He was born; the Holy Spirit worked gradually in Him, and there was a process to the work. If, at the very beginning, He had known that He was God, and Christ, and the incarnate Son of man, that He was to accomplish the work of crucifixion, then why did He not work before? Why was it only after telling His disciples about His ministry that Jesus felt sorrow, and prayed earnestly for this? Why did John open the way for Him and baptize Him before He understood many things that He had not understood? What this proves is that it was the work of God incarnated in the flesh, and so for Him to understand, and achieve, there was a process, for He was God's incarnate flesh, whose work was different from that done directly by the Spirit.

Every step of God's work follows one and the same stream, and so

in God's six-thousand-year management plan, each step has been closely followed by the next, from the foundation of the world right up until today. If there were no one to pave the way, then there would be no one to come after; since there are those who come after, there are those who pave the way. In this way the work has been passed down, step-by-step. One step follows the other, and without someone to open the way, it would be impossible to begin the work, and God would have no means of taking His work forward. No step contradicts the other, and each follows the other in sequence to form a stream; this is all done by the same Spirit. But regardless of whether someone opens the way, or carries on the work of another, this does not determine their identity. Is this not right? John opened the way, and Jesus carried on his work, so does this prove that the identity of Jesus is lower than that of John? Jehovah carried out His work before Jesus, so can you say that Jehovah is greater than Jesus? Whether they paved the way or carried on the work of others is not important; what's most important is the substance of their work, and the identity that it represents. Is this not right? Since God intended to work among man, He had to raise up those who could do the work of paving the way. When John just started preaching, he said, "Prepare you the way of the Lord, make his paths straight. Repent you: for the kingdom of heaven is at hand." He spoke thus from the very beginning, and why was he able to say these words? In terms of the order in which these words were spoken, it was John who first spoke the gospel of the kingdom of heaven, and Jesus who spoke afterward. According to the conceptions of man, it was John who opened up the new path, and of course John was greater than Jesus. But John did not say he was Christ, and God did not bear testimony to him as the beloved Son of God, but merely used him to open up the way and prepare the way for the Lord. He paved the way for Jesus, but could not work on behalf of Jesus. All the work of man was also maintained by the Holy Spirit.

In the age of the Old Testament, it was Jehovah who led the way, and the work of Jehovah represented the entire age of the Old Testament, and all of the work done in Israel. Moses merely upheld this work on earth, and his labors count as the cooperation provided by man. At the time, it was Jehovah who spoke, and He called Moses, and raised him up among the people of Israel, and made Moses lead them into the wilderness to Canaan. This was not the work of Moses himself, but that which was personally directed by Jehovah, and so Moses

cannot be called God. Moses also set down the law, but this law was personally decreed by Jehovah, who caused it to be spoken by Moses. Jesus also made commandments, and abolished the law of the Old Testament and set out the commandments for the new age. Why is Jesus God Himself? Because these are not the same thing. At the time, the work done by Moses did not represent the age, nor did it open a new way; he was directed ahead by Jehovah, and was merely one who was used by God. When Jesus came, John had carried out a step of work of paving the way, and had begun to spread the gospel of the kingdom of heaven (the Holy Spirit had started this). When Jesus appeared, He directly did the work of His own, but there was a great difference between His work and the work and utterances of Moses. Isaiah also spoke many prophecies, yet why was he not God Himself? Jesus did not speak so many prophecies, yet why was He God Himself? No one dares to say that the work of Jesus at that time all came from the Holy Spirit, nor do they dare to say it all came from the will of man, or it was totally the work of God Himself. Man has no way of analyzing such things. It can be said that Isaiah did such work, and spoke such prophecies, and they all came from the Holy Spirit; they did not come directly from Isaiah himself, but were revelations from Jehovah. Jesus did not do a great amount of work, and did not say many words, nor did He speak many prophecies. To man, His preaching did not seem particularly exalted, yet He was God Himself, and this is inexplicable by man. No one has ever believed in John, or Isaiah, or David, nor has anyone ever called them God, or David the God, or John the God; no one has ever spoken thus, and only Jesus has ever been called Christ. This classification is made according to God's testimony, the work He undertook, and the ministry He performed. With regard to the great men of the Bible—Abraham, David, Joshua, Daniel, Isaiah, John and Jesus—through the work they did, you can tell who is God Himself, and which kinds of people are prophets, and which are apostles. Who was used by God, and who was God Himself, is differentiated and determined by the substance and the kind of work they did. If you are unable to tell the difference, then this proves that you do not know what it means to believe in God. Jesus is God because He spoke so many words, and did so much work, in particular His demonstration of many miracles. Likewise, John, too, did much work, and spoke many words, so did Moses; why were they not called God? Adam was created directly by God; why was he not called God, instead of only being called

a creature? If someone says to you, "Today, God has done so much work, and spoken so many words; He is God Himself. Then, since Moses spoke so many words, he too must be God Himself!" you should ask them in return, "At that time, why did God bear testimony to Jesus, and not John, as God Himself? Did John not come before Jesus? Which was greater, the work of John or Jesus? To man, John appears greater than Jesus, but why did the Holy Spirit bear testimony to Jesus, and not John?" The same thing is happening today! At the beginning, when Moses led the people of Israel, Jehovah spoke to him from amongst the clouds. Moses did not speak directly, but instead was guided directly by Jehovah. This was the work of the Israel of the Old Testament. Within Moses there was not the Spirit, or God's being. He could not do that work, and so there is a great difference between that done by him and Jesus. And that is because the work they did is different! Whether someone is used by God, or is a prophet, an apostle, or God Himself, can be discerned by the nature of his work, and this will put an end to your doubts. In the Bible it is written that only the Lamb can open the seven seals. Throughout the ages, there have been many expositors of the scriptures among those great figures, and so can you say that they are all the Lamb? Can you say that their explanations all come from God? They are merely expositors; they do not have the identity of the Lamb. How could they be worthy to open the seven seals? It is true that "Only the Lamb can open the seven seals," but He does not only come to open the seven seals; there is no necessity to this work, it is done incidentally. He is perfectly clear about His own work; is it necessary for Him to spend much time interpreting the scriptures? Must "the age of the Lamb interpreting the scriptures" be added in six thousand years of work? He comes to do new work, but He also provides some revelations about the work of times past, making people understand the truth of six thousand years of work. There is no need to explain too many passages from the Bible; it is the work of today that is key, that is important. You should know that God does not come to especially break the seven seals, but to do the work of salvation.

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be after God's heart? For you, you who are still of your old self, it is true that you were saved by Jesus, and that you are not counted as a sinner because of the salvation of God, but this does not prove that

you are not sinful, and are not impure. How can you be saintly if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but have not been changed. For you to be after God's heart, God must personally do the work of changing and cleansing you; if you are only redeemed, you will be incapable of attaining sanctity. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is the key step of changing and perfecting. And so you, a sinner who has just been redeemed, are incapable of directly inheriting God's inheritance.

Without the start of this new stage of work, who knows how far you evangelists, preachers, expositors and so-called great spiritual men would go! Without the start of this new stage of work, what you talk of is obsolete! It is either ascending to the throne, or preparing the stature of becoming a king; either denying the self or subduing one's body; either being patient or learning lessons from all things; either humility or love. Is this not singing the same old tune? It's just a case of calling the same thing by a different name! Either covering one's head and breaking bread, or laying hands and praying, and healing the sick and casting out demons. Could there be any new work? Could there be any prospect of development? If you continue to lead in this way, you will blindly follow doctrine, or abide by convention. You believe your work to be so lofty, but do you not know that it was all passed and taught by those "old men" of ancient times? Is all that you say and do not the last words of those old men? Is it not the charge of these old men before they passed away? Do you think that your actions surpass those of the apostles and prophets of past generations, and even surpass all things? The beginning of this stage of work has brought an end to your adoration of Witness Lee's work of seeking to become a king and ascend to the throne, and arrested your arrogance and bluster, so that you are unable to meddle in this stage of work. Without this stage of work, you would sink ever deeper into irredeemability. There is too much that is old among you! Fortunately, the work of today has brought you back; otherwise, who knows what direction you would take! Since God is a God who is always new and never old, why do you not seek new things? Why do you always stick to the old things? And so, knowing the work of the Holy Spirit today is of the utmost importance!

ONLY THE PERFECTED CAN LIVE A MEANINGFUL LIFE

In truth, the work being done now is to have people forsake Satan, forsake their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments all pierce people's hearts. Every judgment directly impacts their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, and also know God's wisdom and almightiness and know this Satan-corrupted mankind. The more of this kind of chastisement and judgment, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is a heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how would he possibly be able to know that he is living in this evil hell on earth? How would he possibly be able to know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How would he possibly be able to know that everything on earth has long been ruined beyond repair by mankind? And how would he possibly be able to know that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and is virtually unresponsive. Humanity is so degenerate! Although this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades because their hearts have long ago died and their spirits long ago trampled by Satan. Saving you who have sunk to the deepest depths of degeneration requires calling out to you strenuously, judging you strenuously, and only then will that ice-cold heart of yours be awakened. Your flesh, your extravagant desires, your greed, and your lust are too deeply rooted in you. These things are so constantly controlling your hearts that you are powerless to cast off the yoke of

those feudal and degenerate thoughts. You neither yearn to change your present situation, nor to escape the influence of darkness. You are simply bound by those things. Even if you know that such a life is too painful and such a world too dark, still, utterly not a single one of you has the courage to change a life of this sort. You only long to escape this kind of real life, release your souls from purgatory, and live in a peaceful, happy, heaven-like environment. You are unwilling to endure hardships to change your current life; neither are you willing to search within this judgment and chastisement for the life that you should enter into. Rather, you dream entirely unrealistic dreams about that beautiful world beyond the flesh. The life you long for is one you can effortlessly obtain without suffering any pain. That is completely unrealistic! Because what you hope for is not to live out a meaningful lifetime in the flesh and to gain the truth in the course of a lifetime, that is, to live for the truth and to stand up for justice. This is not what you would consider a radiant, dazzling life. You feel that this would not be a glamorous or meaningful life. To you, living such a life would truly be selling yourselves short! Even though you accept this chastisement today, nonetheless what you are pursuing is not to gain the truth or to live the truth in the present, but rather to be able to enter a happy life beyond the flesh later. You are not seeking for the truth, neither are you standing up for the truth, and you certainly are not existing for the truth. You are not pursuing entry today, but are constantly thinking there will come a day when you look at the blue sky and shed bitter tears, expecting to be taken to heaven. Do you not know such thinking of yours is already out of touch with reality? You keep thinking that the Savior of infinite kindness and compassion will no doubt come one day to take you with Him, you who have endured hardship and suffering in this world, and that He will no doubt exact revenge for you who have been victimized and oppressed. Are you not full of sin? Are you the only one who has suffered in this world? You have fallen into Satan's domain yourself and suffered, and yet you still need God to avenge you? Those who are unable to satisfy God's demands—are they not all God's enemies? Those who do not believe in God incarnate—are they not the antichrist? What do your good deeds count for? Can they take the place of a heart that worships God? You cannot receive God's blessing simply by doing some good deeds, and God will not avenge the wrongs against you just because you have been victimized and oppressed. Those who believe in God yet do not know God, but who do good deeds—are they

all not also chastised? You merely believe in God, merely want God to redress and revenge the wrongs against you, and want God to provide you an escape from your misery. But you refuse to pay attention to the truth; nor do you thirst to live out the truth. Much less are you able to escape this hard, empty life. Instead, while living your life in the flesh and your life of sin, you look expectantly to God to right your grievances and part the fog of your existence. How is this possible? If you possess the truth, you can follow God. If you have living out, you can be a manifestation of God's word. If you have the life, you can enjoy God's blessing. Those who possess the truth can enjoy God's blessing. God ensures redress for those who love Him wholeheartedly as well as enduring hardships and sufferings, not for those who only love themselves and have fallen prey to Satan's deceptions. How can there be goodness in those who do not love the truth? How can there be righteousness in those who only love the flesh? Are not righteousness and goodness all in reference to the truth? Are they not reserved for those who wholeheartedly love God? Those who do not love the truth and who are but putrid corpses—do not all these people harbor evil? Those unable to live the truth—are they not all enemies of the truth? And what about you?

If you can escape these influences of darkness and divorce yourself from those unclean things, if you can become holy, it means that you possess the truth. It is not that your nature is changed, but only that you are able to put the truth into practice and are able to forsake the flesh. This is what those who have been cleansed have. The main goal of the work of conquering is to cleanse humanity so that man can possess the truth, because man now possesses too little truth! To do conquering work on these people is of the deepest significance. You have all fallen under the influence of darkness and been deeply harmed. The goal of this work, then, is to enable you to know human nature and thereby live the truth. To be perfected is something that all created beings should accept. If the work of this stage involves only perfecting people, then it could be done in England, or America, or Israel; it could be done on the people of any nation. But the work of conquering is selective. The first step of conquering work is short-term; moreover, it will be used to humiliate Satan and conquer the entire universe. This is the initial work of conquering. One can say that any creature who believes in God can be perfected because to be perfected is something one can achieve only after a long-term change. But to be conquered is different. The

specimen for conquest must be the one lagging the farthest behind, living in the deepest dark, also the most degraded, most unwilling to accept God, and the most disobedient of God. This is the kind of person who can testify to being conquered. The main goal of the work of conquering is to defeat Satan. The main goal of perfecting people, on the other hand, is to gain people. It is to enable people to have testimony after being conquered that this conquering work has been placed here, on people like you. The aim is to have people bear testimony after being conquered. These conquered people will be used to achieve the goal of humiliating Satan. So, what is the main method of conquest? Chastisement, judgment, casting curses, and revealing—using the righteous disposition to conquer people so that they are utterly convinced, being filled with conviction in their hearts and mouths because of God's righteous disposition. To use the reality of the word and to use the authority of the word to conquer people and convince them fully—this is what it means to be conquered. Those who have been perfected are not just able to achieve obedience after being conquered, but they are also able to have knowledge and change their disposition. They know God, experience the path of loving God, and are filled with the truth. They know how to experience God's work, are able to suffer for God, and have their own wills. The perfected are those who have an actual understanding of the truth thanks to having experienced the truth. The conquered are those who know of the truth but have not accepted the real meaning of the truth. After being conquered, they obey, but their obedience is all the result of the judgment they received. They have absolutely no understanding of the real meaning of many truths. They acknowledge the truth verbally, but they have not entered the truth; they comprehend the truth, but they have not experienced the truth. The work being done to those being perfected includes chastisements and judgments, along with the provision of life. A person who values entering the truth is a person to be perfected. The difference between those to be perfected and the conquered lies in whether they enter the truth. Those who comprehend the truth, have entered the truth, and are living the truth are the perfected; those who do not comprehend the truth, do not enter the truth, that is, those who are not living the truth, are people who cannot be perfected. If such people are able to now obey completely, then they are conquered. If the conquered do not seek the truth—if they follow but do not live the truth, if they catch sight of and hear of the truth but do not value living the

truth—they cannot be perfected. Those to be perfected practice the truth according to the path of perfection, that is, they practice the truth founded on the path of perfection. Through this, they fulfill God's will, and they are perfected. Anyone who follows to the end before the conquering work concludes is a conquered one, but he cannot be said to be a perfected one. The perfected refers to those who, after the conquering work ends, are able to pursue the truth and be gained by God. It refers to those who, after the conquering work ends, stand firm in tribulation and live out the truth. What distinguish being conquered from being perfected are differences in the working steps and differences in the degree to which the truth is held. All those who have not embarked on the path to perfection, meaning those who do not possess the truth, will ultimately still be eliminated. Only those who possess the truth and who live the truth can be completely gained by God. That is, those who live out Peter's image are the perfected, while all others are the conquered. The work being done to all those being conquered consists simply of the laying of curses, chastising, and the showing of wrath, and what come to them are simply righteousness and curses. To work on such a person is to bluntly reveal—to reveal the corrupt disposition inside him so that he recognizes it himself and is fully convinced. Once man becomes completely obedient, the conquering work ends. Even if most people are still not seeking to understand the truth, the conquest work will have ended.

There are criteria to be met if you are to be perfected. Through your resolve, your perseverance, and your conscience, and through your pursuit, you will be able to experience life and fulfill God's will. These are your entry, and what are required on the path to perfection. The work of perfection can be done on all people. Anyone who pursues God can be perfected and has the opportunity and qualifications to be perfected. There is no hard and fast rule here. Whether one can be perfected mainly depends on what one pursues. People who love the truth and are able to live the truth are certainly able to be perfected. And people who do not love the truth and are not commended by God do not possess a life that God demands. These people are unable to be perfected. The perfection work is only for the sake of gaining people, not a step in battling Satan; the conquest work is only for the sake of battling Satan, which means using the conquest of man to defeat Satan. This latter is the main work, the newest work that has never been done in all the ages. One can say that the goal of this stage of work is mainly

to conquer all people so as to defeat Satan. The work of perfecting people—that is not new work. All the work during the period when God is working in the flesh has as its main goal the conquest of people. This is like in the Age of Grace. The redemption of all mankind through the crucifixion was the main work. “Gaining people” was additional to the work in the flesh and was done only after the crucifixion. When Jesus came and did His work, His goal was mainly to use His crucifixion to triumph over the bondage of death and Hades, to triumph over Satan’s influence, meaning to defeat Satan. It was only after Jesus was crucified that Peter embarked one step at a time on the path to perfection. Of course he was among those who followed Jesus while Jesus was working, but he was not perfected during that time. Rather, it was after Jesus finished His work that Peter gradually understood the truth and then became perfected. God incarnate comes to earth only to complete a key, crucial stage of work in a short period of time, not to live long-term among people on earth and intentionally perfect them. He does not do that work. He does not wait until such time as when man is completely perfected to conclude His work. That is not the goal and significance of His incarnation. He comes only to do the short-term work of saving humanity, not to do the very long-term work of perfecting humanity. The work of saving humanity is representative, capable of launching a new age and can be finished in a short period of time. But perfecting humanity requires bringing man up to a certain level and is work that takes a long time. This work has to be done by the Spirit of God, but it is done on the foundation of the truth He speaks during His work in the flesh. Or additionally He raises up the apostles to do long-term shepherding work to achieve His goal of perfecting humanity. God incarnate does not do this work. He only speaks about the way of life so people will understand and only gives humanity the truth, rather than continuously accompanying man in practicing the truth, because that is not within His ministry. So He will not be accompanying man until the day man completely understands the truth and completely obtains the truth. His work in the flesh concludes when man formally enters the right track of the truth of life, when man steps onto the right track of being perfected. This of course is also when He will have thoroughly defeated Satan and triumphed over the world. He cares not whether man has ultimately entered the truth at that time, nor does He care about whether man’s life is big or small. None of that is what He in the flesh should be managing; none of it is within the

ministry of God incarnate. Once He finishes His intended work, He concludes His work in the flesh. So, the work that God incarnate does is only the work that God's Spirit cannot do directly. Moreover, it is the short-term work of salvation, not long-term work on earth.

Raising your caliber is not within the realm of My work. I ask you to do this only because your caliber is too low. In truth this is not part of the work of perfection; rather, it is extra work being done on you. The work being completed on you today is done according to what you need. It is individualized, not some path that should be entered into by everyone who is being perfected. Because your caliber is lower than anyone who was perfected in the past, this work, when it comes to you, is met with too many obstructions. I am among you doing this extra work because the targets of perfection are different. Normally when God comes to the earth, He stays within narrow bounds to carry out His work, not bothering with too much other business. He does not get involved in family matters or take part in people's lives. He is utterly unconcerned with such trivia; they are not part of His ministry. But your caliber is so much lower than what I demanded—there is absolutely no comparison—that it poses extreme challenges to the work. Moreover, this work must be done among the people in this land that is China. You are so undereducated that I have no choice but to demand that you get educated. I have told you that this is extra work, but it is also something you must have, something that benefits your becoming perfected. Actually, you should acquire education, basic knowledge about self-conduct, and basic knowledge about life beforehand; I should not have to talk to you about these things. But since you do not have these things, I have no choice but to do the work of adding them to you after the fact. Even if you harbor many conceptions about Me, I still demand this of you, still demand that you raise your caliber. It is not My intention to come and do this work, because My work is just to conquer you, just to obtain your complete conviction by judging you, thereby pointing out the way of life you should enter. Put another way, how educated you are and whether you are knowledgeable about life would have absolutely nothing to do with Me were it not for the fact that I need to conquer you with My word. All this is being added on to ensure results from the conquering work and for the sake of your subsequent perfection. It is not a step of the conquering work. Because you are of low caliber, and you are lazy, and negligent, and foolish, and slow-witted, and wooden, and

idiotic—because you are exceedingly abnormal—I require that you first raise your caliber. Anyone who wants to be perfected must meet certain criteria. To be perfected, one must be of clear and sober mind and be willing to live a meaningful life. If you are someone unwilling to live a hollow life, someone who pursues the truth, someone who is earnest in everything he does, and someone of exceptionally normal humanity, then you are qualified to be perfected.

This work among you is being carried out on you according to what work needs to be done. After the conquest of these individuals, a group of people will be perfected. Therefore much of the work of the present is also in preparation for the goal of perfecting you, because there are many hungering for the truth who can be perfected. If the work of conquering is carried out on you and thereafter no further work is done, then is it not the case that some who yearn for the truth will not gain it? The present work aims to open a path for perfecting people later. Although My work is just conquest, the way of life spoken by Me is nonetheless in preparation for perfecting people later. The work that comes after conquest centers on perfecting people, and so the conquering is done to lay a foundation for the perfecting. Man can be perfected only after being conquered. Right now the main task is to conquer; later those who seek and long for the truth will be perfected. To be perfected involves people's positive aspects of entry: Do you have a God-loving heart? What has been the depth of your experience as you have walked this path? How pure is your love of God? How exact is your practice of the truth? To be perfected, one must have basic knowledge of all aspects of humanity. This is a baseline requirement. All those who cannot be perfected after being conquered become serving objects and will ultimately still be cast into the lake of fire and brimstone and will still fall into the bottomless pit because their disposition has not changed and they still belong to Satan. If a man lacks the qualifications for perfection, then he is useless—he is waste, a tool, something that cannot withstand the trial of fire! How great is your love of God right now? How great is your loathing of yourself? How deeply do you really know Satan? Have you stiffened your resolve? Is your life in humanity well regulated? Has your life changed? Are you living a new life? Has your life outlook changed? If these things have not changed, you cannot be perfected even if you do not retreat; rather, you have only been conquered. When it is time to test you, you are lacking the truth, your humanity is abnormal, and you are as low as a

brute. You have only been conquered, have only been one conquered by Me. Just as, once it has experienced the master's whip, a donkey becomes fearful and afraid to act out every time it sees the master, so too, are you this conquered donkey. If a person lacks those positive aspects and is instead passive and fearful, timid and hesitant with all things, unable to discern anything clearly, unable to accept the truth, still without a path for practice, even more so without a God-loving heart—if a person has no understanding of how to love God, how to live a meaningful life, or how to be a real person—how can such a person bear witness to God? This goes to show that your life has little value and you are but a conquered donkey. You have been conquered, but that merely means you have renounced the great red dragon and refuse to submit to its domain; it means you believe there is a God, want to obey all of God's plans, and have no complaints. But what about the positive aspects? The ability to live God's word, the ability to manifest God—you have none of these, which means you have not been gained by God, and you are but a conquered donkey. There is nothing desirable in you, and the Holy Spirit is not at work in you. Your humanity is too lacking and it is impossible for God to use you. You have to be approved of by God and be a hundred times better than the unbelieving beasts and than the walking dead—only those who get to this level are qualified to be perfected. Only if one has humanity and has a conscience is one fit for God's use. Only when you have been perfected can you be considered human. Only the perfected are people who live meaningful lives. Only such people can testify even more resoundingly to God.

**YOU SHOULD PUT ASIDE
THE BLESSINGS OF STATUS
AND UNDERSTAND GOD'S WILL
FOR THE SALVATION OF MAN**

To man, it is not possible for the descendants of Moab to be made complete and they are not qualified to be made so. The sons of David, on the other hand, certainly have hope and they are certainly able to be made complete. Provided that someone is a descendant of Moab, then they cannot be made complete. Even today, you still don't know the

significance of the work that is done amongst you; up to this current stage you still hold your future prospects in your hearts and are loath to relinquish them. No one cares why today God has just chosen you—the most unworthy group—to work on, so is this work done wrong? Is this work a momentary oversight? Why has God come down precisely to work in your midst, when He has long known that you are the sons of Moab? Do you never think of this? Does God never consider this when He does His work? Does He make this kind of snap decision? Did He not know that you are the descendants of Moab right from the start? Do you not know to consider these things? Where have your conceptions gone? Has that healthy thinking of yours become maladjusted? Where has your cleverness and wisdom gone to? Is it that you have such a magnanimous bearing that you do not take heed of such a small matter? Your minds are most sensitive to things like your future prospects and your own fate, but about anything else they are numb and dull-witted and utterly ignorant. What on earth is it that you believe in? Your future prospects? Or God? Aren't you just believing in your good destination? Just your future prospects? How much of the way of life do you now understand? How much have you attained? Do you think that the work that is done now on the descendants of Moab is done to humiliate you? Is it done purposefully to expose your ugliness? Is it done purposefully to make you accept chastisement and then to throw you into the lake of fire? I never said that you had no future, much less that you had to be destroyed or suffer perdition; have I publicly announced such a thing? You say you are without hope, but is this not your own conclusion? Is this not the effect of your own mentality? Does your own conclusion count? If I say you are not blessed then you will certainly be the object for ruination, and if I say you are blessed then you will certainly not be destroyed. I am only saying now that you are the descendant of Moab. I didn't say that you would be destroyed. It is merely that the descendants of Moab have been cursed, and are one kind of corrupt mankind. Sin has been referred to previously; are you not all sinful? Have sinners not all been corrupted by Satan? Do sinners not all defy and rebel against God? Are those who defy God not objects for curse? Must sinners not all be destroyed? In that case, who among those of flesh and blood can be saved? How can you have survived until today? You are negative because you are the descendants of Moab, and do you not belong among the sinners? How have you lasted until today? When perfection

is mentioned you become happy. You have heard that you must experience the great tribulation, and you think this is even more blessed. You think that through the tribulation you can become an overcomer, and this is even more God's great blessing and His great exaltation of you. When Moab is referred to, tumult arises among you. Adults and children alike feel unspeakable sadness and your hearts are filled with distress; you all regret being born. You do not understand the significance of why this stage of work is done on the descendants of Moab; you only know to seek for high status, and you backslide when you think that you have no hope. When perfection and the future destination are mentioned, you feel happy. Your belief in God is in order to gain blessings, and so that you can have the good destination. Some people now feel apprehension because of their status. Because they have a low worth, and a low status, they then do not wish to seek to be perfected. God first spoke about perfection, then afterward referred to Moab's descendants, so people negated the path of perfection they had followed previously. This is because you have never known the significance of this work, nor do you care about its significance. Your statures are too small and you can't even endure the slightest disturbance. When you see that your own status is too lowly you feel negative, and you have no faith to go on seeking. People just regard the attainment of grace and the enjoyment of peace as symbols of belief in God, and the seeking for blessings as the basis for belief in God. Very few people seek to know God or seek a change in their disposition. People's belief in God seeks to make God give them a suitable destination and give them all the grace under the sun, to make God their servant, to make God maintain a peaceful, friendly relationship with them, and for there never to be any conflict between them. That is, their belief in God requires God to promise to fulfill all their demands, to bestow on them anything they pray for, just as it says in the Bible "I will listen to all your prayers." They require God to not judge anyone or deal with anyone, as God is always the kind Savior Jesus, who keeps a good relationship with people at all times and in all places. The way they believe is like this: They always shamelessly ask God for things, and God just bestows everything blindly on them, whether they are rebellious or obedient. People just continually demand "payment" from God and God must pay without any resistance, and pay double, whether God has gotten anything from them or not. He can only be at their mercy; He cannot arbitrarily

orchestrate people, much less can He reveal His wisdom and righteous disposition that have been hidden for many years as He wishes to people, without their permission. They just confess their sins to God and God just absolves them, and cannot get sick of it, and this goes on forever. They just order God about and He just obeys, as it is recorded in the Bible “God did not come to be served by man, but to serve. He came to be man’s servant.” Haven’t you always believed in this way? When you can’t gain anything from God then you wish to run away. And when you don’t understand something you get so resentful, and even go so far as to hurl all kinds of abuse. You simply won’t allow God Himself to fully express His wisdom and wonder, but instead you just want to enjoy temporary ease and comfort. Up until now, your attitude in your belief in God has been the same old views. If God shows you just a slight bit of majesty you become unhappy; do you see now exactly how your stature is? Don’t think that you are all loyal to God when in fact your old views have not changed. When nothing befalls you, you think that everything is plain sailing and you love God to the highest peaks. But when something small befalls you, you fall down into Hades. Is this you being loyal to God?

If the final stage of the work of conquest were to begin in Israel, then the work of conquest would have no meaning. The work is of the most significance when it is done in this country, when it is done on you people. You are the lowliest people, the people with the least status. You are the people on the lowest level of this society and you are those who least acknowledged God in the beginning. You are the people who have gone furthest from God, and are those who have been harmed most severely. Because this stage of work is only for the sake of conquest, isn’t it most suitable to choose you to bear the witness that is to come? If the first step of the work of conquest were not to be done on you people, then it would become difficult to advance the conquering work that is to come, because the work of conquest that will follow will achieve results based on the fact of this work being done today. The work of conquest today is only the beginning of the entire work of conquest. You are the first batch to be conquered; you are the representatives for all mankind that is conquered. If there is anyone who truly has understanding, they will see that all the work God does today is great, that God not only allows people to know their own rebelliousness, He also reveals their status. The purpose and meaning of His words is not to make people negative, nor is it to cause people to

fall down. It is so that they can gain revelation and be saved through His words; it is to awaken man's spirit through His words. From the time of the world's creation until now, man has always lived under the domain of Satan, not knowing that there is a God and not believing there is a God. That these people can be included in God's great salvation and be greatly raised up by God indeed shows God's love; those who truly understand will all think this way. How will those people without understanding think? "Ah, God says we are the descendants of Moab. He said Himself that we are the descendants of Moab. Can we come to any good? Who made us the descendants of Moab? Who made us previously defy Him so much? God has come to condemn us; don't you see how God has always judged us right from the start? Since we have defied God we should be chastised in this way." Are these words correct? Today God judges you, and chastises you, and condemns you, but know that your condemnation is so that you might know yourself. Condemnation, curse, judgment, chastisement—these are all so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God's actions are righteous, and in accordance with His disposition and the needs of His work, that He works in accordance with His plan for man's salvation, and that He is the righteous God who loves man, and saves man, and who judges and chastises man. If you only know that you are of lowly status, and that you are corrupt and disobedient, but do not know that God wishes to make plain His salvation through the judgment and chastisement that He does in you today, then you have no way of experiencing, much less are you able to continue onward. God has not come to kill, or destroy, but to judge, curse, chastise, and save. Prior to the conclusion of His 6,000-year management plan—before He makes plain the end of each category of man—God's work on earth is for the sake of salvation, it is all in order to make those who love Him totally complete, and bring them into submission to His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by making them seek life. If they do not seek life then they will have no way to accept God's salvation. Salvation is the work of God Himself and the seeking for life is something that man must possess in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of God cannot be chastisement, judgment, and curse; salvation must contain love, compassion, and, moreover, the

words of solace, and must contain the boundless blessings bestowed by God. People believe that when God saves man He does so by touching them and making them give their hearts to Him through His blessings and grace. That is to say, when He touches man He saves them. Salvation such as this is salvation in which a trade is being made. Only when God bestows them with a hundredfold will man come under the name of God, and strive to do well for God and bring Him glory. This is not God's will for mankind. God has come to work on earth in order to save corrupt mankind—there is no falsehood in this; if not, He certainly would not come to do His work in person. In the past, His means of salvation was showing the utmost love and compassion, such that He gave His all to Satan in exchange for the whole of mankind. Today is nothing like the past: Today, your salvation occurs at the time of the last days, during the classification of each according to kind; the means of your salvation is not love or compassion, but chastisement and judgment in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know that in this heartless smiting there is not the slightest punishment, know that regardless of how harsh My words are, what befalls you is but a few words that appear utterly heartless to you, and know that, regardless of how great My anger, what comes upon you are still words of teaching, and I do not mean to harm you, or to put you to death. Is this not all fact? Know that today, whether it be righteous judgment or heartless refinement and chastisement, all are for the sake of salvation. Regardless of whether today there is the classification of each according to kind, or the laying bare of the categories of man, all of God's utterances and work are in order to save those who truly love God. Righteous judgment is in order to purify man, heartless refinement is in order to cleanse man, harsh words or chastening are all in order to purify, and for the sake of salvation. And thus, today's method of salvation is unlike in the past. Today, righteous judgment saves you, and is a good tool for classifying you each according to kind, and ruthless chastisement brings you supreme salvation—and what have you to say in the face of this chastisement and judgment? Have you not enjoyed salvation from start to finish? You have both seen God incarnate and realized His omnipotence and wisdom; moreover, you have experienced repeated smiting and discipline. But have you not also received supreme grace? Are your blessings not greater than those of anyone else? Your graces are more bounteous than the glory and

riches enjoyed by Solomon! Think about it: If My intention in coming were to condemn and punish you, and not to save you, could your days have lasted so long? Could you, these sinful beings of flesh and blood, have survived until today? If it were only for the sake of punishing you, why would I have become flesh and embarked upon such a great enterprise? Would it not take but a single word to punish you mere mortals? Would I still be of a mind to destroy you after condemning you? Do you still not believe these words of Mine? Could I save man merely through love and compassion? Or could I only use the crucifixion to save man? Is My righteous disposition not more conducive to making man completely obedient? Is it not more able to thoroughly save man?

Though My words may be stern, they are all said for man's salvation, as I am only speaking words and not punishing man's flesh. These words cause man to live in the light, to know that the light exists, to know that the light is precious, even more so to know how beneficial these words are to man, and to know that God is salvation. Though I have said many words of chastisement and judgment, they have not been done unto you in deed. I have come to do My work, to speak My words and, though My words may be stern, they are spoken in judgment of your corruption and your rebelliousness. The purpose of My doing this remains to save man from Satan's domain, to use My words to save man; My purpose is not to harm man with My words. My words are stern so that results may be achieved from My work. Only through working in this way can man know themselves and break away from their rebellious disposition. The greatest significance of the work of words is allowing people to put the truth into practice after having understood the truth, achieve changes in their disposition, and achieve the knowledge of themselves and the work of God. Only the means of working through speaking can communicate the relationship between God and man, only words can explain the truth. Working in this way is the best means of conquering man; apart from the utterance of words, no other method is capable of giving man a clearer understanding of the truth and the work of God, and so in His final stage of work, God speaks to man in order to open up to man all the truths and mysteries that they do not understand, allowing them to gain the true way and the life from God, and thus satisfy the will of God. The purpose of God's work on man is so that they can satisfy God's will and it is all done to save man, therefore during the time of His salvation of man He does not do the work of punishing man. During the time of the salvation of

man, God does not punish evil or reward good, nor does He reveal the destinations for all the different kinds of people. Instead, only after the final stage of His work is complete will He then do the work of punishing evil and rewarding good, and only then will He reveal the ends of all the different kinds of people. Those who are punished will be those who are indeed unable to be saved, while those who are saved will be those who have obtained God's salvation during the time of His salvation of man. During the time of God's work of salvation, all those who can be saved will be saved to the utmost limit, none of them being discarded, as the purpose of God's work is to save man. All those who, during the time of God's salvation of man, are unable to achieve a change in their disposition, all those who are unable to obey God completely, will all become objects for punishment. This stage of work—the work of words—opens up to man all of the ways and mysteries that they do not understand, so that man can understand the will of God and God's requirements of man, so that they can have the conditions to put God's words into practice and achieve changes in their disposition. God uses only words to do His work, and does not punish people because they are a little rebellious, because now is the time of the work of salvation. If everyone who is rebellious was punished, then no one would have the opportunity to be saved; they would all be punished and fall into Hades. The purpose of the words judging man is to allow them to know themselves and obey God; it is not for them to be punished by means of the judgment of words. During the time of the work of words, many people will expose their rebelliousness and defiance, and they will expose their disobedience toward the incarnate God. But He will not punish all these people because of this, instead He will only cast aside those who are corrupt to the core and who cannot be saved. He will give their flesh to Satan, and in a few cases, terminate their flesh. Those who are left will continue to follow and experience dealing and pruning. If while they follow they still cannot accept dealing and pruning and they become more and more degenerate, then these people will have lost their chance for salvation. Each and every person who has accepted the conquering of words will have ample opportunity for salvation. God's salvation of each one of these people shows them His utmost leniency, meaning that they are showed the utmost tolerance. So long as people turn back from the wrong path, so long as they can repent, then God will give them the opportunity to obtain His salvation. When people first rebel

against God, God has no desire to put them to death, but instead does all He can to save them. If someone really has no room for salvation, then God will cast them aside. That God is slow to punish someone is because He wants to save all those who can be saved. He judges, enlightens and guides people only with words, and does not use a rod to put them to death. Using words to save people is the purpose and significance of the final stage of work.

HOW CAN MAN WHO HAS DEFINED GOD IN HIS CONCEPTIONS RECEIVE THE REVELATIONS OF GOD?

The work of God continues to advance, and though the purpose of His work remains unchanging, the means by which He works are constantly changing, and thereby so are those who follow God. The more work of God, the more thoroughly man comes to know God, and the disposition of man changes accordingly along with His work. However, it is because the work of God is ever-changing that those who do not know the work of the Holy Spirit and those absurd men who do not know the truth become opponents of God. Not ever does the work of God conform to the conceptions of man, for His work is always new and never old. Not ever does He repeat work of old but rather forges ahead with work never before done. As God does not repeat His work and man invariably judges the work of God today based on His work of the past, it is exceedingly difficult for God to carry out each stage of work of the new age. Man presents far too many hindrances! The thinking of man is too hidebound! No man knows the work of God, yet they all define such work. Away from God, man loses life, truth, and the blessings of God, yet neither does man accept life nor truth, much less the greater blessings God bestows upon mankind. All men wish to gain God yet are unable to tolerate any changes in God's work. Those who do not accept the new work of God believe that the work of God is changeless, and that the work of God forever remains at a standstill. In their belief, all that is needed to gain eternal salvation from God is to keep the law, and as long as they repent and confess their sins, the heart of God will be forever satisfied. They are of the opinion that God can only be the God under the law

and the God who was nailed on the cross for man; it is their opinion too that God should not and cannot exceed the Bible. It is precisely these opinions that have shackled them firmly to the law of old and kept them fettered by rigid regulations. Even more believe that whatever the new work of God, it must be substantiated by prophecies, and that in each stage of such work, all those who follow Him with a true heart must also be shown revelations, else that work could not be that of God. It is already no easy task for man to come to know God. Taken in addition to man's absurd heart and his rebellious nature of self-importance and conceit, then it is all the more difficult for man to accept the new work of God. Man neither studies the new work of God with care nor accepts it with humility; rather, man adopts an attitude of contempt, waiting for the revelations and guidance of God. Is this not the behavior of a man who rebels against and opposes God? How can such men gain the approval of God?

At that time, Jesus stated that the work of Jehovah had fallen behind in the Age of Grace, much as I say today that the work of Jesus has fallen behind. If there had been only the Age of Law and not the Age of Grace, Jesus could not have been crucified and could not have redeemed all mankind; if there had only been the Age of Law, could mankind possibly have developed until this day? History advances forward; is not history the natural law of God's work? Is this not a depiction of His management of man within the entire universe? History progresses forward, so does the work of God, and the will of God continuously changes. It would be impractical for God to maintain a single stage of work for six thousand years, for all of man knows that He is always new and never old. He could not possibly continue to sustain work akin to the crucifixion, and once, twice, three times ... be nailed to the cross. This is the perception of an absurd man. God does not sustain the same work, and His work is ever-changing and always new, much as how I daily speak to you new words and do new work. This is the work I do, the key of which lies in the words "new" and "wondrous." "God is changeless, and God will always be God"; this saying is true indeed. The essence of God does not change, God is always God, and He could never become Satan, but these do not prove that His work is as constant and invariable as His essence. You declare that God is thus, but how then can you explain that God is always new and never old? The work of God continuously spreads and constantly changes, and the will of God is continuously

manifested and made known to man. As man experiences the work of God, his disposition continuously changes, and his knowledge continuously changes. From where, then, does this change arise? Is it not from the ever-changing work of God? If the disposition of man can change, why cannot man allow My work and My words to also continuously change? Must I be subject to the restrictions of man? Are you not now simply resorting to sophistry?

Following His resurrection, Jesus appeared to the disciples and said, "And, behold, I send the promise of my Father on you: but tarry you in the city of Jerusalem, until you be endued with power from on high." Do you know how these words are explained? Are you now endued with His power? Have you now understood what is called power? Jesus proclaimed that the Spirit of truth would be bestowed upon man in the last days. It is now the last days; are you possessed of the Spirit of truth? Where is the Spirit of truth? Are those unclean spirits and evil spirits the Spirit of truth? They have no justice, much less the provision of life, and keep the laws of old without doing the slightest new work. Are they the Spirit of truth? Do they have the life, the truth, and the way? Did they emerge separately from the world? Those of you who keep obstinately to the Bible and cling tightly onto Jesus—have you followed the work of Jesus and His words? How faithful are you to Jesus? The greatest book of prophecy of Isaiah in the Old Testament never mentioned that a child named Jesus would be born in the age of the New Testament, merely that a male infant would be born by the name of Emmanuel. Why did he not specify the name Jesus? Nowhere in the Old Testament does this name appear, so why then do you still believe in Jesus? Surely you did not see Jesus with your own eyes before you came to believe in Him? Or did you begin to believe upon receiving a revelation? Would God really show you such grace? And bestow upon you such a great blessing? On what basis did you believe in Jesus? Why then do you not believe that God has become flesh this day? Why do you say that the absence of a revelation to you from God proves that He has not become flesh? Must God tell man prior to commencing His work? Must He first receive the approval of man? Isaiah only proclaimed that a male infant would be born in a manger but never prophesied that Mary would give birth to Jesus. Why then did you believe in Jesus whom Mary gave birth to? Surely your belief is not one of uncertainty and confusion! Some say that the name of God does not change, so why then did the name of

Jehovah become Jesus? It was prophesied of the coming of the Messiah, so why then did a man by the name of Jesus come? Why did the name of God change? Was not such work carried out long ago? Cannot God this day do a new work? The work of yesterday can be altered, and the work of Jesus can follow on from that of Jehovah. Cannot then the work of Jesus be succeeded by another work? If the name of Jehovah can be changed to Jesus, then cannot the name of Jesus also be changed? This is not unusual, and people think so^[a] only due to their simple-mindedness. God will always be God. Regardless of the changes to His work and His name, His disposition and wisdom remain forever unchanged. If you believe that God can only be called by the name of Jesus, then you know too little. Do you dare assert that Jesus is forever the name of God, that God will forever and always go by the name of Jesus, and that this will never change? Dare you assert with certainty it is the name of Jesus that concluded the Age of Law and also concludes the final age? Who can say that the grace of Jesus can conclude the age? If now you cannot know these truths clearly, not only will you be unable to preach the gospel, but even you yourself cannot remain standing. When the day comes that you resolve all the difficulties of those religious people and refute all their fallacies, that shall be proof that you are absolutely certain of this stage of work and have not the slightest doubt. If you are unable to refute their fallacies, then they will frame you and slander you. Is this not disgraceful?

The Jews of the time all read from the Old Testament and knew of Isaiah's prophecy that a male infant would be born in a manger. Why then, with this knowledge, did they still persecute Jesus? Is this not because of their rebellious nature and ignorance of the work of the Holy Spirit? At that time, the Pharisees believed that the work of Jesus was unlike what they knew of the prophesied male infant; man of today rejects God because the work of the incarnate God does not conform to the Bible. Is not the substance of their rebelliousness against God one and the same? Can you be such that you accept without question all the work of the Holy Spirit? If it is the work of the Holy Spirit, then it is the right stream. You should accept it without the slightest misgivings, rather than picking and choosing what to accept. If you gain some knowledge from God and exercise some caution

Footnotes:

a. The original text reads "which is."

against Him, is this not an act truly uncalled for? What you ought to do is acceptance of, without the need for further substantiation from the Bible, any work so long as it is that of the Holy Spirit, for you believe in God to follow God, not to investigate Him. You should not search out further proof for Me to show that I am your God. Rather, you ought to discern whether I am of benefit to you; that is the key. Even if you have found out much irrefutable proof within the Bible, it cannot bring you fully before Me. You are one who lives within the confines of the Bible, and not before Me; the Bible cannot help you know Me, nor can it deepen your love for Me. Though the Bible prophesied that a male infant would be born, none could fathom upon whom the prophecy would come to pass, for man did not know the work of God, and this is what caused the Pharisees to stand against Jesus. Some know that My work is in man's interests, yet they continue to believe that Jesus and I are two entirely separate beings who are mutually incompatible. At the time, Jesus only spoke to His disciples a series of sermons in the Age of Grace, such as how to practice, how to gather together, how to ask in prayer, how to treat others, and so forth. The work He carried out was that of the Age of Grace, and He expounded only on how the disciples and those who followed Him ought to practice. He did only the work of the Age of Grace and none of the last days. When Jehovah set down Old Testament law in the Age of Law, why did He not then do the work of the Age of Grace? Why did He not make clear in advance the work of the Age of Grace? Would this not have been of benefit to the acceptance of man? He only prophesied that a male infant would be born and come to power, but He did not carry out in advance the work of the Age of Grace. The work of God in each age has clear boundaries; He does only the work of the current age and never does He carry out the next stage of work in advance. Only in this way can His representative work of each age be brought to the fore. Jesus had spoken only of the signs of the last days, of how to be patient and how to be saved, how to repent and confess, as well as how to bear the cross and endure suffering; never did He speak of what man in the last days should enter into or how to seek to satisfy God's will. As such, would it not be an act of fallacy to search within the Bible for God's work of the last days? What can you discern merely holding the Bible in your hands? Be it an interpreter of the Bible or a preacher, who can foreknow the work of today?

“He that has an ear, let him hear what the Spirit said to the

churches.” Have you now heard the words of the Holy Spirit? The words of God have come upon you. Do you hear them? God does the work of the word in the last days, and such words are that of the Holy Spirit, for God is the Holy Spirit and can also become flesh; therefore, the words of the Holy Spirit, as spoken of in the past, are the words of the incarnate God today. There are many absurd men who believe that the words of the Holy Spirit ought to come down from the heavens to the ears of man. Any who thinks this way does not know the work of God. In truth, the utterances spoken by the Holy Spirit are those spoken by God become flesh. The Holy Spirit cannot speak directly to man, and Jehovah did not speak directly to the people, even in the Age of Law. Would it not be far less likely that He would do so in this age today? For God to speak utterances to carry out work, He must become flesh, else His work cannot accomplish His goal. Those who deny God become flesh are those who do not know the Spirit or the principles by which God works. Those who believe that now is the age of the Holy Spirit yet do not accept His new work are those who live in vague faith. Such manner of men shall never receive the work of the Holy Spirit. Those who wish only for the Holy Spirit to directly speak and carry out His work, yet do not accept the words or work of the incarnate God, shall never be able to step into the new age or receive complete salvation from God!

ONLY THOSE WHO KNOW GOD AND HIS WORK CAN SATISFY GOD

The work of God incarnate includes two parts. The first time He became flesh, people did not believe in Him or know Him, and nailed Jesus to the cross. The second time, too, people did not believe in Him, much less know Him, and once again nailed Christ to the cross. Is man not the enemy of God? If man does not know Him, how could man be the intimate of God? And how could he be qualified to bear testimony to God? Loving God, serving God, glorifying God—are these not deceitful lies? If you devote your life to these unrealistic, impractical things, do you not labor in vain? How could you be God’s intimate when you do not even know who God is? Is such pursuit not vague and abstract? Is it not deceitful? How can one be an intimate of God? What

is the practical significance of being an intimate of God? Can you be an intimate of God's Spirit? Can you see how great and exalted the Spirit is? To be the intimate of an invisible, intangible God—is that not vague and abstract? What is the practical significance of such pursuit? Is it not all deceitful lies? What you pursue is to become God's intimate, yet in fact you are Satan's lapdog, for you do not know God, and pursue the non-existent "God of all things," which is invisible, intangible, and of your own conceptions. Vaguely speaking, such a "God" is Satan, and practically speaking, it is you yourself. You seek to be your own intimate yet still say you pursue to be the intimate of God—is that not blasphemy? What is the value of such pursuit? If the Spirit of God does not become flesh, then the substance of God is merely an invisible, intangible Spirit of life, formless and amorphous, of the nonmaterial kind, unapproachable and incomprehensible to man. How could man be the intimate of an incorporeal, wondrous, unfathomable Spirit such as this? Is this not a joke? Such absurd reasoning is invalid and impractical. Created man is of an inherently different kind to the Spirit of God, so how could the two of them be intimates? If the Spirit of God were not realized in the flesh, if God did not become flesh and humble Himself by becoming a creature, then created man would be both unqualified and unable to be His intimate, and apart from those godly believers who may have the chance to be God's intimates after their souls have entered into heaven, most people would be unable to become the intimates of God's Spirit. And if man wishes to become the intimate of God in heaven under the guidance of God incarnate, is he not an astonishingly foolish non-human? Man merely pursues "faithfulness" to an invisible God, and pays not the slightest attention to the God that can be seen, for it is so easy to pursue an invisible God—man may do so however he likes. But the pursuit of the visible God is not so easy. The man that seeks a vague God is absolutely unable to gain God, for things that are vague and abstract are all imagined by man, and incapable of being gained by man. If the God that came among you were a lofty and exalted God who was inaccessible to you, then how could you seek His will? And how could you know and understand Him? If He only did His work, and had no normal contact with man, or was possessed of no normal humanity and unapproachable to mere mortals, then, even if He did much work for you but you had no contact with Him, and were unable to see Him, how could you know Him? If it were not for this flesh possessed of normal

humanity, man would have no way of knowing God; it is only because of God's incarnation that man is qualified to be the intimate of this God in the flesh. Man becomes God's intimate because man comes into contact with Him, because man lives together with Him and keeps His company, and so gradually comes to know Him. If it were not thus, would man's pursuit not be in vain? That is to say, it is not all because of God's work that man is able to be God's intimate, but because of the reality and normality of God incarnate. It is only because God becomes flesh that man has the chance to perform his duty, and the chance to worship the true God. Is this not the most real and practical truth? Now, do you still wish to be the intimate of God in heaven? Only when God humbles Himself to a certain point, which is to say, only when God becomes flesh, can man be His intimate and confidant. God is of the Spirit: How is man qualified to be the intimate of this Spirit, who is so exalted and unfathomable? Only when the Spirit of God descends into the flesh, and becomes a creature with the same exterior as man, can man understand His will and actually be gained by Him. He speaks and works in the flesh, shares in the joys, sorrows, and tribulations of man, lives in the same world as man, protects man, and guides him, and through this He cleanses man, and allows man to gain His salvation and His blessing. Having gained these things, man truly understands God's will, and only then can he be an intimate of God. Only this is practical. If God were invisible and intangible to man, how could man be His intimate? Is this not empty doctrine?

In their belief in God today, many people still pursue that which is vague and abstract. They have no grasp of the reality of God's work today, and still live among letters and doctrines. Moreover, most have yet to enter into the reality of new phrases such as the "new generation of those who love God," the "intimate of God," the "exemplar and model in love of God," the "style of Peter"; instead, their pursuit is still vague and abstract, they still grope around in doctrine, and they have no comprehension of the reality of these words. When the Spirit of God becomes flesh, you can see and touch His work in the flesh. Yet if you are still incapable of becoming His intimate, if you are still unable to be His confidant, then how could you be the confidant of the Spirit of God? If you do not know the God of today, how can you be one of the new generation of those who love God? Are these not the empty letters and doctrines? Are you able to see the Spirit and sense His will? Are these not empty words? It is not enough for you to simply speak these

phrases and terms, nor can you achieve God's satisfaction through resolution alone. You are satisfied with only speaking these words, and you do so to satisfy your own desires, to satisfy your own unrealistic ideals, and to satisfy your own conceptions and thinking. If you do not know the God of today, then regardless of what you do, you will be unable to satisfy God's heart's desire. What does it mean to be a confidant of God? Do you still not understand this? Since God's intimate is man, so God is also man, that is, God has become flesh, has become man. Only those who are of the same kind can call each other confidants, only then can they be considered intimates. If God were of the Spirit, how could created man become His intimate?

Your belief in God, your pursuit of the truth, and even the way you conduct yourself should all be based on reality: Everything you do should be practical, and you should not pursue such illusory, fanciful things. There is no value to behaving in this way, and, moreover, no significance to such a life. Because your pursuit and life are spent amid nothing more than falsehood and deceit, and you do not pursue things that have value and significance, the only thing you gain is absurd reasoning and doctrine that are not of the truth. Such things bear no relation to the significance and value of your existence, and can only bring you to a hollow realm. In this way, your whole life will be without any value or significance—and if you do not pursue a life of significance, then you could live a hundred years and it would all be for nothing. How could that be called a human life? Is it not actually the life of an animal? Likewise, if you try to follow the path of belief in God, but make no attempt to pursue the God that can be seen, and instead worship an invisible and intangible God, then is such pursuit not even more futile? In the end, your pursuit will become a pile of ruins. Of what benefit is such pursuit to you? The biggest problem with man is that he only loves things that he cannot see or touch, things that are supremely mysterious and wondrous, and that are unimaginable by man and unattainable by mere mortals. The more unrealistic these things, the more they are analyzed by man, who even pursues them heedless of all else, and deludes himself that he is able to gain them. The more unrealistic they are, the more closely man scrutinizes and analyzes them, even going so far as to make up his own exhaustive ideas about them. On the contrary, the more realistic things are, the more dismissive man is of them; he simply looks down his nose at them, and is even contemptuous of them. Is this not precisely your

attitude toward the realistic work I do today? The more realistic such things are, the more prejudiced you are against them. You don't spare any time to examine them, but simply ignore them; you look down your nose at these realistic, straightforward requirements, and even harbor numerous conceptions about this God who is most real, and are simply incapable of accepting His reality and normality. In this way, do you not believe amid vagueness? You have an unshakable belief in the vague God of times past, and no interest in the real God of today. Is this not because the God of yesterday and the God of today are from two different eras? Is it not also because the God of yesterday is the exalted God of heaven, whereas the God of today is a tiny man on earth? Is it not, moreover, because the God worshiped by man is the one produced by his conceptions, whereas the God of today is a real flesh produced on earth? When all is said and done, is it not because the God of today is too real that man does not pursue Him? For what the God of today asks of man is precisely that which man is most unwilling to do, and which makes him feel ashamed. Is this not making things difficult for man? Does this not lay bare his scars? In this way, many of those who do not pursue reality become the enemies of God incarnate, become antichrists. Is this not an obvious fact? In the past, when God had yet to become flesh, you may have been a religious figure, or a devout believer. After God became flesh, many such devout believers unwittingly became the antichrist. Do you know what is going on here? In your belief in God, you do not concentrate on reality or pursue the truth, but instead obsess over falsehoods—is this not the clearest source of your enmity to God incarnate? God incarnate is called Christ, so are not all those who do not believe in God incarnate the antichrist? And so is the one you believe in and love truly this God in the flesh? Is it really this living, breathing God who is most realistic and extraordinarily normal? What, exactly, is the objective of your pursuit? Is it in heaven or on earth? Is it a conception or is it the truth? Is it God or is it some supernatural being? In fact, the truth is the most real of life's aphorisms, and the highest of such aphorisms among all mankind. Because it is the requirement that God makes of man, and is the work personally done by God, thus it is called life's aphorism. It is not an aphorism summed up from something, nor is it a famous quote from a great figure; instead, it is the utterance to mankind from the Master of the heavens and earth and all things, and not some words summed up by man, but the inherent life of God. And so it is called the highest of all

life's aphorisms. Man's pursuit of putting the truth into practice is the performance of his duty, that is, the pursuit of satisfying God's requirement. The essence of this requirement is the most real of all truths, rather than empty doctrine achievable by no man. If your pursuit is nothing but doctrine and contains no reality, do you not rebel against the truth? Are you not someone who attacks the truth? How could such a person pursue to love God? People who are without reality are those who betray the truth, and are all inherently rebellious!

Regardless of how you pursue, you must, above all, understand the work that God does today, and must know the significance of this work. You must understand and know what work God brings when He comes in the last days, what disposition He brings, and what will be made complete in man. If you do not know or understand the work that He has come to do in the flesh, then how can you seek His will, and how can you become His intimate? In fact, being the intimate of God is not complicated, but neither is it simple. If man can perceive, then he can implement, and thus it is not complicated; if man cannot perceive, then it is a lot harder, and, furthermore, man becomes prone to pursuing amid vagueness. If, in the pursuit of God, man does not have his own position to stand by, and does not know what truth he should hold to, then it means that he has no foundation, and so it is not easy for him to stand firm. Today, there are so many who do not understand the truth, who cannot distinguish between good and evil or tell what to love or hate. Such people can hardly stand firm. Key to the belief in God is being able to put the truth into practice, care for God's will, know God's work on man when He comes in the flesh and the principles by which He speaks; do not follow the masses, and you must have principles in what you should enter into, and must hold to them. Holding firm to those things within you enlightened by God is of help to you. If you do not, today you will veer one way, tomorrow you will veer the other, and you will never gain anything real. To be like this is of no benefit to your own life. Those who do not understand the truth always follow others: If people say that this is the work of the Holy Spirit, then you, too, say it is the work of the Holy Spirit; if people say it is the work of an evil spirit, then you, too, become doubtful, or also say it is the work of an evil spirit. You always parrot the words of others, and are incapable of distinguishing anything by yourself, nor are you able to think for yourself. This is someone without a position, who is unable to differentiate—such a person is a worthless wretch!

Such people always repeat the words of others: Today it is said that this is the work of the Holy Spirit, but chances are one day someone will say it isn't the work of the Holy Spirit, and nothing but the deeds of man—yet you can't see through this, and when you witness it said by others, you say the same thing. It is actually the work of the Holy Spirit, but you say it is the work of man; have you not become one of those who blaspheme against the work of the Holy Spirit? In this, have you not opposed God because you cannot differentiate? Who knows, maybe one day some nitwit will appear who says that "this is the work of an evil spirit," and when you hear these words you'll be at a loss, and once again bound up by the words of others. Every time someone stirs up disturbance you're incapable of standing by your position, and this is all because you do not possess the truth. Believing in God and pursuing the knowledge of God is no simple matter. They cannot be achieved simply by gathering together and listening to preaching, and you cannot be perfected by passion alone. You must experience, and know, and be principled in your actions, and gain the work of the Holy Spirit. When you have undergone experiences, you will be able to differentiate many things—you will be able to distinguish between good and evil, between righteousness and wickedness, between what is of flesh and blood and what is of the truth. You should be able to distinguish between all these things, and in so doing, no matter the circumstances, you will never be lost. Only this is your real stature. Knowing the work of God is no simple matter: You should have standards and an objective in your pursuit, you should know how to seek the true way, and how to measure whether or not it is the true way, and whether or not it is the work of God. What is the most basic principle in seeking the true way? You have to look at whether or not there is the work of the Holy Spirit, whether or not these words are the expression of the truth, who is testified to, and what it can bring you. Distinguishing between the true way and the false way requires several aspects of basic knowledge, the most fundamental of which is to tell whether or not there is the work of the Holy Spirit. For the substance of man's belief in God is the belief in the Spirit of God, and even his belief in God incarnate is because this flesh is the embodiment of the Spirit of God, which means that such belief is still the belief in the Spirit. There are differences between the Spirit and the flesh, but because this flesh comes from the Spirit, and is the Word become flesh, thus what man believes in is still the inherent substance of God. And

so, in distinguishing whether or not it is the true way, above all you must look at whether or not there is the work of the Holy Spirit, after which you must look at whether or not there is the truth in this way. This truth is the life disposition of normal humanity, which is to say, that which was required of man when God created him in the beginning, namely, all of normal humanity (including human sense, insight, wisdom, and the basic knowledge of being man). That is, you need to look at whether or not this way takes man into a life of normal humanity, whether or not the truth that is spoken of is required according to the reality of normal humanity, whether or not this truth is practical and real, and whether or not it is most timely. If there is truth, then it is able to take man into normal and real experiences; man, furthermore, becomes ever more normal, man's human sense becomes ever more complete, man's life in the flesh and the spiritual life become ever more orderly, and man's emotions become ever more normal. This is the second principle. There is one other principle, which is whether or not man has an increasing knowledge of God, whether or not experiencing such work and truth can inspire a love of God in him, and bring him ever closer to God. In this can be measured whether or not it is the true way. Most fundamental is whether this way is realistic rather than supernatural, and whether or not it is able to provide the life of man. If it conforms to these principles, the conclusion can be drawn that this way is the true way. I say these words not to make you accept other ways in your future experiences, nor as a prediction that there will be the work of another new age in the future. I say them so that you may be certain that the way of today is the true way, so that you will not only be half-sure in your belief toward the work of today and unable to gain insight into it. There are even many who, despite being certain, still follow in confusion; such certainty has no principle to it, and they must be eliminated sooner or later. Even those who are especially ardent in their following are three parts sure and five parts unsure, which shows that they have no foundation. Because your caliber is too poor and your foundation is too shallow, you have no understanding of differentiation. God does not repeat His work, He does not do work that is not realistic, He does not make excessive requirements of man, and He does not do work that is beyond the sense of man. All the work He does is within the scope of man's normal sense, and does not exceed the sense of normal humanity, and His work is according to man's normal requirements. If

it is the work of the Holy Spirit, man becomes ever more normal, and his humanity becomes ever more normal. Man has an increasing knowledge of his disposition, which has been corrupted by Satan, and of the essence of man, and he has an ever greater longing for the truth. That is to say, the life of man grows and grows, and the corrupt disposition of man becomes capable of more and more changes—all of which is the meaning of God becoming the life of man. If a way is incapable of revealing those things that are the essence of man, is incapable of changing the disposition of man, and, moreover, is incapable of bringing him before God or giving him a true understanding of God, and even causes his humanity to become ever more lowly and his sense ever more abnormal, then this way must not be the true way, and it may be the work of an evil spirit, or the old way. In short, it cannot be the present work of the Holy Spirit. You have believed in God for all these years, yet you have no inkling of the principles for differentiating between the true way and the false way or for seeking the true way. Most people aren't even interested in these matters; they merely go where the majority go, and repeat what the majority say. How is this someone who seeks the true way? And how can such people find the true way? If you grasp these several key principles, then whatever happens you will not be deceived. Today, it is crucial that man be able to make distinctions; this is what should be possessed by normal humanity, and what man must possess in his experience. If, even today, man still distinguishes nothing in his following, and his human sense still has not grown, then man is too foolish, and his pursuit is mistaken and deviated. There is not the slightest differentiation in your pursuit today, and while it is true, as you say, you have found the true way, have you gained it? Have you been able to distinguish anything? What is the substance of the true way? In the true way, you have not gained the true way, you have not gained anything of the truth, which is to say, you have not achieved that which God requires of you, and thus there has been no change in your corruption. If you continue to pursue in this way, you will ultimately be eliminated. Having followed to this day, you should be certain that the way that you have taken is the right way, and should have no further doubts. Many people are always uncertain and stop pursuing the truth because of some small matters. Such people are those who have no knowledge of God's work, they are those who follow God in confusion. People who do not know God's work are incapable of

being His intimates, or of bearing testimony to Him. I advise those who only seek blessing and only pursue that which is vague and abstract to pursue the truth as soon as possible, so that their life may have significance. Do not fool yourselves anymore!

THE DIFFERENCE BETWEEN THE MINISTRY OF THE INCARNATE GOD AND THE DUTY OF MAN

You must come to know the vision of God's work and grasp the general direction of His work. This is entry in a positive way. Once you accurately master the truths of the vision, your entry will be secure; no matter how His work changes, you will remain steadfast in your heart, be clear about the vision, and you will have a goal for your entry and your pursuit. In such manner, all the experience and knowledge within you will grow deeper and become more refined. Once you have grasped the bigger picture in its entirety, you will suffer no losses in life, and you shall not be lost. If you do not come to know these steps of work, you shall suffer loss at each of them. You cannot turn around in just a few days, and you will not be able to set upon the right track in even a few weeks. Is this not setting you back? There is much of entry in a positive manner and such practices that you must master, and so too must you grasp several points on the vision of His work, such as the significance of His work of conquest, the path to being made perfect in the future, what must be achieved through experience of trials and tribulations, the significance of judgment and chastisement, the principles of the work of the Holy Spirit, and the principles of perfection and of conquest. These are all truths of the vision. The rest are the three stages of work of the Age of Law, the Age of Grace, and the Age of Kingdom, as well as future testimony. These too are truths pertaining to the vision, and are the most fundamental, as well as most crucial. At present, there is too much that you ought to enter into and practice, and it is now more layered and more detailed. If you have no knowledge of these truths, it is proof that you have not yet entered. Most of the time, man's knowledge of the truth is too shallow; man is unable to put into practice certain basic truths and does not know how to handle even trivial matters. The reason that man is unable to

practice truth is because of his disposition of rebelliousness, and because his knowledge of the work of today is too superficial and one-sided. Thus, it is no easy task for man to be made perfect. Your rebelliousness is too great, and you retain too much of your old self; you are unable to stand on the side of truth, and you are unable to practice even the most evident of truths. Such men cannot be saved and are those who have not been conquered. If your entry has neither detail nor objectives, growth will be slow in coming for you. If your entry has not the slightest bit of reality, then your pursuit will be in vain. If you are unaware of the substance of truth, you will remain unchanged. Growth in man's life and changes in his disposition are all achieved by entering into reality and, moreover, through entering into detailed experiences. If you have many detailed experiences during your entry, and you have much actual knowledge and entry, your disposition shall quickly change. Even if at present you are not very enlightened in practice, you must at the very least be enlightened about the vision of the work. If not, you shall be unable to enter, and you will not be able to do so unless you first have knowledge of truth. Only if the Holy Spirit enlightens you in your experience will you gain a deeper understanding of the truth and enter more deeply. You must come to know the work of God.

After the creation of mankind in the beginning, it was the Israelites who served as the basis of work, and the whole of Israel was the base of Jehovah's work on earth. The work of Jehovah was to directly lead and shepherd man through setting forth the laws so that man could live a normal life and worship Jehovah in a normal manner on earth. God in the Age of Law was One who could neither be seen nor touched by man. He was merely leading men first corrupted by Satan, and He was there to instruct and shepherd these men, so the words He spoke were only of statutes, ordinances, and common knowledge of living life as a man, and not at all of truths that supply the life of man. The Israelites under His leadership were not those deeply corrupted by Satan. His work of law was only the very first stage in the work of salvation, the very beginning of the work of salvation, and had practically nothing to do with the changes in the life disposition of man. Therefore, there was no need at the beginning of the work of salvation for Him to assume a flesh for His work in Israel. This is why He required a medium, that is, a tool, through which to have contact with man. Thus, there arose among created beings those who spoke and worked on behalf of Jehovah, and

this is how the sons of man and prophets came to work among man. The sons of man worked among man on behalf of Jehovah. To be so called by Him means that such men set forth the laws on behalf of Jehovah and they were also priests among the people of Israel; such men were priests watched over, protected by Jehovah, and worked in by the Spirit of Jehovah; they were leaders among the people and directly served Jehovah. The prophets, on the other hand, were those dedicated to speaking on behalf of Jehovah to men of all lands and all tribes. They were also those who prophesied the work of Jehovah. Be it the sons of man or the prophets, all were raised up by the Spirit of Jehovah Himself and had the work of Jehovah in them. Among the people, they were those who directly represented Jehovah; they worked only because they were raised up by Jehovah and not because they were the flesh the Holy Spirit Himself was incarnated in. Therefore, though they similarly spoke and worked on behalf of God, those sons of man and prophets in the Age of Law were not the flesh of God incarnate. This was precisely the opposite in the Age of Grace and the last stage, for the work of salvation and judgment of man were both done by God incarnate Himself, and there was therefore no need to again raise up the prophets and sons of man to work on His behalf. In the eyes of man, there are no substantial differences between the substance and means of their work. And it is for this reason that man always confuses the work of the incarnate God with that of the prophets and sons of man. The appearance of the incarnate God was basically the same as that of the prophets and sons of man. And the incarnate God was even more ordinary and more real than the prophets. Hence man is completely unable to distinguish between them. Man focuses solely on appearances, completely unaware that, though both work and speak, there is a substantial difference. Because man's ability of discernment is too poor, man is unable to discern basic issues, and is even less capable of distinguishing something so complex. The words and work of the prophets and those used by the Holy Spirit were all doing man's duty, performing his function as a created being, and doing what man should do. However, the words and work of God incarnate were to carry out His ministry. Though His external form was that of a created being, His work was not to carry out His function but His ministry. The term "duty" is used with regard to created beings, whereas "ministry" is used with regard to the flesh of God incarnate. There is an essential difference between the two, and the two are not interchangeable. The

work of man is only to do his duty, whereas the work of God is to manage, and to carry out His ministry. Therefore, though many apostles were used by the Holy Spirit and many prophets were filled with Him, their work and words were merely to do their duty as a created being. Though their prophecies might be greater than the way of life spoken of by the incarnate God, and even their humanity was more transcendent than that of the incarnate God, they were still doing their duty, and not fulfilling their ministry. The duty of man refers to the function of man, and is something attainable for man. However, the ministry carried out by the incarnate God is related to His management, and this is unattainable by man. Whether the incarnate God speaks, works, or manifests wonders, He is doing great work within His management, and such work cannot be done by man in His stead. The work of man is only to do his duty as a created being in a given stage of God's work of management. Without such management, that is, if the ministry of God incarnate is lost, so too is the duty of a created being. God's work in carrying out His ministry is to manage man, whereas man doing his duty is the performance of his own obligations to meet the demands of the Creator and can in no way be considered to be carrying out one's ministry. To the inherent essence of God, that is, Spirit, the work of God is His management, but to God incarnate wearing the external form of a created being, His work is the carrying out of His ministry. Whatever work He does is to carry out His ministry, and man can only do his best within His scope of management and under His leadership.

Man doing his duty is, in actuality, the accomplishment of all that is inherent within man, that is, that which is possible for man. It is then that his duty is fulfilled. The defects of man during man's service are gradually reduced through progressive experience and the process of his experience of judgment; they do not hinder or affect man's duty. Those who cease to serve or yield and fall back in fear of the defects that may exist in service are the most cowardly of all men. If man cannot express what he ought to express during service or achieve what is inherently possible for him, and instead fools about and goes through the motions, he has lost the function that a created being should have. This kind of man is considered a mediocre nonentity and useless waste of space; how can one such as this be dignified with the title of a created being? Are they not entities of corruption that shine on the outside but are rotten within? If a man calls himself God yet is unable to express

the being of divinity, do the work of God Himself, or represent God, he is undoubtedly not God, for he has not the essence of God, and that which God can inherently achieve does not exist within him. If man loses what is inherently attainable, he can no longer be considered man, and he is not worthy to stand as a created being or come before God and serve Him. Moreover, he is not worthy to receive the grace of God or be watched over, protected, and made perfect by God. Many who have lost the trust of God go on to lose the grace of God. They not only do not despise their misdeeds but brazenly propagate the idea that the way of God is incorrect. And those rebellious even deny the existence of God; how can such kind of man with such rebelliousness have the privilege of enjoying the grace of God? Men who have failed to fulfill their duty have been very rebellious against God and owe much to Him, yet they turn and lambaste that God is wrong. How could such kind of man be worthy of being made perfect? Is this not the forerunner of being eliminated and punished? A man who does not do his duty before God is already guilty of the most heinous of crimes, for which even death is an insufficient punishment, yet man has the gall to argue with God and match themselves against Him. What is the worth of making perfect such kind of man? If man fails to fulfill his duty, he ought to feel guilt and indebtedness; he ought to despise his weakness and uselessness, his rebelliousness and corruptness, and moreover, ought to sacrifice his life and blood for God. Only then is he a created being who truly loves God, and only such kind of man is worthy of enjoying the blessings and promise of God, and of being made perfect by Him. And what of the majority of you? How do you treat the God who lives among you? How have you done your duty before Him? Have you done all you were called upon to do, even at the expense of your own life? What have you sacrificed? Have you not received much from Me? Can you make the distinction? How loyal are you to Me? How have you served Me? And what of all that I have bestowed upon you and I have done for you? Have you taken measure of it all? Have you all judged and compared this with what little conscience you have within you? Who could you do right by with your words and actions? Could it be that such minuscule sacrifice of yours is worthy of all I have bestowed upon you? I have no other choice and have been wholeheartedly devoted to you, yet you harbor wicked misgivings about Me and are halfhearted. That is the extent of your duty, your only function. Is this not so? Don't you know that you have not at all fulfilled

the duty of a created being? How can you be considered a created being? Do you not clearly know what it is that you are expressing and living out? You have failed to fulfill your duty, but you seek to gain the mercy and bountiful grace of God. Such grace has not been prepared for ones as worthless and base as you, but for those who ask for nothing and gladly sacrifice. Such men as you, such mediocre nonentities, are not at all worthy to enjoy the grace of heaven. Only hardship and interminable punishment shall accompany your days! If you cannot be faithful to Me, your fate shall be one of suffering. If you cannot be accountable to My words and My work, your lot will be one of punishment. Any grace, blessings, and wonderful life in the kingdom shall have nothing to do with you. This is the end you deserve to meet and a consequence of your own doing! Not only have those unwise and arrogant men not tried their best or done their duty, but instead they have hands outstretched for grace, as if what they ask for is deserved. And if they fail to gain what they ask for, they become ever more faithless. How can such men be considered to be reasonable? You are of poor caliber and devoid of reason, completely incapable of fulfilling the duty you ought to fulfill during the work of management. Your worth has already fallen precipitously. Your failure to repay Me for showing you such favor is already an act of extreme rebelliousness, sufficient to condemn you and demonstrate your cowardice, incompetence, baseness, and unworthiness. How could you still be qualified to keep your hands outstretched? You are unable to be of the slightest assistance to My work, unable to commit to your faith, and unable to stand witness for Me. These are already your misdeeds and failings, yet you instead attack Me, tell falsehoods of Me, and complain that I am unrighteous. Is this what constitutes your loyalty? Is this what constitutes your love? What other work can you do beyond this? How have you contributed to all the work that has been done? How much have you spent? It is already an act of great mercy that I place no blame upon you, yet you still shamelessly give Me excuses and complain about Me in private. Do you have even the slightest tinge of humanity? Though the duty of man is tainted by the mind of man and his notions, you must do your duty and commit to your faith. The impurities in the work of man are an issue of his caliber, whereas, if man does not do his duty, it shows his rebelliousness. There is no correlation between the duty of man and whether he is blessed or cursed. Duty is what man ought to fulfill; it is his bounden duty and should not depend on

recompense, conditions, or reasons. Only then is that doing his duty. A man who is blessed enjoys goodness upon being made perfect after judgment. A man who is cursed receives punishment when his disposition remains unchanged following chastisement and judgment, that is, he has not been made perfect. As a created being, man ought to fulfill his duty, do what he ought to do, and do what he is able to do, regardless of whether he will be blessed or cursed. This is the very basic condition for man, as one who seeks after God. You should not do your duty only to be blessed, and you should not refuse to act for fear of being cursed. Let Me tell you this one thing: If man is able to do his duty, it means he performs what he ought to do. If man is unable to do his duty, it shows the rebelliousness of man. It is always through the process of doing his duty that man is gradually changed, and it is through this process that he demonstrates his loyalty. As such, the more you are able to do your duty, the more truths you shall receive, and so too shall your expression become more real. Those who merely go through the motions in doing their duty and do not seek the truth shall be eliminated in the end, for such men do not do their duty in the practice of truth, and do not practice truth in the fulfillment of their duty. Such men are those who remain unchanged and will be cursed. Not only are their expressions impure, but what they express is nothing but wickedness.

In the Age of Grace, Jesus also spoke much and did much work. How was He different from Isaiah? How was He different from Daniel? Was He a prophet? Why is it said that He is Christ? What are the differences between them? They were all men who spoke words, and their words appeared more or less the same to man. They all spoke and did work. The prophets of the Old Testament made prophecies, and similarly, so could Jesus. Why is this so? The distinction here is based on the nature of the work. In order to discern this matter, you cannot consider the nature of the flesh and you should not consider the depth or superficiality of one's words. Always you must first consider his work and the effects his work achieves in man. The prophecies spoken by Isaiah at the time did not supply the life of man, and the messages received by those such as Daniel were merely prophecies and not the way of life. If not for the direct revelation of Jehovah, none could have done that work, for it is not possible for mortals. Jesus, too, spoke much, but such words were the way of life from which man could find a path to practice. That is to say, first, He could supply the life of man, for

Jesus is life; second, He could reverse the deviations of man; third, His work could succeed that of Jehovah in order to carry on the age; fourth, He could grasp the needs of man within and understand what man lacks; fifth, He could usher in a new age and conclude the old. That is why He is called God and Christ; not only is He different from Isaiah but also from all other prophets. Take Isaiah as a comparison for the work of the prophets. First, he could not supply the life of man; second, he could not usher in a new age. He was working under the leadership of Jehovah and not to usher in a new age. Third, what he himself spoke of was beyond his comprehension. He was receiving revelations directly from the Spirit of God, and others would not understand, even having listened to them. These few things alone are sufficient to prove that his words were no more than prophecies, no more than an aspect of work done in Jehovah's stead. He could not, however, completely represent Jehovah. He was Jehovah's servant, an instrument in Jehovah's work. He was only doing work within the Age of Law and within the scope of the work of Jehovah; he did not work beyond the Age of Law. On the contrary, the work of Jesus differed. He surpassed the scope of Jehovah's work; He worked as the incarnate God and underwent crucifixion in order to redeem all mankind. That is to say, He carried out new work outside of the work done by Jehovah. This was the ushering in of a new age. Another condition is that He was able to speak of that which man could not achieve. His work was work within the management of God and involved the whole of mankind. He did not work in just a few men, nor was His work to lead a limited number of men. As for how God was incarnated to be a man, how the Spirit gave revelations at that time, and how the Spirit descended upon a man to do work, these are matters that man cannot see or touch. It is utterly impossible for these truths to serve as proof that He is the incarnate God. As such, distinction can only be made upon the words and work of God, which are tangible to man. Only this is real. This is because matters of the Spirit are not visible to you and are known clearly only by God Himself, and not even God's incarnate flesh knows all; you can only verify whether He is God^[a] from the work He has done. From His work, it can be seen that, first, He is able to open up a new age; second, He is able to supply the life of man and show man the way to follow.

Footnotes:

a. The original text omits "whether He is God."

This is sufficient to establish that He is God Himself. At the very least, the work He does can fully represent the Spirit of God, and from such work it can be seen that the Spirit of God is within Him. As the work done by the incarnate God was mainly to usher in a new age, lead new work, and open up new circumstances, these few conditions alone are sufficient to establish that He is God Himself. This thus differentiates Him from Isaiah, Daniel, and the other great prophets. Isaiah, Daniel, and the others were all of a class of highly educated and cultured men; they were extraordinary men under the leadership of Jehovah. The flesh of God incarnate too was knowledgeable and had no lack of intellect, but His humanity was particularly normal. He was an ordinary man, and the naked eye could not discern any special humanity about Him or detect anything in His humanity unlike that of others. He was not at all supernatural or unique, and He did not possess any higher education, knowledge, or theory. The life He spoke of and the path He led were not gained through theory, through knowledge, through life experience, or through family upbringing. Rather, they were the direct work of the Spirit and of the incarnate flesh. It is because man has great notions of God, and particularly because these notions are made of too many elements of vagueness and the supernatural that, in the eyes of man, an ordinary God with human weakness, who cannot work signs and wonders, is assuredly not God. Are these not the erroneous notions of man? If the flesh of God incarnate was not a normal man, then how could He be said to have become flesh? To be of the flesh is to be an ordinary, normal man; if He had been a transcendent being, then He would not have been of the flesh. To prove that He is of the flesh, God incarnate needed to possess a normal flesh. This was simply to complete the significance of the incarnation. However, this was not the case for the prophets and sons of man. They were men gifted and used by the Holy Spirit; in the eyes of man, their humanity was particularly great, and they performed many acts that surpassed normal humanity. For this reason, man regarded them as God. Now you all must see through this clearly, for it has been the issue most easily confused by all men in ages past. Additionally, the incarnation is the most mysterious of all things, and God incarnate is the most difficult for man to accept. What I say is conducive to fulfilling your function and your understanding the mystery of the incarnation. This is all related to God's management, to the vision. Your understanding of this will be more beneficial to gaining

knowledge of the vision, that is, the management work. In this way, you will also gain much understanding of the duty that different kinds of men ought to perform. Though these words do not directly show you the way, they are still of great help to your entry, for your lives at present are much lacking in vision, and this will become a significant obstacle preventing your entry. If you have been unable to understand these issues, then there will be no motivation driving your entry. And how can such pursuit enable you to best fulfill your duty?

GOD IS THE LORD OF ALL CREATION

One stage of the work of the two previous ages took place in Israel; another took place in Judea. Generally speaking, neither stage of this work left Israel; they were the stages of work carried out among the initial chosen people. Thus, in the view of the Israelites, Jehovah God is only the God of the Israelites. Because of Jesus' work in Judea, and because of His completion of the work of the crucifixion, from the perspective of the Jews, Jesus is the Redeemer of the Jewish people. He is solely the King of the Jews, not of any other people; He is not the Lord who redeems the English, nor the Lord who redeems the Americans, but He is the Lord who redeems the Israelites, and in Israel it is the Jews that He redeems. Actually, God is the Master of all things. He is the God of all creation. He is not only the God of the Israelites, and He is not only the God of the Jews; He is the God of all creation. The previous two stages of His work took place in Israel, and in this way, some conceptions have taken shape within people. People think that Jehovah was at work in Israel and Jesus Himself carried out His work in Judea—additionally, it was through incarnation that He was at work in Judea—and whatever the case, this work did not extend beyond Israel. He was not at work with the Egyptians; He was not at work with the Indians; He was only at work with the Israelites. People thus form various conceptions; additionally, they plan out God's work within a certain scope. They say that when God is at work, it must be carried out among the chosen people and in Israel; save for the Israelites, God has no other recipient for His work, nor does He have any other scope for His work; they are particularly strict in "disciplining" the God incarnate, not permitting Him to move beyond

the scope of Israel. Are these not all human conceptions? God made all of the heavens and earth and all things, and made all of creation; how could He restrict His work to only Israel? In that case, what use would there be for Him to make the entirety of His creation? He created the whole world; He has carried out His six-thousand-year management plan not only in Israel but also with every person in the universe. Regardless of whether they live in China, the United States, the United Kingdom or Russia, every person is a descendant of Adam; they have all been made by God. Not a single person can break away from the scope of God's creation, and not a single person can escape the label of "descendant of Adam." They are all God's creation, and they are all Adam's descendants; they are also the descendants of the corrupted Adam and Eve. It is not only the Israelites who are God's creation, but all people; nevertheless, some among creation have been cursed, and some have been blessed. There are many desirable things about the Israelites; God was initially at work with them because they were the least corrupt people. The Chinese pale in comparison to them, and cannot even hope to match them; thus, God initially worked among the people of Israel, and the second stage of His work was only carried out in Judea. As a result of this, people form many conceptions and many rules. Actually, if He were to act according to human conceptions, God would only be the God of the Israelites; in this manner He would be unable to expand His work into Gentile nations, because He would only be the God of the Israelites rather than the God of all creation. The prophecies said that Jehovah's name would be great in the Gentile nations and that Jehovah's name would be spread to the Gentile nations—why would they say this? If God were only the God of the Israelites, then He would only be at work in Israel. Furthermore, He would not expand this work, and He would not make this prophecy. Since He made this prophecy, He would need to expand His work into Gentile nations and into every nation and place. Since He stated this, He would thus do so. This is His plan, for He is the Lord who created the heavens and earth and all things, and the God of all creation. Regardless of whether He is at work with the Israelites or in all Judea, the work He does is the work of the entire universe and the work of all humanity. The work He does today in the nation of the great red dragon—in a Gentile nation—is still the work of all humanity. Israel can be the base for His work on earth; likewise, China can also become the base for His work among the Gentile nations. Has He not now

fulfilled the prophecy that “the name of Jehovah will be great in the Gentile nations”? The first step of His work among the Gentile nations refers to this work He is doing in the nation of the great red dragon. For the God incarnate to be at work in this land and to be at work among these cursed people runs particularly contrary to human conceptions; these people are the most lowly and without any worth. These are all people whom Jehovah initially abandoned. People can be abandoned by other people, but if they are abandoned by God, these people will have no status, and they will have the lowest amount of worth. As a part of creation, being occupied by Satan or abandoned by other people are both painful things, but if a part of creation is abandoned by the Lord of creation, this signifies that his or her status is at an absolute low. The descendants of Moab were cursed, and they were born within this underdeveloped country; without a doubt, the descendants of Moab are the people with the lowest status under the influence of darkness. Because these people possessed the lowest status in the past, the work done among them is most capable of shattering human conceptions, and it is also the work most beneficial to His entire six-thousand-year management plan. For Him to work among these people is the action most capable of shattering human conceptions; with this He launches an era; with this He shatters all human conceptions; with this He ends the work of the entire Age of Grace. His initial work was carried out in Judea, within the scope of Israel; in Gentile nations He did not do any era-launching work whatsoever. The final stage of His work is not only carried out among the people of Gentile nations; even more so, it is carried out among those cursed people. This one point is the evidence most capable of humiliating Satan; thus, God “becomes” the God of all creation in the universe and becomes the Lord of all things, the object of worship for everything with life.

There are currently some people who still do not understand what kind of new work God has launched. God has made a new beginning in Gentile nations and has begun another era and launched another work, and He is at work among the descendants of Moab. Is this not His newest work? No one throughout the ages has experienced this work, nor has anyone heard of it, much less appreciated it. God’s wisdom, God’s wonder, God’s unfathomability, God’s greatness, God’s holiness rely on this stage of work in the last days, to emerge clearly. Is this not new work that is shattering human conceptions? There are still those

who think thusly: “Since God cursed Moab and said that He would abandon Moab’s descendants, how could He save them now?” They are those people from Gentile nations who were cursed and forced out of Israel; the Israelites called them “Gentile dogs.” In everyone’s view, they are not only Gentile dogs, but even worse, the sons of destruction; in other words, they are not God’s chosen people. Although they were originally born within the scope of Israel, they are not part of the people of Israel; they were also expelled to Gentile nations. They are the lowliest people. It is precisely because they are the lowliest among humanity that God carries out His work of launching a new age among them. Because they are representative of corrupt humanity and God’s work is not without selectiveness or purpose, the work He carries out among these people today is also work carried out among creation. Noah was part of creation, as are his descendants. Anyone in the world with flesh and blood is part of creation. God’s work is directed at all of creation; it is not carried out according to whether one has been cursed after having been created. His management work is directed at all of creation, not those chosen people who have not been cursed. Since God wishes to carry out His work among His creation, He will certainly carry it out to successful completion; He will work among those people who are beneficial to His work. Therefore, He shatters all conventions in working among people; to Him, the words “cursed,” “chastised” and “blessed” are meaningless! The Jewish people are quite good, and the chosen people of Israel are not bad either; they are people of good caliber and humanity. Jehovah initially launched His work among them and carried out His initial work, but it would be meaningless if He were to use them as recipients for His conquering work now. Although they are also part of creation and have many positive aspects, it would be meaningless to carry out this stage of work among them. He would be unable to conquer anyone, nor would He be able to convince all of creation. This is the significance of the transferal of His work to these people of the nation of the great red dragon. The deepest meaning here is in His launching an era, in His shattering of all rules and all human conceptions and also in His ending of the work of the entire Age of Grace. If His current work were carried out among the Israelites, by the time His six-thousand-year management plan comes to a close, everyone would believe that God is only the God of the Israelites, that only the Israelites are God’s chosen people, that only the Israelites deserve to inherit God’s blessing and promise. During the last days,

God is incarnate in the Gentile nation of the great red dragon; He has accomplished the work of God as the God of all creation; He has completed the whole of His management work, and He will end the central part of His work in the nation of the great red dragon. The core of these three stages of work is the salvation of man—namely, making all of creation worship the Lord of creation. Therefore, every stage of this work is very meaningful; God absolutely will not do something without meaning or value. On one hand, this stage of work consists of launching an era and ending the previous two ages; on the other hand it consists of shattering all human conceptions and all old ways of human belief and knowledge. The work of the previous two ages was carried out according to different human conceptions; this stage, however, completely eliminates human conceptions, thereby completely conquering humanity. Using the conquest of the descendants of Moab and using the work carried out among the descendants of Moab, God will conquer all of humanity in the entire universe. This is the deepest significance of this stage of His work, and it is the most valuable aspect of this stage of His work. Even if you now know that your own status is lowly and that you are of low worth, you will still feel that you have met with the most joyous thing: You have inherited a great blessing, obtained a great promise, and you can complete this great work of God, and you can see God's true countenance, know God's inherent disposition, and carry out God's will. The previous two stages of God's work were carried out in Israel. If this stage of His work during the last days were still carried out among the Israelites, not only would all of creation believe that only the Israelites were God's chosen people, but God's entire management plan would also not attain its desired effect. During the period in which the two stages of His work were carried out in Israel, no new work had ever been carried out and none of God's era-launching work had ever been carried out in Gentile nations. This stage of era-launching work is first carried out in Gentile nations, and additionally, it is first carried out among the descendants of Moab; this has launched the entire era. God has shattered any knowledge contained within human conceptions and has not permitted any of it to continue to exist. In His work of conquering He has shattered human conceptions, those old, earlier human ways of knowledge. He lets people see that with God there are no rules, that there is nothing old about God, that the work He does is entirely liberated, entirely free, that He is right in anything that He does. You must fully submit to any

work that He does among creation. Any work He does is meaningful and is done according to His own will and wisdom and not according to human choices and conceptions. He does those things that are beneficial to His work; if something is not beneficial to His work He will not do it, no matter how good it is! He works and selects the recipient and location for His work according to the meaning and purpose of His work. He does not adhere to past rules, nor does He follow old formulas; instead, He plans His work according to the work's significance; in the end He wants to attain its true effect and its anticipated purpose. If you do not understand these things now, this work will not achieve any effect upon you.

WHAT ATTITUDE DO YOU HOLD TOWARD THE THIRTEEN EPISTLES

The New Testament of the Bible contains the thirteen epistles of Paul. These thirteen letters were all written by Paul to the churches that believed in Jesus Christ during the period of his work. That is, he wrote the letters after Jesus ascended to heaven and he was raised up. His letters are testimonies of the Lord Jesus' resurrection and ascension to heaven after His death, and are preaching the way for people to repent and bear the cross. Of course, these ways and testimonies were all for teaching the brothers and sisters in various places of Judea at that time, because at the time Paul was the Lord Jesus' servant, and he had been raised up to bear witness to the Lord Jesus. Different people are raised up to perform His different work during each period of the Holy Spirit's work, that is, to do the work of the apostles in order to continue the work God completes Himself. If the Holy Spirit did it directly and no people were raised up, then it would be difficult for the work to be carried out. As such, Paul became one who was struck down on the road to Damascus and then was raised up to be a witness of the Lord Jesus. He was the apostle outside of the twelve disciples of Jesus. Apart from spreading the gospel, he also undertook the work of shepherding the churches in various places, which is looking after the brothers and sisters of the churches, that is, leading the brothers and sisters in the Lord. His testimony is to make known the fact of the Lord Jesus' resurrection and ascension to heaven, and to teach people to repent

and confess and walk the way of the cross. He was one of the witnesses of Jesus Christ at the time.

Paul's thirteen epistles were selected for use in the Bible. These thirteen letters were all written by Paul targeting the different situations of people in various places. He was moved by the Holy Spirit to write them and taught brothers and sisters in all places from the position of an apostle (standing from the perspective of the Lord Jesus' servant). Therefore, Paul's letters did not originate from prophecies or directly from visions, but came from the work he undertook. These letters are not strange, nor are they difficult to understand like prophecies. These words are just letters and are not prophecies or mysteries. They are merely ordinary instructional words. Even though many words are difficult to comprehend or are not easily understood by people, they are nothing more than the enlightenment of the Holy Spirit and visions seen by Paul. Paul is just an apostle, a servant used by the Lord Jesus, not a prophet. He took the opportunity while walking to all sorts of places to write letters to the brothers and sisters of churches, or during the period he was ill, he wrote to churches that were particularly on his mind but he could not go to. Accordingly, his letters were kept by people at the time, and later, people collected, sorted, then placed them after the Four Gospels of the Bible. Of course, they selected and put all of the best letters he had written together. These letters are of course beneficial to the lives of the churches' brothers and sisters and were particularly famous letters of the time. When Paul wrote these letters at the time, his purpose was not to write a spiritual work to allow brothers and sisters to find a path of practice within it, or a spiritual biography to express his own experiences. He did not intend to write a book to become an author; he was simply writing letters to brothers and sisters of the church of the Lord Jesus Christ. He taught brothers and sisters in his position as a servant, to tell them of his burden, the will of the Lord Jesus, and what He has entrusted to people for the future. That was the work he performed. His words were quite edifying for the experience of future brothers and sisters. There are many truths in these many letters, and all of them were what people from the Age of Grace ought to practice, which is why later people arranged these letters into the New Testament. No matter what Paul's outcome was later, he was someone who was used at the time, who supported brothers and sisters in the churches. His outcome was determined by his essence and his being struck down initially. He

was able to speak those words at the time because he had the work of the Holy Spirit. It was because of the work of the Holy Spirit that he bore a burden toward the churches. That way, he was able to supply brothers and sisters. However, due to some special circumstances, he could not personally go to the churches to work, so he wrote letters to them to admonish brothers and sisters in the Lord. He initially persecuted the disciples of the Lord Jesus, but after Jesus ascended to heaven, that is, after he received the light, he stopped persecuting the Lord Jesus' disciples and no longer persecuted those saints who preached the gospel for the sake of the Lord's way. After he saw Jesus, he was raised up and became a person used by the Holy Spirit.

Paul's work at the time was simply to support and supply brothers and sisters. He was not like some people who wanted to carve out a career or write some literary works, to open up some other paths, or to find some other paths outside of the Bible to lead people in the churches so they can attain new entry. He was someone who was used; he did this just to fulfill his duty. If he did not bear a burden toward the churches, then it would be considered a dereliction of duty. If something disruptive happened or there was an incident of betrayal in the church leading to an abnormal state of the people there, then that would have been regarded as him not performing his work properly. If a worker bears a burden toward the church and also works to the best of his abilities, then this proves that he is a worker who is qualified, a person qualified to be used. If he doesn't feel a burden toward the church, his work also achieves no results, and most of the people he leads are weak or even fall, then such a worker has not fulfilled his duty. Likewise, Paul was no exception. That is why he had to look after the churches or frequently write letters to brothers and sisters. It was through this method that he achieved supplying the churches and looking over brothers and sisters—it was only this way that the churches could receive supply and shepherding from him. The words of the letters he wrote were very deep, but his letters were written to brothers and sisters under the premise of having the enlightenment of the Holy Spirit, combined with his personal experiences and burden. He was merely a person used by the Holy Spirit. His personal experiences were mixed into the contents of all of his letters. The work he performed simply represents the work of an apostle, not the work directly performed by the Holy Spirit, and it is also different from the work of Christ. He was only fulfilling his duty, which is why he provided

his burden as well as his personal experiences and insights to brothers and sisters in the Lord. He was merely carrying out the work of God's commission by providing personal insight and understanding—it certainly was not God Himself working directly. As such, his work was mixed with human experience and the way man views and understands the church's work. However, these views and knowledge of man cannot be said to be the work of evil spirits or work of flesh and blood. It can only be said to be the knowledge and experiences of a person enlightened by the Holy Spirit. What I mean by this is that Paul's letters are not books from heaven. They are not holy and not uttered or expressed by the Holy Spirit—they are merely an expression of Paul's burden toward the church. The purpose of My saying all this is to have you understand the difference between the work of God and man. God's work represents God Himself, while man's work represents man's duty and experiences. One shouldn't look upon God's normal work as intended by man and His supernatural work as intended by God. Moreover, one shouldn't regard man's lofty preaching as utterances of God or as books of heaven. All of this is against ethics. When many people hear Me dissect Paul's thirteen epistles, they think Paul's letters cannot be read and that Paul is a hugely sinful man. There are even a lot of people who think My words are unfeeling, that My assessment of Paul's letters is inaccurate, and that his letters cannot be regarded as expressions of man's experiences and burden. They think they should be regarded as God's words, they are as important as John's Book of Revelation, they cannot be cut down or added to, and moreover cannot be casually explained. Aren't these all people's incorrect statements? Isn't it all because people have no sense? Paul's letters do benefit people a lot, and they already have a history of more than 2,000 years. Now, there are still a lot of people who cannot figure out what he wrote at the time. In man's feelings, Paul's letters are the greatest masterpieces throughout all of Christianity. No one can unravel them and no one can fully understand them. In fact, these letters are just like the biography of a spiritual person and cannot be compared to the words of Jesus or the great visions seen by John. By contrast, the visions seen by John were great visions from heaven, prophecies of God's own work, which were unachievable by man, while Paul's letters are merely descriptions of what a man saw and experienced. They are what man is capable of and are neither prophecies nor visions—just letters mailed to various places. But for the people at the time, Paul was

a worker and thus his words had value, because he was someone who accepted what was entrusted to him. Hence, his letters were beneficial to those who sought Christ. Even though the words were not personally spoken by Jesus, they were, after all, essential for their time. Therefore, those who came after Paul placed these letters in the Bible, enabling them to be passed down until now. Do you understand what I mean? I am simply accurately explaining these letters, dissecting them, not denying their benefit and value as a reference to people. If after reading My words you not only deny Paul's letters but determine that they are heresy or don't have any value, then it can only be said that your receptive abilities are too poor and your knowledge and ability to see things are too poor—it certainly cannot be said that My words are too one-sided. Do you understand now? The important thing for you to understand is the actual situation of Paul's work at the time and the background to his letters. If you have a correct view of these things, likewise, you will also have a correct view of Paul's letters. At the same time, after you understand the essence of Paul's letters, your assessment of the Bible will be correct, and you will understand why Paul's letters have been so worshiped by later people for so many years, and why there are even many who treat him as God. Wouldn't that be what you thought too if you didn't understand?

One who is not God Himself cannot represent God Himself. Paul's work can only be said to be partly what man saw and partly enlightened by the Holy Spirit. He wrote these words through what he saw as well as the enlightenment of the Holy Spirit. This is not surprising. It is therefore unavoidable that his words are mixed with some human experiences, and later he used his personal experiences to provide for and support brothers and sisters at the time. The letters he wrote cannot be categorized as life study, and they don't belong to the category of a biography or message, and moreover it is not truth practiced by the church or church administrative decrees. As someone with a burden, a person assigned to work by the Holy Spirit, this was something he had to do. If the Holy Spirit raises a person up and adds to their burden but they do not take up the work of the church, manage the affairs of the church well, and resolve all of the church's problems, then this proves they did not fulfill their duty properly. It is therefore not a very mysterious thing for an apostle to be able to write letters during the period of their work. This was part of his job, and he was obligated to do it. His purpose of writing these letters was not to write a

life study or a spiritual biography, and moreover it was not to open up another way out for saints. It was for the sake of fulfilling his own function and being a loyal servant to God, so that he could give an account to God by completing what God had entrusted to him. He was responsible to himself and his brothers and sisters in his work, which is why he had to do his job well and take the affairs of the church to heart. This was part of his job.

If you have an understanding of Paul's letters, you will also have a correct understanding and assessment of Peter's and John's letters. You will never again look upon these letters as books from heaven and holy and inviolable, much less will you regard Paul as God. After all, God's work is different from man's work, so how could God's expressions and man's expressions be the same? God has God's particular disposition, while man has duties man ought to fulfill. God's disposition is expressed in His work, while man's duty is embodied in man's experiences and expressed in man's pursuits. Therefore, it is possible to know whether it is God's or man's expression through their work. It does not need to be explained by God Himself or need man to strive to bear witness, and moreover does not need God Himself to suppress any person. All of this is a natural revelation; it is not forced or something that man can interfere with. Man's duty can be known through his experience and does not require him to do any extra experiential work. All of man's essence can be revealed as he performs his duty, while God can express His inherent disposition as He performs His work. If it is man's work then it cannot be covered up. If it is God's work then God's disposition is even more impossible to be covered up by anyone, and moreover cannot be controlled by man. A man cannot be said to be God, and moreover his work and words cannot be looked upon as holy or regarded as unchangeable. God can be said to be man because He clothed Himself in flesh, but His work cannot be considered to be man's work or man's duty. Moreover, God's utterances and Paul's letters cannot be equated, nor can God's judgment and chastisement and man's instructive words be spoken of as equals. There are, therefore, principles distinguishing God's work from man's work. They are differentiated according to their essence, not the scope of the work or the temporary efficiency of the work. Most people make mistakes of principle on this topic. This is because man looks at the exterior, which can be achieved by man, whereas God looks at the substance, which cannot be observed by mankind's fleshly eyes.

If you regard God's words and work as the duty of an average man, and view man's large-scale work as the work of God clothed in the flesh, as opposed to man fulfilling his duty, then aren't you mistaken in principle? Man's letters and biographies can be made easily, but it is on the foundation of the work of the Holy Spirit. However, God's utterances and work cannot be easily accomplished by man or achieved by human wisdom and thinking. Moreover, it cannot be explained thoroughly from man's exploration. If you don't have any reaction to these matters of principle, then that proves your belief is not very true and refined. It can only be said that your belief is full of vagueness and it is also confused and unprincipled. Without even understanding the most basic essential issues of God and man, isn't this kind of faith a faith without any perceptiveness? How could Paul possibly be the only person used throughout all the years of history? How could Paul possibly be the only person who worked for the church? How could he be the only one to have written to churches to support them? Regardless of the scale or influence of the work of these people or the results of their work, aren't the principles and substance of such work all similar? Aren't there things that are completely different about the work of these people and the work of God? Even though there are clear differences between each step of God's work and many of the work methods are not completely the same, don't they have just one substance and one source? Accordingly, if a person is still unclear about these things now, then they are too lacking in reason. If, after reading these words, a person still says Paul's letters are holy and inviolable and are different from the biographies of any spiritual character, then this person has reason that is too abnormal, and such a person is undoubtedly a doctrine expert who is devoid of sense. Even if you worship Paul, you cannot use your warm feelings toward him to twist the truth of the facts or to refute the existence of truth. What's more, what I have said in no way incinerates all Paul's work and letters, or completely denies their value as a reference. No matter what, the meaning of what I have said is so that you have a correct understanding and a reasonable assessment of all things and people. This is normal reason. That is what righteous people who possess the truth ought to be equipped with.

SUCCESS OR FAILURE DEPENDS ON THE PATH THAT MAN WALKS

Most people believe in God for the sake of their future destination, or for temporary enjoyment. For those who have not undergone any dealing, belief in God is for the sake of entering into heaven, in order to gain rewards. It is not in order to be made perfect, or to perform the duty of a creature of God. Which is to say that most people do not believe in God in order to fulfill their responsibility, or to complete their duty. Rarely do people believe in God in order to lead meaningful lives, nor are there those who believe that since man is alive, he should love God because it is Heaven's law and earth's principle to do so, and is the natural vocation of man. In this way, although different people each pursue their own goals, the aim of their pursuit and the motivation behind it are all alike, and, what's more, for most of them the objects of their worship are much the same. Over the last several thousand years, many believers have died, and many have died and been born again. It is not just one or two people who seek after God, nor even one or two thousand, yet the pursuit of most of these people is for the sake of their own prospects or their glorious hopes for the future. Those who are devoted to Christ are few and far between. Many devout believers have still died ensnared in their own nets, and the number of people who have achieved success, moreover, is piffingly small. To this day, the reasons why people fail, or the secrets of their success, are still unknown. Those who are obsessed with seeking after Christ have still not had their moment of sudden insight, they have not gotten to the bottom of these mysteries, because they simply do not know. Though they make painstaking efforts in their pursuit, the path they walk is the path of failure once walked by their predecessors, and not the one of success. In this way, regardless of how they seek, do they not walk the path that leads to darkness? Is what they gain not bitter fruit? It is hard enough to predict whether the people who emulate those who succeeded in times past will ultimately come to fortune or calamity. How much worse are the odds, then, for the people who seek by following in the footsteps of those who failed? Do they not stand an even greater chance of failure? What value is there to the path they walk? Are they not wasting their time? Irrespective of whether people succeed or fail in their pursuit, there is, in short, a reason why they do

so, and it is not the case that their success or failure is determined by seeking however they please.

The most fundamental requirement of man's belief in God is that he have an honest heart, and that he fully devote himself, and truly obey. What is hardest for man is to provide his whole life in exchange for true belief, through which he can gain the entire truth, and fulfill his duty as a creature of God. This is what is unattainable by those who fail, and is even more unattainable by those who cannot find Christ. Because man is not good at wholly devoting himself to God, because man is not willing to perform his duty to the Creator, because man has seen the truth but avoids it and walks his own path, because man always seeks by following the path of those who have failed, because man always defies Heaven, thus, man always fails, is always taken in by Satan's trickery, and ensnared in his own net. Because man does not know Christ, because man is not adept at understanding and experiencing the truth, because man is too worshipful of Paul and too covetous of heaven, because man is always demanding that Christ obey him and ordering about God, thus those great figures and those who have experienced the vicissitudes of the world are still mortal, and still die amid God's chastisement. All I can say of such people is that they die a tragic death, and that the consequence for them—their death—is not without justification. Is their failure not even more intolerable to the law of Heaven? The truth comes from the world of man, yet the truth among man is passed on by Christ. It originates from Christ, that is, from God Himself, and is unattainable by man. Yet Christ provides only the truth; He does not come to decide whether man will be successful in his pursuit of the truth. Thus it follows that success or failure in the truth is all down to man's pursuit. Man's success or failure in the truth has never had anything to do with Christ, but is instead determined by his pursuit. Man's destination and his success or failure cannot be heaped upon the head of God, so that God Himself is made to bear it, because this is not a matter for God Himself, but is directly related to the duty that the creatures of God should perform. Most people do have a little knowledge of the pursuit and destination of Paul and Peter, yet people know nothing more than the outcome for Peter and Paul, and are ignorant of the secret behind Peter's success, or the deficiencies that led to Paul's failure. And so, if you are completely incapable of seeing through to the substance of their pursuit, then the pursuit of most of you will still fail, and even if a small number of you

will be successful, still they will not be the equal of Peter. If the path of your pursuit is the right one, then you have a hope of success; if the path you tread in pursuit of the truth is the wrong one, then you will forever be incapable of success, and will meet the same end as Paul.

Peter was a man who was made perfect. Only after experiencing chastisement and judgment, and thus gaining a pure love of God, was he fully made perfect; the path he walked was the path of being made perfect. Which is to say that, from the very beginning, the path that Peter walked was the right one, and his motivation for believing in God was the right one, and so he became someone who was made perfect. He trod a new path that man had never walked upon before, whereas the path that Paul had walked upon since the beginning was the path of opposition to Christ, and it was only because the Holy Spirit wished to use him, and to take advantage of his gifts and all his merits for His work, that he worked for Christ for several decades. He was merely someone who was used by the Holy Spirit, and he was not used because Jesus looked favorably upon his humanity, but because of his gifts. He was able to work for Jesus because he was struck down, not because he was happy to do so. He was able to do such work because of the enlightenment and guidance of the Holy Spirit, and the work he did by no means represents his pursuit, or his humanity. The work of Paul represents the work of a servant, which is to say that he did the work of an apostle. Peter, though, was different: He also did some work, yet it was not as great as the work of Paul; he worked amid the pursuit of his own entry, and his work was different from the work of Paul. Peter's work was the performance of the duty of a creature of God. He did not work in the role of an apostle, but during the course of his pursuit of a love of God. The course of Paul's work also contained his personal pursuit: His pursuit was for the sake of nothing more than his hopes for the future, and his desire for a good destination. He did not accept refinement during his work, nor did he accept pruning and dealing. He believed that as long as the work he did satisfied God's desire, and all that he did was pleasing to God, then a reward ultimately awaited him. There were no personal experiences in his work—it was all for its own sake, and not carried out amid the pursuit of change. Everything in his work was a transaction, it contained none of the duty or submission of a creature of God. During the course of his work, there occurred no change in Paul's old disposition. His work was merely of service to others, and was incapable of bringing about changes in his disposition.

Paul carried out his work directly, without having been made perfect or dealt with, and he was motivated by reward. Peter was different: He was someone who had undergone pruning, and had undergone dealing and refinement. The aim and motivation of the work of Peter were fundamentally different to those of Paul. Although Peter did not do a large amount of work, his disposition underwent many changes, and what he sought was the truth, and real change. His work was not carried out simply for the sake of the work itself. Although Paul did much work, it was all the work of the Holy Spirit, and even though Paul cooperated in this work, he did not experience it. That Peter did much less work was only because the Holy Spirit did not do that much work through him.

The quantity of their work did not determine whether they were made perfect; the pursuit of one was in order to receive rewards, and that of the other was in order to achieve an ultimate love of God, and fulfill his duty as a creature of God, to the extent that he could live out a lovely image in order to satisfy God's desire. Externally they were different, and so too were their substances different. You cannot determine who of them was made perfect based on how much work they did. Peter sought to live out the image of one who loves God, to be someone who obeyed God, to be someone who accepted dealing and pruning, and to be someone who fulfilled his duty as a creature of God. He was able to devote himself to God, to put the entirety of himself in the hands of God, and obey Him until death. That was what he resolved to do and, furthermore, that was what he achieved. This is the fundamental reason why finally his end was different to that of Paul. The work that the Holy Spirit did in Peter was to make him perfect, and the work that the Holy Spirit did in Paul was to use him. That is because their natures and their views toward pursuit were not the same. Both had the work of the Holy Spirit. Peter applied this work to himself, and also provided it to others; Paul, meanwhile, only provided the entirety of the work of the Holy Spirit to others, and gained nothing from it himself. In this way, after he had experienced the work of the Holy Spirit for so many years, the changes in Paul were close to non-existent. He still remained almost in his natural state, and was still the Paul of before. It's merely that after enduring the hardship of many years of work, he had learned how to work, and had learned endurance, but his old nature—his highly competitive and mercenary nature—still remained. After working for so many years, he did not know his corrupt

disposition, nor had he rid himself of his old disposition, and it was still clearly visible in his work. In him there was merely more work experience, but such little experience alone was incapable of changing him, and could not alter his views about existence or the significance of his pursuit. Though he worked many years for Christ, and never again persecuted the Lord Jesus, in his heart there was no change in his knowledge of God. Which means that he did not work in order to devote himself to God, but was, rather, compelled to work for the sake of his future destination. For, in the beginning, he persecuted Christ, and did not submit to Christ; he was inherently a rebel who deliberately opposed Christ, and someone who had no knowledge of the work of the Holy Spirit. At the conclusion of his work, still he did not know the work of the Holy Spirit, and merely acted of his own accord pursuant to his own nature, without paying the slightest attention to the will of the Holy Spirit. And so his nature was in enmity to Christ and did not obey the truth. Someone like this, who had been forsaken by the work of the Holy Spirit, who did not know the work of the Holy Spirit, and who also opposed Christ—how could such a person be saved? Whether or not man can be saved does not depend on how much work he does, or how much he devotes, but is instead determined by whether or not he knows the work of the Holy Spirit, whether or not he can put the truth into practice, and whether or not his views toward pursuit are in conformity with the truth. Although natural revelations did occur after Peter began to follow Jesus, in nature he was, from the very beginning, someone who was willing to submit to the Holy Spirit and seek after Christ. His obedience of the Holy Spirit was pure: He did not seek fame and fortune, but was instead motivated by obedience to the truth. Though there were three times when Peter denied knowing Christ, and though he tempted the Lord Jesus, such slight human weakness bore no relation to his nature, and did not affect his future pursuit, and cannot sufficiently prove that his temptation was an act of antichrist. Normal human weakness is something shared by all people in the world—do you expect Peter to be any different? Do people not hold certain views about Peter because he made several foolish mistakes? And do people not so adore Paul because of all the work he did, and all the epistles he wrote? How could man be capable of seeing through to the essence of man? Surely those who truly have sense can see something of such insignificance?

Though the many years of painful experiences of Peter are not

recorded in the Bible, this does not prove that Peter did not have real experiences, or that Peter was not made perfect. How can the work of God be fully fathomed by man? The records in the Bible were not personally selected by Jesus, but compiled by later generations. In this way, was all that was recorded in the Bible not chosen according to the ideas of man? Moreover, the ends of Peter and Paul are not expressly stated in the epistles, so man judges Peter and Paul according to his own perceptions, and according to his own preferences. And because Paul did so much work, because his “contributions” were so great, he won the trust of the masses. Does not man only concentrate on superficialities? How could man be capable of seeing through to the essence of man? Not to mention, given that Paul has been an object of worship for thousands of years, who would dare to rashly deny his work? Peter was just a fisherman, so how could his contribution be as great as that of Paul? Based on contribution, Paul should have been rewarded before Peter, and he should have been the one who was better qualified to gain God’s approval. Who could have imagined that, in His treatment of Paul, God merely made him work through his gifts, whereas God made Peter perfect. It is by no means the case that the Lord Jesus had made plans for Peter and Paul from the very beginning: They were, rather, made perfect or put to work according to their inherent natures. And so, what people see are merely the outward contributions of man, whereas what God sees is man’s essence, as well as the path that man pursues from the beginning, and the motivation behind man’s pursuit. People measure a man according to their conceptions, and according to their own perceptions, yet the final end of a man is not determined according to his externalities. And so I say that if the path that you take from the beginning is the path of success, and your point of view toward pursuit is the right one from the beginning, then you are like Peter; if the path that you tread is the path of failure, then whatever the price you pay, your end will still be the same as that of Paul. Whatever the case, your destination, and whether you succeed or fail, are both determined by whether the path you seek is the right one or not, rather than your devotion, or the price that you pay. Peter’s and Paul’s substances, and the goals that they pursued, were different; man is incapable of discovering these things, and only God can know them in their entirety. For what God sees is the essence of man, whereas man knows nothing of his own substance. Man is incapable of beholding the substance within man or his actual stature,

and thus is incapable of identifying the reasons for the failure and success of Paul and Peter. The reason why most people worship Paul and not Peter is because Paul was used for public work, and man is able to perceive this work, and so people acknowledge the “accomplishments” of Paul. The experiences of Peter, meanwhile, are invisible to man, and that which he sought is unattainable by man, and so man has no interest in Peter.

Peter was made perfect through experiencing dealing and refinement. He said, “I must satisfy God’s desire at all times. In all that I do I only seek to satisfy God’s desire, and whether I am chastised, or judged, still I am happy to do so.” Peter gave his all to God, and his work, words, and entire life were all for the sake of loving God. He was someone who sought holiness, and the more he experienced, the greater was his love for God deep within his heart. Paul, meanwhile, did only outward work, and though he also worked hard, his labors were for the sake of doing his work properly and thus gaining a reward. Had he known that he would receive no reward, he would have given up his work. What Peter cared about was the true love within his heart, and that which was practical and could be achieved. He did not care about whether he would receive a reward, but about whether his disposition could be changed. Paul cared about working ever harder, he cared about outward work and devotion, and the doctrines not experienced by ordinary people. He cared nothing for changes deep within him and a true love of God. The experiences of Peter were in order to achieve a true love and a true knowledge. His experiences were in order to gain a closer relationship to God, and to have a practical living out. The work of Paul was because of that entrusted to him by Jesus, and in order to obtain the things that he longed for, yet these were unrelated to his knowledge of himself and God. His work was solely for the sake of escaping chastisement and judgment. What Peter sought was pure love, and what Paul sought was the crown of righteousness. Peter experienced many years of the work of the Holy Spirit, and had a practical knowledge of Christ, as well as a profound knowledge of himself. And so, his love of God was pure. Many years of refinement had elevated his knowledge of Jesus and life, and his love was an unconditional love, it was a spontaneous love, and he asked for nothing in return, nor did he hope for any benefits. Paul worked for many years, yet he did not possess a great knowledge of Christ, and his knowledge of himself was also pitifully small. He simply had no love for Christ, and

his work and the course that he ran were in order to obtain the final laurel. What he sought was the finest crown, not the purest love. He did not seek actively, but did so passively; he was not performing his duty, but was compelled in his pursuit after having been seized by the work of the Holy Spirit. And so, his pursuit does not prove that he was a qualified creature of God; it was Peter who was a qualified creature of God who performed his duty. Man thinks that all those who make a contribution to God should receive a reward, and that the greater the contribution, the more it is taken for granted that they should receive God's favor. In essence, man sees such contributions as a transaction, and does not actively seek to perform his duty as a creature of God. For God, the more that people seek a true love of God and complete obedience to God, which also means seeking to perform their duty as a creature of God, the more they are able to gain God's approval. God's viewpoint is to demand that man recover his original duty and status. Man is a creature of God, and so man should not overstep himself by making any demands of God, and should do nothing more than perform his duty as a creature of God. The destinations of Paul and Peter were measured according to whether they could perform their duty as creatures of God, and not according to the size of their contribution; their destinations were determined according to that which they sought from the beginning, not according to how much work they did, or other people's estimation of them. And so, seeking to actively perform one's duty as a creature of God is the path to success; seeking the path of a true love of God is the most correct path; seeking changes in one's old disposition, and a pure love of God, is the path to success. Such a path to success is the path of the recovery of the original duty as well as the original appearance of a creature of God. It is the path of recovery, and is also the aim of all of God's work from beginning to end. If the pursuit of man is tainted with personal extravagant demands and irrational longings, then the effect that is achieved will not be changes in man's disposition. This is at odds with the work of recovery. It is undoubtedly not work done by the Holy Spirit, and so proves that pursuit of this kind is not approved of by God. What significance has pursuit that is not approved of by God?

The work done by Paul was exhibited before man, but how pure was his love for God, how much was his love for God deep down in his heart—these are unseeable by man. Man can only behold the work that he did, from which man knows that he was surely used by the Holy

Spirit, and so man thinks that Paul was better than Peter, that his work was greater, for he was able to provide to the churches. Peter only looked to his personal experiences, and gained but a few people during his occasional work. From him there are but a few little-known epistles, but who knows how great was his love for God deep within his heart? Day in, day out, Paul worked for God: As long as there was work to be done, he did it. He felt that in this way he would be able to gain the crown, and could satisfy God, yet he did not seek ways to change himself through his work. Anything in Peter's life that did not satisfy God's desire made him feel uneasy. If it did not satisfy God's desire, then he would feel remorseful, and would look for a suitable way by which he could strive to satisfy God's heart. In even the smallest and most inconsequential aspects of his life, still he required himself to satisfy God's desire. He was no less exacting when it came to his old disposition, ever rigorous in his requirements of himself to progress deeper into the truth. Paul sought only superficial reputation and status. He sought to show off himself before man, and did not seek to make any deeper progress in life entry. What he cared about was doctrine, not reality. Some people say, Paul did so much work for God, why was he not commemorated by God? Peter carried out but a little work for God, and did not make a great contribution to the churches, so why was he made perfect? Peter loved God to a certain point, which was required by God; only such people as this have testimony. And what of Paul? To what degree did Paul love God, do you know? What was Paul's work for the sake of? And what was Peter's work for the sake of? Peter did not do much work, but do you know what was deep within his heart? The work of Paul pertains to the provision to the churches, and the support of the churches. What Peter experienced were changes in his life disposition; he experienced a love of God. Now that you know the differences in their substances, you can see who, ultimately, truly believed in God, and who did not truly believe in God. One of them truly loved God, and the other did not truly love God; one underwent changes in his disposition, and the other did not; one was worshiped by people, and was of great image, and the other served humbly, and was not easily noticed by people; one sought holiness, and the other did not, and though he was not impure, he was not possessed of a pure love; one was possessed of true humanity, and the other was not; one was possessed of the sense of a creature of God, and the other was not. Such are the differences in the substances of Paul

and Peter. The path that Peter walked is the path of success, which is also the path of achieving the recovery of the normal humanity and duty of a creature of God. Peter represents all those who are successful. The path walked by Paul is the path of failure, and he represents all those who only submit and expend themselves superficially, and do not genuinely love God. Paul represents all those who do not possess the truth. In his belief in God, Peter sought to satisfy God in all that he did, and sought to obey all that came from God. Without the slightest complaint, he was able to accept chastisement and judgment, as well as refinement, tribulation and lack in his life, none of which could alter his love of God. Is this not the ultimate love of God? Is this not the fulfillment of the duty of a creature of God? Chastisement, judgment, tribulation—you are capable of achieving obedience unto death, and this is what should be achieved by a creature of God, this is the purity of the love of God. If man can achieve this much, then he is a qualified creature of God, and there is nothing which better satisfies the desire of the Creator. Imagine that you are able to work for God, yet you do not obey God, and are incapable of truly loving God. In this way, not only will you not have fulfilled the duty of a creature of God, but will also be condemned by God, for you are someone who does not possess the truth, who is incapable of obeying God, and who is disobedient to God. You only care about working for God, and do not care about putting the truth into practice, or knowing yourself. You do not understand or know the Creator, and do not obey or love the Creator. You are someone who is innately disobedient to God, and so such people are not beloved by the Creator.

Some people say, “Paul did a tremendous amount of work, and he shouldered great burdens for the churches and contributed so much to them. The thirteen epistles of Paul upheld 2,000 years of the Age of Grace, and are second only to the Four Gospels. Who can compare with him? No one can decipher the Revelation of John, whereas Paul’s epistles provide life, and the work that he did was of benefit to the churches. Who else could have achieved such things? And what work did Peter do?” When man measures others, it is according to their contribution. When God measures man, it is according to his nature. Among those who seek life, Paul was someone who did not know his own essence. He was by no means humble or obedient, nor did he know his substance, which was in opposition to God. And so, he was someone who had not undergone detailed experiences, and was someone who

did not put the truth into practice. Peter was different. He knew his imperfections, weaknesses, and his corrupt disposition as a creature of God, and so he had a path of practice through which to change his disposition; he was not one of those who only had doctrine but possessed no reality. Those who change are new people who have been saved, they are those who are qualified in pursuing the truth. People who do not change belong to those who are naturally obsolete; they are those who have not been saved, that is, those who have been detested and rejected by God. They will not be commemorated by God no matter how great their work. When you compare this with your own pursuit, whether you are ultimately the same kind of person as Peter or Paul should be self-evident. If there is still no truth in what you seek, and if even today you are still as arrogant and insolent as Paul, and are still as glibly self-aggrandizing as him, then you are without doubt a degenerate who fails. If you seek the same as Peter, if you seek practices and true changes, and are not arrogant or willful, but seek to perform your duty, then you will be a creature of God who can achieve victory. Paul did not know his own substance or corruption, much less did he know his own disobedience. He never mentioned his despicable defiance of Christ, nor was he overly regretful. He only offered a brief explanation, and, deep down in his heart, did not completely submit to God. Though he fell on the road to Damascus, he did not look deep within himself. He was content merely to keep working, and did not consider knowing himself and changing his old disposition to be the most crucial of issues. He was satisfied with merely speaking the truth, with providing to others as a salve for his own conscience, and with no longer persecuting Jesus' disciples to console himself and forgive himself for his past sins. The goal that he pursued was nothing more than a future crown and transitory work, the goal he pursued was abundant grace. He did not seek sufficient truth, nor did he seek to progress deeper into the truth which he had previously not understood. And so his knowledge of himself can be said to be false, and he did not accept chastisement or judgment. That he was able to work does not mean he possessed a knowledge of his own nature or substance; his focus was on outward practices only. What he strived for, moreover, was not change, but knowledge. His work was completely the result of the appearance of Jesus on the road to Damascus. It was not something he had resolved to do originally, nor was it work that occurred after he had accepted the pruning of his old disposition. No matter how he

worked, his old disposition did not change, and so his work did not atone for his past sins but merely played a certain role among the churches of the time. For someone such as this, whose old disposition did not change—that is to say, who did not gain salvation, and was even more without the truth—he was absolutely incapable of becoming one of those accepted by the Lord Jesus. He was not someone who was filled with love and reverence for Jesus Christ, nor was he someone who was adept at seeking the truth, much less was he someone who sought the mystery of the incarnation. He was merely someone who was skilled in sophistry, and who would not yield to any who were higher than him or who were possessed of the truth. He envied people or truths that were in contrast to him, or in enmity with him, preferring those gifted people who presented a great image and possessed profound knowledge. He did not like interacting with poor people who sought the true way and cared for nothing but the truth, and instead concerned himself with senior figures from religious organizations who only spoke of doctrines, and were possessed of abundant knowledge. He had no love of the new work of the Holy Spirit, and cared not for the movement of the new work of the Holy Spirit. Instead, he favored those regulations and doctrines that were higher than general truths. In his innate essence and the entirety of what he sought, he does not deserve to be called a Christian who pursued the truth, much less a faithful servant in the house of God, for his hypocrisy was too much, and his disobedience too great. Though he is known as a servant of the Lord Jesus, he was not at all fit to enter the gate of the kingdom of heaven, for his actions from beginning to end cannot be called righteous. He can merely be seen as one who was hypocritical, and did unrighteousness, yet who also worked for Christ. Though he cannot be called evil, he can suitably be called a man who did unrighteousness. He did much work, yet he must not be judged on the quantity of work he did, but only on its quality and substance. Only in this way is it possible to get to the bottom of this matter. He always believed: I am capable of working, I am better than most people; I am considerate of the Lord's burden as no one else, and no one repents as deeply as I, for the great light shone upon me, and I have seen the great light, and so my repentance is deeper than any other. At the time, this is what he thought within his heart. At the end of his work, Paul said: "I have fought the fight, I have finished my course, and there is laid up for me a crown of righteousness." His fight, work, and course were entirely for

the sake of the crown of righteousness, and he did not actively forge ahead; though he was not perfunctory in his work, it can be said that his work was merely in order to make up for his mistakes, to make up for the accusations of his conscience. He only hoped to complete his work, finish his course, and fight his fight as soon as possible, so that he could gain his longed-for crown of righteousness all the sooner. What he longed for was not to meet the Lord Jesus with his experiences and true knowledge, but to finish his work as soon as possible, in order that he would receive the rewards that his work had earned him when he met the Lord Jesus. He used his work to comfort himself, and to make a deal in exchange for a future crown. What he sought was not the truth or God, but only the crown. How can such a pursuit be up to the standard? His motivation, his work, the price he paid, and all of his efforts—his wonderful fantasies pervaded them all, and he worked wholly according to his own desires. In the entirety of his work, there was not the slightest willingness in the price he paid; he was merely engaging in a deal. His efforts were not made willingly in order to perform his duty, but were made willingly in order to achieve the objective of the deal. Is there any worth to such efforts? Who would commend his impure efforts? Who has any interest in such efforts? His work was full of dreams for the future, full of wonderful plans, and contained no path by which to change human disposition. So much of his benevolence was a pretense; his work did not provide life, but was a sham of civility; it was the doing of a deal. How can work such as this lead man to the path of recovering his original duty?

All that Peter sought was after God's heart. He sought to fulfill God's desire, and regardless of the suffering and adversity, still he was willing to fulfill God's desire. There is no greater pursuit by a believer in God. What Paul sought was tainted by his own flesh, by his own conceptions, and by his own plans and schemes. He was by no means a qualified creature of God, was not someone who sought to fulfill God's desire. Peter sought to submit to God's orchestrations, and although the work he did was not great, the motivation behind his pursuit and the path that he walked were right; though he was not able to gain many people, he was able to seek the way of truth. Because of this it can be said that he was a qualified creature of God. Today, even if you are not a worker, you should be able to perform the duty of a creature of God, and seek to submit to all of God's orchestrations. You should be able to obey whatever God says, and experience all manner of

tribulations and refinement, and though you are weak, in your heart you should still be able to love God. Those who take responsibility for their own life are willing to perform the duty of a creature of God, and such people's viewpoint toward pursuit is the right one. These are the people that God needs. If you did much work, and others gained your teachings, but you yourself did not change, and did not bear any testimony, or have any true experience, such that at the end of your life, still none of what you have done bears testimony, then are you someone who has changed? Are you someone who pursues the truth? At the time, the Holy Spirit used you, but when He used you, He used the part of you that could work, and He did not use the part of you that could not work. If you sought to change, then you would gradually be made perfect during the process of being used. Yet the Holy Spirit accepts no responsibility for whether or not you will ultimately be gained, and this depends on the manner of your pursuit. If there are no changes in your personal disposition, then that is because your viewpoint toward pursuit is wrong. If you are granted no reward, then that is your own problem, and because you yourself have not put the truth into practice, and are unable to fulfill God's desire. And so, nothing is of greater importance than your personal experiences, and nothing is more critical than your personal entry! Some people will end up saying, "I've done so much work for You, and though there may not have been celebrated achievements, still I have been diligent in my efforts. Can't You just let me into heaven to eat the fruit of life?" You must know what kind of people I desire; those who are impure are not permitted to enter into the kingdom, those who are impure are not permitted to besmirk the holy ground. Though you may have done much work, and have worked for many years, in the end if you are still deplorably filthy—it is intolerable to the law of Heaven that you wish to enter My kingdom! From the foundation of the world until today, never have I offered easy access to My kingdom to those who curry favor with Me. This is a heavenly rule, and no one can break it! You must seek life. Today, those who will be made perfect are the same kind as Peter: They are those who seek changes in their own disposition, and are willing to bear testimony to God and perform their duty as a creature of God. Only people such as this will be made perfect. If you only look to rewards, and do not seek to change your own life disposition, then all your efforts will be in vain—and this is an unalterable truth!

From the difference in the substances of Peter and Paul you should

understand that all those who do not pursue life labor in vain! You believe in God and follow God, and so in your heart you must love God. You must cast aside your corrupt disposition, must seek to fulfill God's desire, and must perform the duty of a creature of God. Since you believe in and follow God, you should offer everything to Him, and should not make personal choices or demands, and you should achieve the fulfillment of God's desire. Since you were created, you should obey the Lord that created you, for you are inherently without dominion over yourself, and have no ability to control your destiny. Since you are a person that believes in God, you should seek holiness and change. Since you are a creature of God, you should adhere to your duty, and keep your place, and must not overstep your duty. This is not to constrain you, or to suppress you through doctrine, but is the path through which you can perform your duty, and can be achieved—and should be achieved—by all those who do righteousness. If you compare the substances of Peter and Paul, then you will know how you should seek. Of the paths walked by Peter and Paul, one is the path of being made perfect, and one is the path of elimination; Peter and Paul represent two different paths. Though each received the work of the Holy Spirit, and each gained the enlightenment and illumination of the Holy Spirit, and each accepted that which had been entrusted to them by the Lord Jesus, the fruit borne in each was not the same: One truly bore fruit, and the other did not. From their substances, the work that they did, that which was outwardly expressed by them, and their final ends, you should understand which path you should take, which path you should choose to walk upon. They walked two clearly different paths. Paul and Peter, they were the quintessence of each path, and so from the very start they were held up to typify these two paths. What are the key points of Paul's experiences, and why did he not make it? What are the key points of Peter's experiences, and how did he experience being made perfect? If you compare what they each cared about, then you will know what exact kind of person God requires, what the will of God is, what the disposition of God is, what kind of person will ultimately be made perfect, and also what kind of person will not be made perfect, what the disposition is of those who will be made perfect, and what the disposition is of those who will not be made perfect—these issues of substance can be seen in the experiences of Peter and Paul. God created all things, and so He makes all creation come under His dominion, and submit to His dominion; He will command all things, so that all things

are in His hands. All creation of God, including animals, plants, mankind, the mountains and rivers, and the lakes—all must come under His dominion. All things in the skies and on the ground must come under His dominion. They cannot have any choice, and must all submit to His orchestrations. This was decreed by God, and is the authority of God. God commands everything, and orders and ranks all things, with each classed according to kind, and allotted their own position, according to God's will. No matter how great it is, no thing can surpass God, and all things serve the mankind created by God, and no thing dares to disobey God or make any demands of God. And so man, as a creature of God, must also perform the duty of man. Regardless of whether he is the lord or ruler of all things, no matter how high man's status among all things, still he is but a small human being under the dominion of God, and is no more than an insignificant human being, a creature of God, and he will never be above God. As a creature of God, man should seek to perform the duty of a creature of God, and seek to love God without making other choices, for God is worthy of man's love. Those who seek to love God should not seek any personal benefits or that which they personally long for; this is the most correct means of pursuit. If what you seek is the truth, what you put into practice is the truth, and what you attain is a change in your disposition, then the path that you tread is the right one. If what you seek is the blessings of the flesh, and what you put into practice is the truth of your own conceptions, and if there is no change in your disposition, and you are not at all obedient to God in the flesh, and you still live in vagueness, then what you seek will surely take you to hell, for the path that you walk is the path of failure. Whether you will be made perfect or eliminated depends on your own pursuit, which is also to say that success or failure depends on the path that man walks.

GOD'S WORK AND MAN'S WORK

How much of the work of man is the work of the Holy Spirit and how much is man's experience? Even now, it can be said that people still do not understand these questions, which is all because people do not understand the working principles of the Holy Spirit. The work of man that I speak of is, of course, referring to the work of those who

have the Holy Spirit's work or those who are used by the Holy Spirit. I am not referring to the work originating from the will of man but to the work of the apostles, workers or ordinary brothers and sisters within the scope of the Holy Spirit's work. Here, the work of man does not refer to work of the incarnate God but to the scope and principles of the work of the Holy Spirit on people. While these principles are the principles and scope of the work of the Holy Spirit, they are not the same as the principles and scope of the work of God incarnate. The work of man has man's substance and principles, and the work of God has God's substance and principles.

The work in the stream of the Holy Spirit, no matter whether it is God's own work or the work of men being used, it is the work of the Holy Spirit. The substance of God Himself is the Spirit, which can be called the Holy Spirit or the sevenfold intensified Spirit. Anyway, They are the Spirit of God. It is only that the Spirit of God is called differently during different eras. But Their substance is still one. Therefore, the work of God Himself is the work of the Holy Spirit; the work of the incarnate God is none less than the Holy Spirit at work. The work of men who are used is also the work of the Holy Spirit. It is only that the work of God is the complete expression of the Holy Spirit, and there is no difference, whereas the work of men being used is mixed with many human things, and it is not the direct expression of the Holy Spirit, let alone the complete expression. The work of the Holy Spirit is varied and not limited by any conditions. The work varies in different people, and conveys different working substances. Work in different eras also differs, as does work in different countries. Of course, although the Holy Spirit works in many different ways and according to many principles, no matter how the work is done or on what kind of people, the substance is always different, and the work He does on different people all has principles and all can represent the substance of the object of the work. This is because the work of the Holy Spirit is quite specific in scope and quite measured. The work done in the incarnate flesh is not the same as the work conducted on people, and the work also varies depending on the different caliber of people. Work done in the incarnate flesh is not done on people, and in the incarnate flesh He does not do the same work as that done on people. In a word, no matter how He works, work on different objects is never the same, and the principles by which He works differ in accordance with the state and nature of different people. The Holy Spirit works on different people

based on their inherent substance and does not make demands on them beyond their inherent substance, nor does He work on them beyond their actual caliber. So, the work of the Holy Spirit on man allows people to see the substance of the object of the work. The inherent substance of man does not change; the actual caliber of man is limited. Whether the Holy Spirit uses people or works on people, the work is always in accordance with the limitations of people's caliber so that they may benefit from it. When the Holy Spirit works on men being used, both their gifts and actual caliber are brought into play and are not reserved. Their actual caliber is all exerted to serve the work. It can be said that He works by using the available parts of men in order to achieve the working results. By contrast, work done in the incarnate flesh is to directly express the work of the Spirit and is not mixed with the human mind and thoughts, unreachable by man's gifts, man's experience or man's innate condition. The myriad work of the Holy Spirit is all aimed at benefiting and edifying man. But some people can be perfected while others do not possess the conditions for perfection, which is to say, they cannot be perfected and can hardly be saved, and even though they may have had the work of the Holy Spirit, they are ultimately eliminated. That is to say that though the work of the Holy Spirit is to edify people, this does not mean that all those who have had the Holy Spirit's work are to be completely perfected, because the path pursued by many people is not the path to being perfected. They only have the unilateral work of the Holy Spirit, and not subjective human cooperation or correct human pursuit. In this way, the work of the Holy Spirit on these people becomes work in service of those being perfected. The work of the Holy Spirit cannot be directly seen by people or directly touched by people themselves. It can only be expressed via the aid of men with the gift of working, meaning that the work of the Holy Spirit is provided to followers via expression by men.

The work of the Holy Spirit is accomplished and completed through many types of people and many different conditions. Although the work of God incarnate can represent the work of an entire era, and can represent people's entry in an entire era, work on the detailed entry of people still needs to be done by men used by the Holy Spirit and not by God incarnate. So, God's work, or God's own ministry, is the work of God's incarnate flesh and cannot be done by man in His stead. The work of the Holy Spirit is completed through many different types of people and cannot be fulfilled by just one particular person or

fully clarified through one particular person. Those who lead the churches also cannot completely represent the work of the Holy Spirit; they can only do some leading work. In this way, the work of the Holy Spirit can be divided into three parts: God's own work, the work of men being used, and the work on all those in the stream of the Holy Spirit. Among the three, God's own work is to lead the entire era; the work of men who are used is to lead all the followers of God by being sent or receiving commissions after God's own work, and these men are the ones who cooperate with God's work; the work done by the Holy Spirit on those in the stream is to maintain all His own work, that is, to maintain the entire management and to maintain His testimony, while at the same time perfecting those who can be perfected. These three parts are the complete work of the Holy Spirit, but without the work of God Himself, the entire management work would stagnate. The work of God Himself involves the work of all of mankind, and it also represents the work of the entire era. That is to say, God's own work represents the movement and trend of all of the work of the Holy Spirit, whereas the work of the apostles follows God's own work and does not lead the era, nor does it represent the working trend of the Holy Spirit in the entire era. They only do the work man ought to do, which does not at all involve the management work. God's own work is the project within the management work. Man's work is only the duty of men being used and bears no relation to the management work. Due to different identities and representations of the work, despite the fact that they are both the work of the Holy Spirit, there are clear and substantive differences between God's own work and the work of man. Moreover, the extent of the work done by the Holy Spirit on work objects with different identities varies. These are the principles and scope of the work of the Holy Spirit.

The work of man represents his experience and his humanity. What man provides and the work that man does represent him. Man's seeing, man's reasoning, man's logic and his rich imagination are all included in his work. In particular, the experience of man is more able to represent his work, and what a person has experienced will be the components of his work. Man's work can express his experience. When some people are experiencing in a passive state, most of their fellowship consists of negative elements. If their experience is positive and they particularly have paths on the positive side, what they fellowship is very encouraging, and people will be able to obtain

positive supply from them. If a worker becomes passive at this time, his fellowship will always carry negative elements. This kind of fellowship is depressing, and others will unconsciously be depressed following his fellowship. The state of the followers changes depending on that of the leader. What a worker is like inside is what he expresses, and the work of the Holy Spirit often changes with man's state. He works according to man's experience and does not force man but makes demands of man in accordance with the normal course of his experience. This is to say that man's fellowship differs from the word of God. What man fellowships conveys their individual seeing and experience, expressing what they see and experience on the foundation of God's work. Their responsibility is to find out, after God works or speaks, what they ought to practice or enter into, and then deliver it to followers. Therefore, man's work represents his entry and practice. Of course, such work is mixed with human lessons and experience or some of human thoughts. No matter how the Holy Spirit works, whether He works on man or in God incarnate, it is always the workers expressing what they are. Although it is the Holy Spirit who works, the work is founded on what man inherently is, because the Holy Spirit does not work without foundation. In other words, the work is not done out of nothing, but is always in accordance with actual circumstances and real conditions. It is in this way only that man's disposition can be transformed, that his old notions and old thoughts can be changed. What man expresses is what he sees, experiences and can imagine. Even if it is doctrines or notions, these are all reachable by man's thinking. Regardless of the size of man's work, it cannot exceed the scope of man's experience, what man sees, or what man can imagine or conceive. What God expresses is what God Himself is, and this is beyond the reach of man, that is, beyond the reach of man's thinking. He expresses His work of leading all of mankind, and this is not relevant to the details of human experience, but is instead concerned with His own management. Man expresses his experience while God expresses His being—this being is His inherent disposition and is beyond the reach of man. Man's experience is his seeing and knowledge acquired based on God's expression of His being. Such seeing and knowledge are called man's being. They are expressed on the foundation of man's inherent disposition and his actual caliber; hence they are also called man's being. Man is able to fellowship what he experiences and sees. What he has not experienced or seen or his mind cannot reach, that is, the

things he does not have inside him, he is unable to fellowship. If what man expresses is not his experience, it is his imagination or doctrine. In a word, there is not any reality in his words. If you have never contacted the things of society, you would not be able to clearly fellowship the complex relationships in society. If you have no family but other people are talking about family issues, you cannot understand the majority of what they were saying. So, what man fellowships and the work he does represent his inner being. If someone fellowships about his understanding of chastisement and judgment, but you have no experience of it, you dare not deny his knowledge, much less dare to be one hundred percent certain about it. This is because what he fellowships about is something that you have never experienced, something you have never known, and your mind cannot imagine it. You can only take from his knowledge a future path relating to chastisement and judgment. But this path can only serve as understanding based on doctrine and cannot replace your own understanding, much less your experience. Perhaps you think that what he says is quite correct, but when you experience, you find it is impracticable in many things. Perhaps you feel that some of the knowledge you hear is completely impracticable; you harbor notions about it at the time, and although you accept it, you do so only reluctantly. But when you experience, the knowledge that gives you notions becomes your way of practice. And the more you practice, the more you understand the true value and meaning of his words. After you have had the experience, you can then talk about the knowledge you should have about the things you have experienced. In addition, you can also distinguish between those whose knowledge is real and practical and those whose knowledge is based on doctrine and is worthless. So, whether the knowledge that you are talking accords with the truth largely depends on whether you have practical experience. Where there is the truth in your experience, your knowledge will be practical and valuable. Through your experience, you can also gain discernment and insight, deepen your knowledge, and increase your wisdom and common sense in conducting yourself. The knowledge spoken by people who do not possess the truth is doctrine, no matter how high. This type of person may well be very intelligent when it comes to matters of the flesh but cannot make distinctions when it comes to spiritual matters. This is because such people have no experience at all in spiritual affairs. These are people who are not

enlightened in spiritual affairs and do not understand the spirit. Regardless of which aspect of knowledge you talk about, as long as it is your being, then it is your personal experience, your real knowledge. What those who speak only doctrine, that is, those who do not possess the truth or reality, talk about can also be said to be their being, because their doctrine is only arrived at from deep contemplation and is the result of their mind pondering deeply, but it is only doctrine, it is nothing more than imagination! The experiences of different kinds of people represent the things within them. All those with no spiritual experience cannot talk about knowledge of the truth, or correct knowledge about different kinds of spiritual things. What man expresses is what he is inside—this is certain. If one wishes to have knowledge of spiritual things and the truth, he must have real experience. If you cannot talk clearly about common sense relating to human life, how much less will you be able to talk about spiritual things? Those who can lead churches, supply people with life, and be an apostle to the people, must have actual experiences, must have a correct understanding of spiritual things, a correct appreciation and experience of the truth. Only such men are qualified to be workers or apostles leading the churches. Otherwise, they can only follow as the least and cannot lead, much less be an apostle able to supply people with life. This is because the function of apostles is not to run or to fight; it is to minister life and to lead changes in human disposition. It is a function performed by those who are commissioned to shoulder heavy responsibility and not something which every person can do. This kind of work can only be undertaken by those with life being, that is, those who have experience of the truth. It cannot be undertaken by everyone who can give up, can run or is willing to spend; people who have no experience of the truth, who have not been pruned or judged, are unable to do this type of work. People with no experience, that is, people without reality, are unable to see reality clearly because they themselves do not possess being in this aspect. So, this type of person not only is unable to do leadership work, but will be the object of elimination if they have no truth for a long period of time. The seeing that you speak of can prove the hardships you have experienced in life, over what matters you have been chastised and in what issues you have been judged. This is also true in trials: The things in which one is refined, the things in which one is weak, these are the things in which one has experiences, the things in which one has ways. For example, if

one suffers frustrations in marriage, he will most of the time fellowship, "Thank God, praise God, I must satisfy God's heart's desire and offer up my entire life, place my marriage entirely in God's hands. I am willing to pledge my whole life to God." Through fellowship, everything within man, what he is, can be represented. The pace of a person's speech, whether he speaks loudly or quietly, such matters which are not matters of experience cannot represent what he has and is. They can only tell whether his character is good or bad, or whether his nature is good or bad, but cannot be equated with whether he has experiences. The ability to express oneself when speaking, or the skill or speed of speech, are just a matter of practice and cannot replace his experience. When you talk about your individual experiences, you fellowship that which you attach importance to and all the things within you. My speech represents My being, but what I say is beyond the reach of man. What I say is not that which man experiences, and it is not something that man can see, it is also not something that man can touch, but it is what I am. Some people only acknowledge that what I fellowship is what I have experienced, but they do not recognize that it is the direct expression of the Spirit. Of course, what I say is what I have experienced. It is I who have done the management work over six thousand years. I have experienced everything from the beginning of the creation of mankind until now; how would I not be able to talk about it? When it comes to man's nature, I have seen it clearly, and I have long since observed it; how would I not be able to talk about it clearly? Since I have seen the essence of man clearly, I am qualified to chastise man and judge him, because all of man came from Me but has been corrupted by Satan. Of course, I am also qualified to assess the work that I have done. Although this work is not done by My flesh, it is the direct expression of the Spirit, and this is what I have and what I am. Therefore, I am qualified to express it and to do the work that I ought to do. What man says is what they have experienced. It is what they have seen, what their minds can reach and what their senses can feel. That is what they can fellowship. The words spoken by God's incarnate flesh are the direct expression of the Spirit and express the work that has been done by the Spirit. The flesh has not experienced or seen it, but still expresses His being because the substance of the flesh is the Spirit, and He expresses the work of the Spirit. Even though the flesh is unable to reach it, it is the work already done by the Spirit. After incarnation, through the expression of the flesh, He enables people to

know God's being and allows people to see God's disposition and the work that He has done. The work of man enables people to be more clear about what they should enter into and what they should understand; it involves leading people toward understanding and experiencing the truth. Man's work is to sustain people; God's work is to open up new paths and open up new eras for humanity, and to reveal to people that which is not known by mortals, enabling them to know His disposition. God's work is to lead all of humanity.

The work of the Holy Spirit is all about enabling people to obtain benefits; it is all about edifying people; there is no work that does not benefit people. No matter whether the truth is deep or shallow, and no matter what the caliber of those who accept the truth is like, whatever the Holy Spirit does, it is all beneficial to people. But the work of the Holy Spirit cannot be done directly; it must go through the men who cooperate with Him. It is only in this way that the results of the work of the Holy Spirit can be obtained. Of course, when it is the direct work of the Holy Spirit, it has not been adulterated at all; but when it uses the medium of man, it is much mixed and is not the original work of the Holy Spirit. In this way, the truth changes to differing degrees. Followers do not receive the original meaning of the Holy Spirit but a combination of the work of the Holy Spirit and the experience and knowledge of man. The part of the work of the Holy Spirit that is received by followers is correct. The experience and the knowledge of man which are received vary because the workers are different. Once workers have the enlightenment and guidance of the Holy Spirit, they subsequently experience based on this enlightenment and guidance. Within these experiences are combined man's mind and experience, as well as the being of humanity, after which they gain the knowledge or seeing that they should. This is the way of practice after man has experienced the truth. This way of practice is not always the same because people have different experiences and the things that people experience are different. In this way, the same enlightenment of the Holy Spirit results in different knowledge and practice because those who receive the enlightenment are different. Some people make minor mistakes during practice while some make major mistakes, and some make nothing but mistakes. This is because people's abilities to understand differ and because their actual caliber also differs. Some people understand it this way after hearing a message, and some people understand it that way after hearing a truth. Some people deviate

slightly; and some do not understand the true meaning of the truth at all. Therefore, however one understands it is how he will lead others; this is exactly true, because his work is just expressing his being. People led by those who have a correct understanding of the truth will also have a correct understanding of the truth. Even if there are people who have errors in understanding, there are very few of them, and not all the people will have errors. People led by those who have errors in understanding of the truth will undoubtedly be erroneous. These people will be erroneous in every sense of the word. The degree of understanding of the truth among followers largely depends on the workers. Of course, the truth from God is correct and without error, and is absolutely certain. But, the workers are not completely correct and cannot be said to be completely reliable. If workers have a way to practice the truth which is very practical, then followers will also have a way of practice. If workers do not have a way to practice the truth but have only doctrine, followers would not have any reality. The caliber and nature of followers are determined by birth and are not associated with workers. But the extent to which followers understand the truth and know God depends on the workers (this is only so for some people). Whatever a worker is like, this is what the followers that he leads will be like. What a worker expresses is his own being, and without reservation. The demands he places on his followers are what he himself is willing to achieve or what he is able to achieve. Most workers make demands on their followers based on what they do themselves, despite there being many that people cannot achieve at all. What people cannot achieve becomes an obstacle to their entry.

There are much fewer mistakes in the work of those who have undergone pruning and judgment. The expression of their work is much more accurate. Those who rely on their naturalness to work make quite major mistakes. There is too much naturalness in the work of unperfected people, which poses a major obstacle to the work of the Holy Spirit. Even those who inherently have the conditions for work must also have experienced pruning and judgment to be able to carry out God's work. If they have not undergone such judgment, however well they do, it cannot accord with the principles of the truth and is entirely naturalness and human goodness. In doing God's work, the work of those who have undergone pruning and judgment is more accurate than the work of those who have not been judged. Those who have not undergone judgment express nothing but human flesh and

thoughts, mingled with a lot of human intelligence and innate talents. It is not man's accurate expression of God's work. The people who follow them are brought before them by their innate caliber. Because they express too many seeings and experiences of man, which are almost disconnected from God's original meaning, and deviate too far from it, the work of this type of person is unable to bring people before God, but before him. So those who have not undergone judgment and chastisement are unqualified to carry out God's work. The work of a qualified worker can bring people to the right way and allow them to go deeper into the truth. The work he does can bring people before God. In addition, the work he does can vary from individual to individual and is not bound by rules, allowing people release and freedom. Moreover, they can gradually grow in life, go progressively deeper into the truth. The work of an unqualified worker falls far short; his work is foolish. He can only bring people into rules; what he demands of people does not vary from individual to individual; he does not work according to the actual needs of the people. In this type of work, there are too many rules and too many doctrines, and it cannot bring people into reality or into normal practice of growth in life. It can only enable people to stand by a few worthless rules. This kind of guidance can only lead people astray. He leads you to become what he is like; he can bring you into what he has and is. For followers to discern whether leaders are qualified, the key is to look at the path they lead and the results of their work, and look at whether followers receive the principles in accordance with the truth, and whether they receive ways of practice suitable for them to be transformed. You should differentiate between the different work of different types of people; you should not be a foolish follower. This impinges on the matter of your entry. If you are unable to distinguish which person's leadership has a path and which does not, you will easily be deceived. All these have a direct bearing on your own life. There is too much that is natural in the work of unperfected people; too much of human will is mixed in it. Their being is naturalness, what they are born with, not the life after undergoing dealing or the reality after being transformed. How can this type of person support those who are pursuing life? The original life of man is his innate intelligence or talent. This kind of intelligence or talent is quite far from God's exact demands for man. If a man has not been perfected and his corrupt disposition has not been pruned and dealt with, there will be a wide gap between what he

expresses and the truth; it will be mixed with vague things such as his imagination and one-sided experience, etc. Moreover, regardless of how he works, people feel there is no overall goal and no truth that is suitable for the entry of all people. The majority of the demands placed on people require they do what is beyond them, driving a duck onto a perch. This is the work of human will. Man's corrupt disposition, his thoughts and notions pervade all parts of his body. Man is not born with the instinct to practice the truth, nor does he have the instinct to directly understand the truth. Taken together with man's corrupt disposition, when this kind of natural person works, is it not an interruption? But a man who has been perfected has experience of the truth that people should understand, and knowledge of their corrupt disposition, so that the vague and unreal things in his work gradually diminish, which means that the truth expressed by him becomes more accurate and also realistic. The thoughts in man's mind in particular block the work of the Holy Spirit. Man has a rich imagination and reasonable logic and old experience in dealing with affairs. If these do not undergo pruning and correction, they are all obstacles to work. Therefore man's work cannot reach the most accurate level, especially the work of unperfected people.

The work of man has a range and limitations. One person is only able to do work of a certain phase and cannot do the work of the entire era—otherwise, he would lead people into rules. The work of man can only be applicable to a particular time or phase. This is because man's experience has a scope. One cannot compare the work of man with the work of God. Man's ways of practice and his knowledge of the truth are all applicable to a particular scope. You cannot say that the path that man treads is completely the will of the Holy Spirit, because man can only be enlightened by the Holy Spirit and cannot be completely filled with the Holy Spirit. The things that man can experience are all within the scope of normal humanity and cannot exceed the range of thoughts in the normal human mind. All those with practical expression experience within this range. When they experience the truth, it is always an experience of normal human life under the enlightenment of the Holy Spirit, not experiencing in a way which deviates from normal human life. They experience the truth enlightened by the Holy Spirit on the foundation of living their human life. Moreover, this truth varies from person to person, and the depth of it is related to the state of the person. One can only say that the path they walk is the normal human

life of a man pursuing the truth, and that it is the path walked by a normal person who has the enlightenment of the Holy Spirit. You cannot say that the path they tread is the path taken by the Holy Spirit. In the normal human experience, because the people who pursue are not the same, the work of the Holy Spirit is also not the same. In addition, because the environments they experience and the ranges of their experience are not the same, because of the mixture of their mind and thoughts, their experience is mixed to different degrees. Each person understands a truth according to their individual different conditions. Their understanding of the real meaning of the truth is not complete and is only one or a few aspects of it. The scope by which the truth is experienced by man is always based on the different conditions of individuals and is therefore not the same. In this way, the knowledge expressed of the same truth by different people is not the same. That is to say, man's experience always has limitations and cannot completely represent the will of the Holy Spirit, and the work of man cannot be perceived as the work of God, even if what is expressed by man corresponds very closely to God's will, even if the experience of man is very close to the perfecting work to be performed by the Holy Spirit. Man can only be God's servant, doing the work that God entrusts to him. Man can only express the knowledge under the enlightenment of the Holy Spirit and the truths gained from his personal experiences. Man is unqualified and does not have the conditions to be the outlet of the Holy Spirit. He is not entitled to say that man's work is the work of God. Man has man's working principles, and all men have different experiences and possess varying conditions. Man's work includes all his experiences under the enlightenment of the Holy Spirit. These experiences can only represent man's being and do not represent the being of God or the will of the Holy Spirit. Therefore, the path walked by man cannot be said to be the path walked by the Holy Spirit because the work of man cannot represent the work of God and man's work and man's experience are not the complete will of the Holy Spirit. Man's work is prone to falling into a rule, and the method of his work is easily confined to a limited scope and is unable to lead people into a free way. Most followers live within a limited scope, and their way of experiencing is also limited in its scope. Man's experience is always limited; the method of his work is also limited to a few types and cannot be compared with the work of the Holy Spirit or the work of God Himself—this is because man's experience, in the end, is limited.

However God does His work, there are no rules to it; however it is done, it is not limited to one way. There are no rules whatsoever to God's work, all His work is released freely. No matter how much time man spends following Him, they cannot sum up any laws of the ways of His working. Although His work is principled, it is always done in new ways and always has new developments, which is beyond man's reach. During one period of time, God may have several different types of work and different ways of leading, allowing people to always have new entries and new changes. You cannot find out the laws of His work because He is always working in new ways. Only in this way do followers of God not fall into rules. The work of God Himself always avoids the notions of people and counters their notions. Only those who follow and pursue Him with a true heart can have their dispositions transformed and are able to live freely without being subject to any rules or restrained by any religious notions. The demands that the work of man makes of people are based on his own experience and what he himself can achieve. The standard of these requirements is limited within a certain scope, and the methods of practice are also very limited. Followers thus unconsciously live within this limited scope; as time passes, they become rules and rituals. If the work of one period is led by a person who has not undergone God's personal perfecting and not received judgment, his followers will all become religionists and experts in resisting God. Therefore, if someone is a qualified leader, the person must have undergone judgment and accepted perfecting. Those who have not undergone judgment, even though they may have the work of the Holy Spirit, express only vague and unreal things. With time, they will lead people into vague and supernatural rules. The work that God performs does not accord with the flesh of man; it does not accord with man's thoughts but counters man's notions; it is not mixed with vague religious color. The results of His work cannot be achieved by a man who has not been perfected by Him and are beyond the reach of man's thinking.

Work in the mind of man is too easily achieved by man. Pastors and leaders in the religious world, for example, rely on their gifts and positions to do their work. People who follow them for a long time will be infected by their gifts and be influenced by some of what they are. They focus on people's gifts, abilities and knowledge, and they pay attention to some supernatural things and many profound unrealistic doctrines (of course, these profound doctrines are unattainable). They

do not focus on changes to people's disposition, but rather they focus on training people's preaching and working abilities, improving people's knowledge and rich religious doctrines. They do not focus on how much people's disposition is changed or how much people understand the truth. They do not concern themselves with the substance of people, much less try to know people's normal and abnormal states. They do not counter people's notions or reveal their notions, much less mend their deficiencies or corruptions. Most of the people who follow them serve by their natural gifts, and what they express is knowledge and vague religious truth, which are out of touch with reality and are completely unable to confer people with life. In fact, the substance of their work is nurturing talent, nurturing a person with nothing into a talented seminary graduate who later goes on to work and lead. With six thousand years of God's work can you find out any laws of it? There are a lot of rules and restrictions in the work that man does, and the human brain is too dogmatic. So what man expresses is some knowledge and realization within all his experiences. Man is unable to express anything apart from this. Man's experiences or knowledge do not arise from his innate gifts or his instinct; they arise because of God's guidance and God's direct shepherding. Man has only the organ to accept this shepherding and not the organ to directly express what divinity is. Man is unable to be the source, he can only be a vessel that accepts water from the source; this is the human instinct, the organ that one should have as a human being. If a person loses the organ to accept God's word and loses the human instinct, that person also loses what is most precious, and loses the duty of created man. If a person has no knowledge or experience of God's word or His work, that person loses his duty, the duty he should perform as a created being, and loses the dignity of a created being. It is God's instinct to express what divinity is, whether it is expressed in the flesh or directly by the Spirit; this is God's ministry. Man expresses his own experiences or knowledge (that is, expresses what he is) during God's work or afterward; this is man's instinct and man's duty, it is what man should achieve. Although the expression of man falls far short of what God expresses, and there are a lot of rules in what man expresses, man must fulfill the duty he should fulfill and do what he must do. Man should do everything humanly possible to fulfill his duty, and there should not even be the slightest reservation.

After working for years, man will sum up some experience of these

years of work, as well as the wisdom and rules accumulated. He who works for a long time knows how to sense the movement of the work of the Holy Spirit, knows when the Holy Spirit works and when He does not; he knows how to fellowship when carrying a burden, he is aware of the normal state of the Holy Spirit's work and the normal state of people's growth in life. Such is a person who has worked for years and knows the work of the Holy Spirit. Those who have worked for a long time speak assuredly and unhurriedly; even when they have nothing to say they are composed. Inside, they can keep praying to seek the work of the Holy Spirit without restlessness or anxiety; they are experienced in working. A person who has worked for a long time and has a lot of lessons and experience has a lot inside that obstructs the work of the Holy Spirit; this is a defect of his long-term work. A person who has just started working has not brought in human lessons or experience, particularly at a loss about how the Holy Spirit works. However, during the course of work, he gradually learns to sense how the Holy Spirit works and becomes aware of what to do to have the Holy Spirit's work and what to do to touch the vital spots of others. He comes to know such common knowledge that those who work should possess. Over time, he gets to know such wisdom and common knowledge about working almost like the back of his hand, and seems to use them easily when working. However, when the Holy Spirit changes the way He works, he still sticks to his old working knowledge and old working rules and knows very little about the new working movement. Years of work and being full of the presence and guidance of the Holy Spirit give him more and more working lessons and experience. Such things fill him with a self-confidence that is not pride. In other words, he is quite pleased with his own work and very content with the common knowledge he has obtained about the work of the Holy Spirit. In particular, those things that other people have not obtained or realized give him even more confidence in himself; it seems that the work of the Holy Spirit within him can never be extinguished, while others do not qualify for this special treatment. Only people of his kind who have worked for years and have considerable use value are qualified to enjoy it. These things become a great hindrance to his accepting the new work of the Holy Spirit. Even if he can accept the new work, it is not an overnight thing. He is sure to go through several twists and turns before accepting it. This situation can only be turned around gradually after his old notions are dealt with and his old disposition is judged.

Without going through these steps, he does not give up and easily accept the new teachings and work that are not in harmony with his old notions. This is the most difficult thing to deal with in man, and it is not easy to change. If, as a worker, he is able to both achieve an understanding of the Holy Spirit's work and sum up the movement of it, as well as be able to not be restricted by his working experience and be able to accept new work in light of old work, he is a wise man and a qualified worker. Men often work for several years without being able to sum up their working experience, or become hindered from accepting the new work after summing up their working experience and wisdom and cannot properly understand or correctly treat the old and new work. Men really are difficult to handle! Most of you are like this. Those who have experienced years of the Holy Spirit's work find it hard to accept the new work, always full of notions which they find difficult to let go of, while a man who has just started working lacks working common knowledge and does not even know how to handle some of the simplest matters. You people are really difficult! Those with some seniority behind them are so proud and conceited that they have forgotten where they came from. They always look down on younger people, yet they are unable to accept the new work and unable to let go of the notions they have collected and kept over the years. Although those young ignorant people are able to accept a little of the Holy Spirit's new work and they are quite enthusiastic, they always become muddled and do not know what to do when problems are encountered. Though enthusiastic, they are too ignorant. They have only a little knowledge of the Holy Spirit's work and are unable to use it in their lives; it is just doctrine that is of no use at all. There are too many people like you; how many are fit for use? How many are there who can do work that is fit for the Holy Spirit? It seems that you have been very obedient up to now, but in fact, you have not given up your notions, you are still seeking in the Bible, believing in vagueness, or wandering in notions. There is no one who carefully investigates today's actual work or goes deep into it. You are accepting today's way with your old notions. What can you gain with such a belief? It could be said that in you are hidden a lot of notions that have not been revealed, and it is just that you are making a supreme effort to hide them and do not reveal them easily. You do not accept the new work sincerely and do not plan to give up your old notions; you have too many, too grievous life philosophies. You don't give up your old notions and reluctantly deal

with the new work. Your hearts are too sinister, and you simply do not take the steps of the new work to heart. Can such wastrels as you do the work of spreading the gospel? Are you able to undertake the work of spreading it to the entire universe? These practices of yours are stopping you from transforming your disposition and knowing God. If you go on like this, you are bound to be eliminated.

You have to know how to differentiate God's work from the work of man. What can you see from the work of man? There are a lot of elements of man's experience in the work of man; what man expresses is what he is. God's own work also expresses what He is, but what He is is different from what man is. What man is is representative of man's experience and life (what man experiences or encounters in his life, or life philosophies that he has), and people living in different environments express different beings. Whether or not you have social experiences and how you actually live and experience in your family can be seen in what you express, whereas you cannot see from the work of God incarnate whether or not He has social experiences. He is well aware of the essence of man, He can reveal all kinds of practices pertaining to all kinds of people. He is even better at revealing human corrupt disposition and rebellious behavior. He does not live among the worldly people, but He is aware of the nature of the mortals and all the corruptions of the worldly people. This is what He is. Though He does not deal with the world, He knows the rules of dealing with the world, because He fully understands human nature. He knows about the Spirit's work that man's eyes cannot see and that man's ears cannot hear, both of today and of the past. This includes wisdom that is not a life philosophy and wonder that people find hard to fathom. This is what He is, made open to people and also hidden from people. What He expresses is not what an extraordinary person is, but the inherent attributes and being of the Spirit. He does not travel around the world but knows everything of it. He contacts the "anthropoids" who have no knowledge or insight, but He expresses words that are higher than knowledge and above great men. He lives among a group of obtuse and numb people who do not have humanity and who do not understand the human conventions and lives, but He can ask mankind to live out normal humanity, at the same time revealing the base and low humanity of mankind. All of this are what He is, higher than what any flesh-and-blood person is. For Him, it is unnecessary to experience a complicated, cumbersome and sordid social life to do the work that He

needs to do and thoroughly reveal the essence of corrupt mankind. The sordid social life does not edify His flesh. His work and words only reveal man's disobedience and do not provide man with the experience and lessons for dealing with the world. He does not need to investigate society or man's family when He supplies man with life. Exposing and judging man is not an expression of the experiences of His flesh; it is to reveal man's unrighteousness after long knowing man's disobedience and abhorring mankind's corruption. The work He does is all to reveal His disposition to man and express His being. Only He can do this work, it is not something that a flesh-and-blood person could achieve. With regard to His work, man cannot tell what kind of person He is. Man is also unable to classify Him as a created person on the basis of His work. What He is also makes Him unable to be classified as a created person. Man can only consider Him a non-human, but does not know which category to put Him in, so man is forced to list Him in the category of God. It is not unreasonable for man to do this, because He has done a lot of work among people that man is unable to do.

The work that God does does not represent the experience of His flesh; the work that man does represents man's experience. Everyone talks about his personal experience. God can directly express the truth, while man can only express the corresponding experience after experiencing the truth. God's work has no rules and is not subject to time or geographical constraints. He can express what He is at anytime, anywhere. He works as He pleases. Man's work has conditions and context; otherwise, he is unable to work and unable to express his knowledge of God or his experience of the truth. You just have to compare the differences between them to tell whether it is God's own work or man's work. If there is no work done by God Himself and there is only the work of man, you will know that men's teachings are high, beyond the capacity of anyone else; their tones of speaking, their principles in handling things and their experienced and steady manner in working are beyond the reach of others. You all admire these people with high humanity, but you cannot see from God's work and words how high His humanity is. Instead, He is ordinary, and when working, He is normal and real but also immeasurable to mortals, which therefore makes people feel a kind of reverence of Him. Perhaps a person's experience in his work is particularly high, or his imagination and reasoning are particularly high, and his humanity is particularly good; these can only gain people's admiration, but not arouse their awe

and fear. People all admire those who have the ability to work and who have particularly deep experience and can practice the truth, but they can never elicit awe, just admiration and envy. But people who have experienced God's work do not admire God, instead they feel that His work is beyond human reach and is unfathomable to man, and that it is fresh and wonderful. When people experience God's work, their first knowledge of Him is that He is unfathomable, wise and wonderful, and they unconsciously revere Him and feel the mystery of the work He does, which is beyond the reach of man's mind. People just want to be able to meet His requirements, to satisfy His desires; they do not wish to exceed Him, because the work that He does goes beyond man's thinking and imagination and cannot be done by man instead. Even man himself does not know his own inadequacies, while He has opened up a new path and come to bring man into a newer and more beautiful world, so that mankind has made new progress and had a new start. What man feels for Him is not admiration, or rather, is not only admiration. Their deepest experience is awe and love, their feeling is that God is indeed wonderful. He does work that man is unable to do, He says things that man is unable to say. People who have experienced His work always experience an indescribable feeling. People with deeper experiences particularly love God. They always feel His loveliness, feel that His work is so wise, so wonderful, and this thereby generates infinite power among them. It is not fear or occasional love and respect, but deep feeling of God's compassion and tolerance of man. However, people who have experienced His chastisement and judgment feel Him to be majestic and inviolable. Even people who have experienced a lot of His work are also unable to fathom Him; all people who truly revere Him know that His work is not in line with people's notions but always goes against their notions. He does not need people to have full admiration or give the appearance of submitting to Him, but rather to have true reverence and true submission. In so much of His work, anyone with true experience feels reverence for Him, which is higher than admiration. People have seen His disposition due to His work of chastisement and judgment, and they therefore revere Him in their hearts. God is meant to be revered and obeyed, because His being and His disposition are not the same as those of a created being, and they are above those of a created being. God is a non-created being, and only He is worthy of reverence and submission; man is not qualified for this. So, all people who have experienced His work and truly known

Him feel reverence toward Him. However, those who do not let go of their notions about Him, that is, those who simply do not regard Him as God, do not have any reverence toward Him, and even though they follow Him they are not conquered; they are disobedient people by nature. He does this work to achieve the result that all created beings can revere the Creator, worship Him, and submit to His dominion unconditionally. This is the final result that all His work aims to achieve. If people who have experienced such work do not revere God, even slightly, if their disobedience of the past does not change at all, then these people are sure to be eliminated. If a person's attitude toward God is only to admire or show respect from a distance and not to love in the slightest, this is what a person without a heart for loving God reaches, and that person lacks the conditions to be perfected. If so much work is unable to obtain a person's true love, this means that the person has not gained God and does not genuinely pursue the truth. A person who does not love God does not love the truth and thus cannot gain God, much less receive God's approval. Such people, regardless of how they experience the work of the Holy Spirit, and regardless of how they experience judgment, are still unable to revere God. These are people who cannot change their nature, who have extremely wicked disposition. All those who do not revere God are to be eliminated, to be the object of punishment, and to be punished just like those who do evil, suffering even more than those who have done unrighteous things.

KNOWING THE THREE STAGES OF GOD'S WORK IS THE PATH TO KNOWING GOD

The work of managing mankind is divided into three stages, which means that the work of saving mankind is divided into three stages. These three stages do not include the work of creating the world, but are rather the three stages of the work of the Age of Law, the Age of Grace, and the Age of Kingdom. The work of creating the world was the work of producing the whole of mankind. It was not the work of saving mankind, and bears no relation to the work of saving mankind, for when the world was created mankind had not been corrupted by Satan, and so there was no need to carry out the work of mankind's

salvation. The work of saving mankind only began once mankind had been corrupted, and so the work of managing mankind also only began once mankind had been corrupted. In other words, God's management of man began as a result of the work of saving mankind, and did not arise from the work of creating the world. There could be no work of managing mankind without the corrupt disposition of mankind, and so the work of managing mankind includes three parts, rather than four stages, or four ages. Only this is the correct way to refer to God's management of mankind. When the final age comes to a close, the work of managing mankind will have come to a complete end. The conclusion of the work of management means that the work of saving all mankind has been completely finished, and that mankind has reached his journey's end. Without the work of saving all mankind, the work of managing mankind would not exist, nor would there be the three stages of work. It was precisely because of mankind's depravity, and because mankind was in such urgent need of salvation, that Jehovah concluded the creation of the world and began the work of the Age of Law. Only then did the work of managing mankind begin, which means that only then did the work of saving mankind begin. "Managing mankind" does not mean guiding the life of newly-created mankind on earth (which is to say, a mankind that had yet to be corrupted). Rather, it is the salvation of a mankind that has been corrupted by Satan, which is to say, it is the changing of this corrupt mankind. This is the meaning of managing mankind. The work of saving mankind does not include the work of creating the world, and so the work of managing mankind does not include the work of creating the world, and only includes three stages of work that are separate from the world's creation. To understand the work of managing mankind, it is necessary to be aware of the history of the three stages of work—this is what everyone must be aware of in order to be saved. As creatures of God, you should recognize that man was created by God, and should recognize the source of mankind's corruption, and, moreover, should recognize the process of man's salvation. If you only know how to act according to doctrine in order to gain God's favor, but have no inkling of how God saves mankind, or of the source of mankind's corruption, then this is what you lack as a creature of God. You should not only be satisfied with understanding those truths that can be put into practice, while remaining ignorant of the wider scope of God's management work—if this is the case, then you are too dogmatic. The three stages of work are

the inside story of God's management of man, the advent of the gospel of the entire universe, the greatest mystery among all mankind, and are also the foundation of spreading the gospel. If you only focus on understanding simple truths that relate to your life, and know nothing of this, the greatest of all mysteries and visions, then is your life not akin to a defective product, good for nothing except being looked at?

If man only concentrates on practice, and sees the work of God and man's knowledge as secondary, then is this not the same as being penny wise and pound foolish? That which you must know, you must know, and that which you must put into practice, you must put into practice. Only then will you be someone who knows how to pursue the truth. When the day comes for you to spread the gospel, if you are only able to say that God is a great and righteous God, that He is the supreme God, a God with whom no great man can compare, and than whom none is higher..., if you can only say these irrelevant and superficial words, and are utterly incapable of speaking words which are of crucial importance, and which have substance, if you have nothing to say about knowing God, or the work of God, and, furthermore, cannot explain the truth, or provide what is lacking in man, then someone such as you is incapable of performing their duty well. Bearing testimony to God and spreading the gospel of the kingdom is no simple matter. You must first be equipped with the truth, and the visions that are to be understood. When you are clear about the visions and truth of the different aspects of God's work, in your heart you come to know the work of God, and regardless of what God does—whether it be righteous judgment or refinement of man—you possess the greatest vision as your foundation, and possess the right truth to put into practice, then you will be able to follow God to the very end. You must know that regardless of what work He does, the aim of God's work does not change, the heart of His work does not change, and His will toward man does not change. No matter how severe His words, no matter how adverse the environment, the principles of His work will not change, and His intention of saving man will not change. Provided that it is not the revelation of the end of man or the destination of man, and is not the work of the final phase, or the work of bringing God's entire plan of management to an end, and provided that it is during the time He works man, then the heart of His work will not change: It will always be the salvation of mankind. This should be the foundation of your belief in God. The

aim of the three stages of work is the salvation of all mankind—which means the complete salvation of man from the domain of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and is different work of salvation carried out according to the requirements of mankind. Once you are aware of the aim of these three stages of work, then you will be aware of how to appreciate the significance of each stage of work, and will recognize how to act in order to satisfy the desire of God. If you can reach this point, then this, the greatest of all visions, will become your foundation. You should not only seek after easy ways of practice, or deep truths, but should combine visions with practice, so that there are both truths that can be put into practice, and knowledge that is based on visions. Only then will you be someone that wholly pursues the truth.

The three stages of work are at the heart of God's entire management, and in them are expressed the disposition of God and what He is. Those who do not know of the three stages of God's work are incapable of realizing how God expresses His disposition, nor do they know the wisdom of God's work, and they remain ignorant of the many ways in which He saves mankind, and His will for the whole of mankind. The three stages of work are the full expression of the work of saving mankind. Those who do not know the three stages of work will be ignorant of the various methods and principles of the Holy Spirit's work; those who only rigidly stick to doctrine that remains from one stage of work are people who limit God to doctrine, and whose belief in God is vague and uncertain. Such people will never receive God's salvation. Only the three stages of God's work can fully express the entirety of God's disposition, and completely express God's intention of saving the whole of mankind, and the entire process of mankind's salvation. This is proof that He has defeated Satan and gained mankind, it is proof of God's victory, and is the expression of God's entire disposition. Those who understand but one stage of the three stages of God's work only know part of God's disposition. In the conception of man, it is easy for this single stage of work to become doctrine, it becomes likely that man will establish rules about God, and man uses this single part of God's disposition as a representation of God's entire disposition. Furthermore, much of man's imagination is mixed within, such that he rigidly constrains the disposition, being, and wisdom of God, as well as the principles of God's work, within limited

parameters, believing that if God was like this once, then He will remain the same for all time, and will never ever change. Only those who know and appreciate the three stages of work can fully and accurately know God. At the very least, they will not define God as the God of the Israelites, or the Jews, and will not see Him as a God who will be forever nailed to the cross for the sake of man. If you only come to know God from one stage of His work, then your knowledge is too, too little. Your knowledge is but a drop in the ocean. If not, why would many of the religious old guard nail God to the cross alive? Is it not because man confines God within certain parameters? Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent in nature, and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old arguments to confirm the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and that they are able to travel across the world. Are such people not those who are despised and rejected by the Holy Spirit, and will they not be eliminated by the new age? Are not those who come before God and openly oppose Him myopic little people, who are merely trying to show how clever they are? With but a meager knowledge of the Bible, they try to straddle the world's "academia," with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit, and attempt to make it revolve around their own thought process, and short-sighted as they are, they try to behold in one glance 6,000 years of God's work. Do these people have any reason to speak of? In fact, the greater people's knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God's work today, but they are not rash in their judgments. The less people know of God, the more arrogant and overconfident they are, and the more wantonly they proclaim God's being—yet they only talk of theory, and offer no real evidence. Such people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free rein to their natural instinct to deny the rightness of the Holy Spirit's

work, and also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit’s work? Are they not, furthermore, the ones of arrogance, inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate of them. Not only do they look down upon those who work for God, but also blaspheme against God Himself. Such foolhardy people will not be forgiven, either in this age or the age to come and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in God, and the more they do so, the more likely they are to offend God’s administrative decrees. Do not all those arrogant ones who are innately unbridled, and have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, He who is always new and never old? Today, you should understand the importance of why you must know the three stages of God’s work. The words I say are of benefit to you, and are not just empty talk. If you rush things through, will not all My hard work be for naught? Each of you should know your own nature. Most of you are skilled at argument, the answers to theoretical questions roll off your tongue, but you have nothing to say to questions involving substance. Even today, you still indulge in frivolous conversation, incapable of changing your old nature, and most of you have no intention of changing the way in which you pursue in order to achieve higher truth, only living your lives half-heartedly. How are such people capable of following God to the very end? Even if you do make it to the end of the path, what benefit will it be to you? It is better to change your ideas before it is too late, either truly pursuing, or else throwing in the towel early. As time goes on you will become a freeloading parasite—are you willing to play such a low and ignoble role?

The three stages of work are a record of the entire work of God, they are a record of God’s salvation of mankind, and they are not imaginary. If you truly wish to seek a knowledge of God’s entire disposition, then you must know the three stages of work carried out by God, and, what’s more, you must not omit any stage. This is the minimum that must be achieved by those who seek to know God. Man himself cannot come up with a true knowledge of God. It is not something that man himself can imagine, nor is it the consequence of the Holy Spirit’s especial favor of one person. Instead, it is a knowledge that comes after man has experienced the work of God, and is a knowledge of God that only comes after having experienced the facts of

God's work. Such a knowledge cannot be achieved on a whim, nor is it something that can be taught. It is wholly related to personal experience. God's salvation of mankind is at the core of these three stages of work, yet within the work of salvation are included several methods of working and means by which God's disposition is expressed. This is what is most difficult for man to identify, and is difficult for man to understand. The separation of the ages, changes in God's work, changes in the location of work, changes in the recipient of this work, and so on—these are all included in the three stages of work. In particular, the difference in the Holy Spirit's way of working, as well as alterations in God's disposition, image, name, identity, or other changes, are all part of the three stages of work. One stage of work can only represent one part, and is limited within a certain scope. It does not relate to the separation of the ages, or changes in God's work, much less to the other aspects. This is a clearly obvious fact. The three stages of work are the entirety of God's work in saving mankind. Man must know God's work and God's disposition in the work of salvation, and without this fact, your knowledge of God is but hollow words, nothing more than armchair pontification. Such knowledge can neither convince nor conquer man, such knowledge is out of line with reality, and is not the truth. It may be very plentiful, and pleasing to the ear, but if it is at odds with God's inherent disposition, then God will not spare you. Not only will He not commend your knowledge, but He will also take retribution on you for being a sinner who blasphemed Him. The words of knowing God are not spoken lightly. Though you may be glib and silver-tongued, and your words can bring the dead to life, and make the living dead, still you are out of your depth when it comes to speaking of the knowledge of God. God is not someone that you can judge rashly, or casually praise, or nonchalantly denigrate. You praise anyone and everyone, yet you struggle to the right words to describe the great virtuousness and graciousness of God—and this is what is learned by every loser. Even though there are many language specialists who are capable of describing God, the accuracy of what they describe is but a hundredth of the truth spoken by people who belong to God and have only a limited vocabulary, yet possess rich experience. Thus it can be seen that knowledge of God lies in accuracy and actuality, and not in the clever use of words or a rich vocabulary. Man's knowledge and the knowledge of God are completely unrelated. The lesson of knowing God is higher than any of the natural sciences of mankind. It is a lesson that

can only be achieved by an extremely small number of those who seek to know God, and cannot be achieved by just any person of talent. And so you must not view knowing God and pursuing the truth as if they can be achieved by a mere child. Perhaps you have been completely successful in your family life, or your career, or in your marriage, but when it comes to the truth, and the lesson of knowing God, you have nothing to show for yourself, you have achieved nothing. Putting the truth into practice, it can be said, is of great difficulty for you, and knowing God is an even greater problem. This is your difficulty, and is also the difficulty faced by the whole of mankind. Among those who have had some achievements in the cause of knowing God, there are almost none who are up to the standard. Man does not know what it means to know God, or why it is necessary to know God, or what extent counts as knowing God. This is what is so confounding to mankind, and is quite simply the biggest riddle faced by mankind—and no one is capable of answering this question, nor is anyone willing to answer this question, because, to date, no one among mankind has had any success in the study of this work. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talents who know God. Of course, I hope that is the case, and, what's more, I am in the process of carrying out this work, and hope to see the appearance of more such talents in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, will also be the first to bear testimony to these three stages of work. If there are not such talents, on the day that God's work comes to an end, or there are only one or two, and they have personally accepted being made perfect by God incarnate, then nothing is more distressing and regrettable than this—although it is only the worst case scenario. Whatever the case, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this, such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all creatures? Would any creature among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and is also the

work of the future; it is the last, and highest work to be accomplished in 6,000 years of work, and is a way of working that reveals each category of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all are for the sake of allowing man to ultimately achieve a knowledge of God and so that man may submit to God. This is the only effect that will ultimately be achieved. Nothing of the three stages of work is hidden, and this is advantageous to man's knowledge of God, and helps man gain a more complete and thorough knowledge of God. All this work is of benefit to man.

The work of God Himself is the vision that man must know, for the work of God cannot be achieved by man, and is not possessed by man. The three stages of work are the entirety of God's management, and there is no greater vision that should be known by man. If man does not know this mighty vision, then it is not easy to know God, and not easy to understand God's will, and, furthermore, the path that man walks upon becomes increasingly arduous. Without visions, man would not have been able to come this far. It is the visions that have safeguarded man until today, and which have provided the greatest protection to man. In the future, your knowledge must become deeper, and you must come to know the entirety of His will and the substance of His wise work in the three stages of work. Only this is your true stature. The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of

God will be unable to come to a complete end. God's being, disposition, and wisdom are expressed in the entirety of the work of salvation, not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; not every stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and is not completed in a single stage. And so, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and entire wisdom are laid forth in these three stages, and each stage contains His being, and is a record of the wisdom of His work. Man should know the entire disposition of God expressed in these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and type of work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last. Each stage of work continues on from the foundation of the last, which is not abolished. In this way, in His work that is always new and never old, God is constantly

expressing an aspect of His disposition that has never before been expressed to man, and is always revealing to man His new work, and His new being, and even though the religious old guard does its utmost to resist this, and openly opposes it, God always does the new work that He intends to do. His work is always changing, and because of this, it is always encountering the opposition of man. So, too, is His disposition always changing, as are the age and recipients of His work. Furthermore, He is always doing work that has never been done before, even carrying out work that appears to man to be in contradiction to the work done before, to run counter to it. Man is only able to accept one kind of work, or one way of practice. It is difficult for man to accept work, or ways of practice, that are at odds with them, or higher than them—but the Holy Spirit is always doing new work, and so there appear group after group of religious experts that oppose the new work of God. These people have become experts precisely because man has no knowledge of how God is always new and never old, and has no knowledge of the principles of God's work, and, what's more, has no knowledge of the many ways in which God saves man. As such, man is utterly unable to tell if it is work that comes from the Holy Spirit, and if it is the work of God Himself. Many people cling to an attitude in which, if it corresponds with the words that came before, then they accept it, and if there are differences with the work of before, then they oppose and reject it. Today, do you all not abide by such principles? The three stages of the work of salvation have not had any great effect on you, and there are those who believe that the two previous stages of work are a burden that is simply unnecessary to know. They think that these stages should not be declared to the masses and should be retracted as soon as possible, so that people do not feel overwhelmed by the previous two stages of the three stages of work. Most believe that making the two previous stages of work known is a step too far, and is of no help to knowing God—that is what you think. Today, you all believe that it is right to act in this way, but the day will come when you realize the importance of My work: Know that I do not do any work that is of no significance. Since I am declaring the three stages of work to you, so they must be of benefit to you; since these three stages of work are at the heart of God's entire management, so they must become the focus of everyone throughout the universe. One day, you will all realize the importance of this work. Know that you oppose God's work, or use your own conceptions to measure the work of today, because you do

not know the principles of God's work, and because you do not take the work of the Holy Spirit seriously enough. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your conceptions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too disobedient. After finding their belief in God, some people can't even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. And they even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are rejected by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing Him; it is not through criticizing Him at whim that he comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your conceptions, your old nature, and your humanity, character and moral outlook are the "capital" with which you resist God, and the more corrupt, degraded and low you are, the more you are the enemy of God. Those who are possessed of grievous conceptions and have a self-righteous disposition are even more in enmity of God incarnate, and such people are the antichrists. If your conceptions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

Only by putting aside your old conceptions can you gain new knowledge, yet old knowledge is not necessarily old conceptions. "Conceptions" refers to the things imagined by man that are at odds with reality. If the old knowledge was already outdated in the old age, and it stopped man from entering into the new work, then such knowledge is also a conception. If man is able to take the correct approach to such knowledge, and can come to know God from several different aspects, combining the old and the new, then the old knowledge becomes an aid to man, and becomes the basis by which man enters the new age. The lesson of knowing God requires you to master many principles: how to enter onto the path to knowing God, which truths you must understand in order to know God, and how to

make your conceptions and old nature submit to all of the arrangements of God's new work. If you use these principles as the foundation for entering into the lesson of knowing God, then your knowledge will become deeper and deeper. If you have a clear knowledge of the three stages of work—which is to say, of God's entire plan of management—and if you can fully correlate the previous two stages of God's work with the present stage, and can see that it is work done by one God, then you will have no firmer foundation. The three stages of work were done by one God; this is the greatest vision, and is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such work on His behalf—which is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast. Today, the biggest problem facing all of the denominations and sects is that they do not know the work of the Holy Spirit, and are unable to differentiate between the work of the Holy Spirit and work that is not of the Holy Spirit—and so they cannot tell whether this stage of work is, like the last two stages of work, also done by Jehovah God. Though people follow God, most are still unable to tell whether it is the right way. Man worries whether this way is the way personally led by God Himself, and whether God's incarnation is a fact, and most people still have no clue about how to discern when it comes to such things. Those who follow God are unable to determine the way, and so the messages which are spoken only have a partial effect among these people, and are incapable of being fully effective, and so this then affects the life of such people. If man can see in the three stages of work that they were carried out by God Himself at different times, in different places, and in different people, then man will see that,^[a] although the work is different, it is all done by one God. Since it is work done by one God, then it must be right, and without error, and though it is at odds with the conceptions of man, there is no denying that it is the work of one God. If man can say for sure that it is the work of one God, then the

Footnotes:

a. The original text omits "then man will see that."

conceptions of man will become mere trifles, unworthy of mention. Because the visions of man are unclear, and man only knows Jehovah as God, and Jesus as the Lord, and is in two minds about the God incarnate of today, many people remain devoted to the work of Jehovah and Jesus, and are beset by conceptions about the work of today, most people are always doubtful, and do not take the work of today seriously. Man has no conceptions toward the last two stages of work, which were invisible. That is because man does not understand the reality of the last two stages of work, and did not personally witness them. It is because they cannot be seen that man imagines as he likes; regardless of what he comes up with, there are no facts to prove it, and no one to correct it. Man gives free rein to his natural instinct, throwing caution to the wind and letting his imagination run free, for there are no facts to verify it, and so man's imaginings become "fact," regardless of whether there is any proof to them. Thus man believes in his own imagined God in his mind, and does not seek the God of reality. If one person has one kind of belief, then among a hundred people there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen the reality of God's work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories—but rarely has he heard the knowledge of the facts of God's work. It is through their own conceptions that people who have only been believers for a year believe in God, and the same is true for those who have believed in God their entire lives. Those who cannot see the facts will never be able to escape from a faith in which they have conceptions of God. Man believes that he has freed himself from the bonds of his old conceptions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but conceptions and hearsay? Man thinks that his conceptions are right, and without error, and thinks that these conceptions come from God. Today, when man witnesses the work of God, he lets loose conceptions that have built up over many years. The imaginings and ideas of the past became an obstruction to the work of this stage, and it becomes difficult for man to let go of such conceptions and refute such ideas. The conceptions toward this step-by-step work of many of those who have followed God until today have become ever more grievous and these people have gradually formed a stubborn enmity to the God incarnate, and the source of this hatred is the conceptions and imaginings of man. It is precisely because facts do not

allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the conceptions and imaginings of man do not brook the existence of facts, and, furthermore, because man does not give thought to the correctness and veracity of facts, and merely single-mindedly lets loose his conceptions, and employs his own imagination, that the conceptions and imaginings of man have become the enemy of the work of today, work which is at odds with the conceptions of man. This can only be said to be the fault of the conceptions of man, and cannot be said to be a fault of the work of God. Man may imagine whatever he wishes, but he may not freely dispute any stage of God's work or any bit of it; the fact of God's work is inviolable by man. You may give free rein to your imagination, and may even compile fine stories about the work of Jehovah and Jesus, but you may not refute the fact of each stage of the work of Jehovah and Jesus; this is a principle, and is also an administrative decree, and you should understand the importance of these issues. Man believes that this stage of work is incompatible with the conceptions of man, and that this is not the case for the two previous stages of work. In his imagination, man believes that the work of the two previous stages is surely not the same as the work of today—but have you ever considered that the principles of God's work are all the same, that His work is always practical, and that, regardless of the age, there will always be a deluge of people who resist and oppose the fact of His work? All those who today resist and oppose this stage of work would also undoubtedly have opposed God in times past, for such people will always be the enemies of God. The people who know the fact of God's work will see the three stages of work as the work of one God, and will let go of their conceptions. These are people who know God, and such people are those who truly follow God. When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the universe will all accept the three stages of work. If you only know one particular stage of work, and do

not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in your belief in God you do not know Him, or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all denominations will become one, all creatures will return under the dominion of the Creator, all creatures will worship the one true God, and all cults will come to nothing, never to appear again.

Why this continual reference to the three stages of work? The passing of the ages, social development, and the changing face of nature all follow alterations in the three stages of work. Mankind changes in time with the work of God, and does not develop by itself. Mention of the three stages of God's work is in order to bring all creatures, and people throughout each religion, under the dominion of one God. Regardless of what religion you belong to, ultimately you will all submit under the dominion of God. Only God Himself can carry out this work; it cannot be done by any religious head. There are several major religions in the world, and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; every country, be it large or small, has different religions within it. However, regardless of how many religions there are across the world, all people within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. Which is to say that mankind is not guided by a particular religious head or leader; instead the whole of mankind is led by the Creator, who created the heavens and earth, and all things, and also created mankind—and this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, social progress, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by a particular religious head. Religious heads are merely the leaders of a particular religion, and cannot represent God, or the One who created the heavens and earth and all things. Religious heads can

lead all those within the entire religion, but cannot command all creatures beneath the heavens—this is a universally acknowledged fact. Religious heads are mere leaders, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was originally made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all creatures must also return under His dominion. No matter how high the status of man, he cannot take mankind to a suitable destination, and no one is able to class all things according to kind. Jehovah Himself created mankind and classed each according to kind, and when the end time arrives He will still do His own work Himself, classing all things according to kind—and this cannot be done by any apart from God. The three stages of work carried out from the beginning until today were all carried out by God Himself, and were carried out by the one God. The fact of the three stages of work is the fact of God's leadership of all mankind, a fact that no one can deny. At the end of the three stages of work, all things will be classed according to kind and return under the dominion of God, for throughout the entire universe there only exists this one God, and there are no other religions. He who is incapable of creating the world will be incapable of bringing it to an end, whereas He who created the world will surely bring it to an end, and so if one is unable to bring the age to an end and is merely to help man cultivate his mind, then he will surely not be God, and will surely not be the Lord of mankind. He will be incapable of doing such great work; there is only one who can carry out such work, and all that are unable to do this work are surely the enemies other than God. If they are cults, then they are incompatible with God, and if they are incompatible with God, then they are the enemies of God. All work is done by this one true God, and the entire universe is commanded by this one God. Regardless of whether He is working in Israel or China, regardless of whether the work is carried out by the Spirit or the flesh, all is done by God Himself, and can be done by no one else. It is precisely because He is the God of all mankind that He works freely, unconstrained by any conditions—and this is the greatest of all visions. As a creature of God, if you wish to perform the duty of a creature of God and understand the will of God, you must understand the work of God, must understand God's will for creatures, must understand His plan of management, and

must understand all the significance of the work He does. Those who do not understand this are not qualified to be creatures of God! As a creature of God, if you do not understand where you came from, do not understand the history of mankind and all the work done by God, and, furthermore, do not understand how mankind has developed up to today, and do not understand who commands the whole of mankind, then you are incapable of performing your duty. God has led mankind up until today, and ever since He created man upon the earth He has never left him. The Holy Spirit never stops working, has never stopped leading mankind, and has never left mankind. But mankind does not realize that there is a God, much less does he know God, and is there anything more humiliating than this for all creatures of God? God personally leads man, but man does not understand the work of God. You are a creature of God, yet you do not understand your own history, and are unaware of who has led you on your journey, you are oblivious of the work done by God, and so you cannot know God. If you do not know now, then you will never be qualified to bear testimony to God. Today, the Creator personally leads all people once again, and causes all people to behold His wisdom, almightiness, salvation, and wonderfulness. Yet you still do not realize or understand—and so are you not the one who will not receive salvation? Those who belong to Satan do not understand the words of God, and those who belong to God can hear the voice of God. All those who realize and understand the words I speak are the ones who will be saved, and bear testimony to God; all those who do not understand the words that I speak cannot bear testimony to God, and are the ones who will be eliminated. Those who do not understand God's will and do not realize the work of God are incapable of achieving the knowledge of God, and such people will not bear testimony to God. If you wish to bear testimony to God, then you must know God, and the knowledge of God is accomplished through the work of God. All in all, if you wish to know God, then you must know God's work: Knowing God's work is of the utmost importance. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God and will be able to put the truth into practice. They will possess humanity and sense, and will all know the three stages of God's work of salvation. This is the work that will be accomplished at the end, and these people are the crystallization of the work of 6,000 years of management, and are the

most powerful testimony to the ultimate defeat of Satan. Those who can bear testimony to God will be able to receive God's promise and blessing, and will be the group that remains at the very end, which possesses the authority of God and bears testimony to God. Perhaps those among you can all become a member of this group, or perhaps only half, or only a few—it depends on your will and your pursuit.

CORRUPT MANKIND IS MORE IN NEED OF THE SALVATION OF GOD BECOME FLESH

God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover, because man is the object of corruption, He has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the flesh, and incapable of overcoming sin or divesting himself of the flesh. Though the substance and identity of God incarnate differ greatly from the substance and identity of man, yet His appearance is identical to that of man, He has the appearance of a normal person, and leads the life of a normal person, and those who see Him can discern no difference to a normal person. This normal appearance and normal humanity are sufficient for Him to do His divine work in normal humanity. His flesh allows Him to do His work in normal humanity, and helps Him do His work among man, and His normal humanity, moreover, helps Him carry out the work of salvation among man. Although His normal humanity has caused much tumult among man, such tumult has not impacted the normal effects of His work. In short, the work of His normal flesh is of supreme benefit to man. Though most people do not accept His normal humanity, His work can still be effective, and these effects are achieved thanks to His normal humanity. Of this there is no doubt. From His work in the flesh, man gains ten times or dozens of times

more things than the conceptions that exist among man about His normal humanity, and such conceptions shall all ultimately be swallowed by His work. And the effect that His work has achieved, which is to say, the knowledge that man has toward Him, far outnumbers man's conceptions about Him. There is no way to imagine or measure the work He does in the flesh, for His flesh is unlike that of any fleshly man; although the outer shell is identical, the substance is not the same. His flesh produces many conceptions among man about God, yet His flesh can also allow man to acquire much knowledge, and can even conquer any man possessed of a similar outer shell. For He is not merely a man, but is God with the outer shell of a man, and none can completely fathom or understand Him. An invisible and intangible God is loved and welcomed by all. If God is just a Spirit that is invisible to man, it is so easy for man to believe in God. Man can give free rein to his imagination, can choose whatever image he likes as God's image to please himself and make himself feel happy. In this way, man may do whatever is most pleasing to his own God, and that which this God is most willing to do, without any scruples. What's more, man believes that no one is more loyal and devout than he toward God, and that all others are Gentile dogs, and disloyal to God. It can be said that this is what is sought by those whose belief in God is vague and based on doctrine; what they seek is all much the same, with little variation. It is merely that the images of God in their imaginations are different, yet their substance is actually the same.

Man is untroubled by his carefree belief in God, and believes in God however he pleases. This is one of the "rights and freedoms of man," which no one can interfere, for man believes in his own God and not the God of anyone else; it is his own private property, and almost everyone possesses this kind of private property. Man regards this property as a precious treasure, but to God there is nothing more lowly or worthless, for there is no clearer indication of opposition to God than this private property of man. It is because of the work of God incarnate that God becomes a flesh who has a tangible form, and who can be seen and touched by man. He is not a formless Spirit, but a flesh that can be contacted and seen by man. However, most of the Gods people believe in are fleshless deities that are formless, which are also of a free form. In this way, the incarnate God has become the enemy of most of those who believe in God, and those who cannot accept the fact of God's incarnation have, similarly, become the adversaries of God.

Man is possessed of conceptions not because of his way of thinking, or because of his rebelliousness, but because of this private property of man. It is because of this property that most people die, and it is this vague God that cannot be touched, cannot be seen, and does not exist in fact that ruins man's life. Man's life is forfeited not by the incarnate God, much less by the God of heaven, but by the God of man's own imagining. The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man but not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess the same great identity as the Spirit, cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the substance of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to all of man's needs. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He has contact. What's more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the actual deeds of God. The work of the Spirit is shrouded in mystery, it is difficult for mortal beings to fathom, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal, and based on reality, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and real value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit,

but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It has accurate guidance of words, has clear will, and has clear required goals. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference from the work of the Spirit. The work of the Spirit is only suitable for a limited scope, and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more real, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only real work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his formerly corrupt and depraved disposition. Although the Spirit is the inherent substance of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective—this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's existence, shall know His real value to the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all men look up to God's Spirit and look down on God's flesh, irrespective of how they view or think, the real significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to the corrupt

mankind. For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or revelation, and a sense of wondrousness that it is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there is a great distance between them, and they can never be alike, as if separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind, and the Spirit and man shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man real objectives to pursue, clear words, and a sense that He is real and normal, that He is humble and ordinary. Although man may fear Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the real deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and real flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work so as to dispel the images of the vague Gods from people's hearts, then he will fail to achieve the proper effect. The images of the vague Gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only the practical God and the true image of God can replace these vague and supernatural things to allow people to gradually know them, and only in this way can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God.

The conceptions of man are laid bare when the incarnate God officially does His work, because the normality and reality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original conceptions of man can only be revealed through their contrast to the incarnate God. Without the comparison to the incarnate God, the conceptions of man could not be revealed; in other words, without the contrast of reality the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the reality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any fleshly man. Of course, God's Spirit is also incapable of achieving this effect. God can save corrupt man from the influence of Satan, but this work cannot be directly accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and also God, is a man possessed of normal humanity and also God possessed of full divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh. Work that needs to be done directly by the Spirit does not require incarnation, and work that requires the flesh to do cannot be done directly by the Spirit, and can only be done by God incarnate. This is what is required for this work, and is what is required by corrupt mankind. In the three stages of God's work, only one stage was carried out directly by the Spirit, and the remaining two stages are carried out by the incarnate God, and not directly by the Spirit. The work of the law done by the Spirit did not involve changing the corrupt disposition of man, and neither did it bear any relation to man's knowledge of God. The work of God's flesh in the Age of Grace and the Age of Kingdom, however, involves man's corrupt disposition and his knowledge of God, and is an important and crucial part of the work of

salvation. Therefore, corrupt mankind is more in need of the salvation of the incarnate God, and is more in need of the direct work of the incarnate God. Mankind needs the incarnate God to shepherd him, support him, water him, feed him, judge and chastise him, and he needs more grace and greater redemption from the incarnate God. Only God in the flesh can be the confidant of man, the shepherd of man, the very present help of man, and all of this is the necessity of incarnation today and in times past.

Man has been corrupted by Satan, and he is the highest of all God's creatures, so man is in need of God's salvation. The object of God's salvation is man, not Satan, and that which shall be saved is the flesh of man, and the soul of man, and not the devil. Satan is the object of God's annihilation, man is the object of God's salvation, and the flesh of man has been corrupted by Satan, so the first to be saved must be the flesh of man. The flesh of man has been most profoundly corrupted, and it has become something which opposes God, which even openly opposes and denies the existence of God. This corrupt flesh is simply too intractable, and nothing is more difficult to deal with or change than the corrupt disposition of the flesh. Satan comes into the flesh of man to stir up disturbance, and uses the flesh of man to disturb the work of God, and impair the plan of God, and thus man has become Satan, and the enemy of God. For man to be saved, he must first be conquered. It is because of this that God rises to the challenge and comes into the flesh to do the work He intends to do, and do battle with Satan. His aim is the salvation of mankind, who has been corrupted, and the defeat and annihilation of Satan, which rebels against Him. He defeats Satan through His work of conquering man, and simultaneously saves corrupt mankind. Thus, God solves two problems at once. He works in the flesh, and speaks in the flesh, and undertakes all work in the flesh in order to better engage with man, and better conquer man. The last time that God becomes flesh, His work of the last days will be concluded in the flesh. He will classify all men according to kind, conclude His entire management, and also conclude all His work in the flesh. After all His work on earth comes to an end, He will be completely victorious. Working in the flesh, God will have fully conquered mankind, and fully gained mankind. Doesn't it mean that His entire management will have come to an end? When God concludes His work in the flesh, as He has fully defeated Satan and has been victorious, Satan will have no further opportunity to

corrupt man. The work of the first incarnation of God was the redemption and forgiveness of man's sins. Now it is the work of conquering and fully gaining mankind, so that Satan will no longer have any way to do its work, and will have completely lost, and God will have been completely victorious. This is the work of the flesh, and is the work done by God Himself. The initial work of the three stages of God's work was done directly by the Spirit, and not by the flesh. The final work of the three stages of God's work, however, is done by the incarnate God, and not directly by the Spirit. The work of redemption of the intermediary stage was also done by God in the flesh. Throughout the entire management work, the most important work is man's salvation from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the original reverence of God in the heart of conquered man, and allowing him to achieve a normal life, which is to say, the normal life of a creature of God. This work is crucial, and is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the law was far from the core of the management work; it only had the slight appearance of the work of salvation, and was not the beginning of God's work of saving man from the domain of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the domain of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core of the management, and had no great correlation to the official work of the salvation of man, and so it did not require God to become flesh to personally do His work. The work done by the Spirit is implied and unfathomable, and it is fearful and unapproachable to man; the Spirit is not suited to directly doing the work of salvation, and is not suited to directly providing life to man. Most suitable for man is to transform the work of the Spirit into an approach that is close to man, which is to say, what is most suitable for man is for God to become an ordinary, normal person to do His work. This requires God to be incarnated to replace the work of the Spirit, and for man, there is no more suitable way for God to work. Among these three stages of work, two stages are carried out by the flesh, and these two

stages are the key phases of the management work. The two incarnations are mutually complementary and perfect each other. The first stage of God's incarnation laid the foundation for the second stage, and it can be said that the two incarnations of God form one whole, and are not incompatible with each other. These two stages of God's work are carried out by God in His incarnate identity because they are so important to the entire management work. It could almost be said that, without the work of the two incarnations of God, the entire management work would have ground to a halt, and the work of saving mankind would be nothing but empty talk. Whether or not this work is important is based on the needs of mankind, and the reality of mankind's depravity, and the severity of Satan's disobedience and its disturbance of the work. The right one who is up to the task is predicated upon the nature of his work, and the importance of the work. When it comes to the importance of this work, in terms of what method of work to adopt—work done directly by the Spirit, or work done by God incarnate, or work done through man—the first to be eliminated is work done through man, and, based on the nature of the work, and the nature of the Spirit's work versus that of the flesh, it is ultimately decided that work done by the flesh is more beneficial for man than work done directly by the Spirit, and offers more advantages. This is God's thought at the time to decide whether the work was done by the Spirit or by the flesh. There is a significance and basis to each stage of work. They are not groundless imaginings, nor are they carried out arbitrarily; there is a certain wisdom in them. Such is the truth behind all of God's work. In particular, there is even more of God's plan in such a great work as God incarnate personally working among man. And so, God's wisdom and the entirety of His being are reflected in His every action, thought, and idea in working; this is God's being that is more concrete and systematic. These subtle thoughts and ideas are difficult for man to imagine, and difficult for man to believe, and, moreover, difficult for man to know. Work done by man is according to general principle, which, for man, is highly satisfactory. Yet compared to the work of God, there is simply too great a disparity; although the deeds of God are great and the work of God is of a magnificent scale, behind them are many minute and precise plans and arrangements that are unimaginable to man. Every stage of His work is not only according to principle, but also contains many things that cannot be articulated by human language, and these are the things that are

invisible to man. Regardless of whether it is the work of the Spirit or the work of God incarnate, each contains the plans of His work. He does not work groundlessly, and does not do insignificant work. When the Spirit works directly it is with His goals, and when He becomes man (which is to say, when He transforms His outer shell) to work, it is even more with His purpose. Why else would He change His identity freely? Why else would He freely become a person who is regarded as lowly and is persecuted?

His work in the flesh is of the utmost significance, which is spoken with regard to the work, and the One who ultimately concludes the work is the incarnate God, and not the Spirit. Some believe that God may sometime come to earth and appear to man, whereupon He shall personally judge the whole of mankind, testing them one by one without anyone being omitted. Those who think in this way do not know this stage of work of incarnation. God does not judge man one by one, and does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the substance of man all the same? What is judged is mankind's corrupt substance, man's substance corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the work of the whole of mankind, after which it is gradually spread. The work of judgment is also thus. God does not judge a certain kind of person or a certain group of people, but judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's irreverence against Him, or disturbance of the work of God, and so on. What is judged is mankind's substance of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and His work, word, and entire disposition are the entirety of Him. Although the scope of His

work is limited, and does not directly involve the entire universe, the substance of the work of judgment is the direct judgment of all mankind; it is not work that is undertaken only for China, or for a small number of people. During the work of God in the flesh, although the scope of this work does not involve the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God appears to do His work using His incarnate identity, and God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work of judgment is the God who judges mankind during the last days. This is defined based on His work, and is not defined according to His external appearance or several other factors. Although man has conceptions of these words, no one can deny the fact of the incarnate God's judgment and conquest of all mankind. Regardless of how it is evaluated, facts are, after all, facts. No one can say that "The work is done by God, but the flesh is not God." This is nonsense, for this work can be done by no one except God in the flesh. Since this work has already been completed, following this work the work of God's judgment of man shall not appear for a second time; the second incarnate God has already concluded all of the work of the entire management, and there shall not be a fourth stage of God's work. Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is not carried out in the spiritual world, but among man. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed

of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and in the position to judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without the truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not be victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's disobedience, and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's conceptions of God, and man has never had any conceptions of the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's conceptions and opposition to Him, He discloses all the disobedience of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit, but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to obedience, from persecution to acceptance, from conception to knowledge, and from rejection to love. These are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, only gradually comes to know Him through the words of His mouth, is conquered by Him during his opposition to Him, and receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the crucial part of the three stages of God's work are the two stages of the work of incarnation. The profound corruption of man is a great obstacle to the work of God incarnate. In particular, the work carried out on the people of the last days is tremendously difficult, and the environment is hostile, and the caliber of every kind of person is quite poor. Yet at the end of this work, it will still achieve the proper effect, without any flaws; this is the effect of the work of the flesh, and this effect is more

persuasive than that of the work of the Spirit. The three stages of God's work shall be concluded by God in the flesh, and must be concluded by the incarnate God. The most important and most crucial work is done by God in the flesh, and the salvation of man must be personally carried out by God in the flesh. Even though all mankind feel that God in the flesh is unrelated to man, in fact this flesh concerns the fate and existence of the whole of mankind.

Every stage of God's work is for the sake of all mankind, and is directed at the whole of mankind. Even though it is His work in the flesh, it is still directed at all mankind; He is the God of all mankind, and is the God of all created and non-created beings. Although His work in the flesh is within a limited scope, and the object of this work is also limited, each time He becomes flesh to do His work He chooses an object of His work that is supremely representative; He does not select a group of simple and unremarkable people on which to work, but instead picks as the object of His work a group of people capable of being the representative of His work in the flesh. This group of people is chosen because the scope of His work in the flesh is limited, and is prepared especially for His incarnate flesh, and is chosen especially for His work in the flesh. God's selection of the objects of His work is not baseless, but according to principle: The object of the work must be of benefit to the work of God in the flesh, and must be able to represent the whole of mankind. For example, the Jews were able to represent the whole of mankind in accepting the personal redemption of Jesus, and the Chinese are able to represent the whole of mankind in accepting the personal conquest of the incarnate God. There is a basis to the Jews' representation of the whole of mankind, and there is also a basis to Chinese people's representation of the whole of mankind in accepting the personal conquest of God. Nothing reveals the significance of redemption more than the work of redemption done among the Jews, and nothing reveals the thoroughness and success of the work of conquest more than the work of conquest among Chinese people. The work and word of God incarnate appear to only be aimed at a small group of people, but in fact, His work among this small group is the work of the entire universe, and His word is directed at the whole of mankind. After His work in the flesh comes to an end, those who follow Him shall begin to spread the work He has done among them. The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His accurate will for mankind to those who

follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh and His will for the whole of mankind to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more pleasant. He not only concludes the age of law and doctrine; more importantly, He reveals to mankind a God who is real and normal, who is righteous and holy, who unlocks the work of the management plan and demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh instead of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those vague and ambiguous things, and cease to guess at the will of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all denominations and sects, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginations, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, and shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God.

Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way in which God appears to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God. God having carried out His work to this stage, His work has already achieved the optimal effect, and has been a complete success. The personal work of God in the flesh has already completed ninety percent of the work of God's entire management. This flesh has provided a better beginning to all of His work, and a summary for all of His work, and has promulgated all of His work, and made the last thorough replenishment to all of this work. Henceforth, there will not be another incarnate God to do the fourth stage of God's work, and there will be no more wondrous work of the third incarnation of God.

Each stage of God's work in the flesh represents His work of the entire age, and does not represent a certain period like the work of man. And so the end of the work of His last incarnation does not mean that His work has come to a complete end, for His work in the flesh represents the entire age, and does not only represent the period in which He does His work in the flesh. It is just that He finishes His work of the entire age during the time that He is in the flesh, after which it spreads to all places. After the incarnate God fulfills His ministry, He will entrust His future work to those who follow Him. In this way, His work of the entire age will be carried on unbroken. The work of the entire age of incarnation shall only be considered complete once it has spread throughout the entire universe. The work of God incarnate begins a new era, and those who continue His work are the men who are used by Him. The work done by man is all within the ministry of God in the flesh, and is incapable of going beyond this scope. If God incarnate does not come to do His work, man is not able to bring the old age to an end, and is not able to usher in a new era. The work done by man is merely within the range of his duty that is humanly possible, and does not represent the work of God. Only the incarnate God can come and complete the work that He should do, and apart from Him, no one can do this work on His behalf. Of course, what I speak of is in regard with the work of incarnation. This incarnate God first carries out a step of work that does not conform to the conceptions of man, after

which He does more work that does not conform to the conceptions of man. The aim of the work is the conquest of man. In one regard, God's incarnation does not conform to the conceptions of man, in addition to which He does more work that does not conform to the conceptions of man, and so man develops even more critical views about Him. He just does the work of conquest among men who have myriad conceptions toward Him. Regardless of how they treat Him, once He has fulfilled His ministry, all men will have become subject to His dominion. The fact of this work is not only reflected among Chinese people, but represents how the whole of mankind shall be conquered. The effects that are achieved on these people are a precursor of the effects that shall be achieved on the whole of mankind, and the effects of the work that He does in the future shall even increasingly exceed the effects on these people. The work of God in the flesh does not involve great fanfare, nor is it shrouded in mystery. It is real and actual, and it is work in which one and one equals two. It is not hidden from anyone, nor does it deceive anyone. What people see are real and genuine things, and what man gains is real truth and knowledge. When the work ends, man shall have a new knowledge of Him, and those who truly seek God shall no longer have any conceptions of Him. This is not just the effect of His work on Chinese people, but also represents the effect of His work in conquering the whole of mankind, for nothing is more beneficial to the work of conquering the whole of mankind than this flesh, and the work of this flesh, and everything of this flesh. They are beneficial to His work today, and beneficial to His work in the future. This flesh shall conquer the whole of mankind and shall gain the whole of mankind. There is no better work through which the whole of mankind shall behold God, and obey God, and know God. The work done by man only represents a limited scope, and when God does His work He does not speak to a certain person, but speaks to the whole of mankind, and all those who accept His words. The end that He proclaims is the end of all men, not just the end of a certain person. He does not give anyone special treatment, nor does He victimize anyone, and He works for, and speaks to, the whole of mankind. And so this incarnate God has already classed the whole of mankind according to kind, has already judged the whole of mankind, and has arranged a suitable destination for the whole of mankind. Although God only does His work in China, in fact He has already resolved the work of the entire universe. He cannot wait until His work has spread among the

whole of mankind before making His utterances and arrangements step by step. Would that not be too late? Now He is fully able to complete the future work in advance. Because the One who is working is God in the flesh, He is doing limitless work within a limited scope, and afterward He shall make man perform the duty that man should; this is the principle of His work. He can only live with man for a time, and cannot accompany man until the work of the whole era is concluded. It is because He is God that He foretells His future work in advance. Afterward, He shall class the whole of mankind according to kind by His words, and mankind shall enter into His step-by-step work according to His words. None shall escape, and all must practice according to this. So, in the future the age shall be guided by His words, and not guided by the Spirit.

The work of God in the flesh must be done in the flesh. If it were done directly by the Spirit of God it would yield no effects. Even if it were done by the Spirit, the work would be of no great significance, and would ultimately be unpersuasive. All creatures wish to know whether the work of the Creator has significance, and what it represents, and what it is for the sake of, and whether the work of God is full of authority and wisdom, and whether it is of the utmost value and significance. The work He does is for the salvation of the whole of mankind, for the sake of defeating Satan, and for bearing testimony to Himself among all things. As such, the work that He does must be of great significance. The flesh of man has been corrupted by Satan, and most deeply blinded, and profoundly harmed. The most fundamental reason why God works personally in the flesh is because the object of His salvation is man, who is of the flesh, and because Satan also uses the flesh of man to disturb the work of God. The battle with Satan is actually the work of conquering man, and at the same time, man is also the object of God's salvation. In this way, the work of God incarnate is essential. Satan corrupted the flesh of man, and man became the embodiment of Satan, and became the object to be defeated by God. In this way, the work of doing battle with Satan and saving mankind occurs on earth, and God must become human in order to do battle with Satan. This is work of the utmost practicality. When God is working in the flesh, He is actually doing battle with Satan in the flesh. When He works in the flesh, He is doing His work in the spiritual realm, and makes the whole of His work in the spiritual realm real on earth. The one who is conquered is man, who is disobedient to Him, the

one who is defeated is the embodiment of Satan (of course, this is also man), who is in enmity of Him, and the one who is ultimately saved is also man. In this way, it is even more necessary for Him to become a man who has the outer shell of a creature, so that He is able to do real battle with Satan, conquering man, who is disobedient to Him and possessed of the same outer shell as Him, and saving man, who is of the same outer shell as Him and has been harmed by Satan. His enemy is man, the object of His conquest is man, and the object of His salvation is man, who was created by Him. So He must become man, and in this way, His work becomes much easier. He is able to defeat Satan and conquer mankind, and, moreover, is able to save mankind. Although this flesh is normal and real, He is no common flesh: He is not flesh that is only human, but flesh that is both human and divine. This is His difference to man, and is the mark of the identity of God. Only flesh such as this can do the work that He intends to do, and fulfill the ministry of God in the flesh, and fully complete His work among man. If it were not thus, His work among man would always be empty and flawed. Even though God can do battle with the spirit of Satan and emerge victorious, the old disposition of corrupted man can never be resolved, and those who are disobedient to Him and oppose Him can never truly become subject to His dominion, which is to say, He can never conquer mankind, and can never gain the whole of mankind. If His work on earth cannot be resolved, then His management shall never be brought to an end, and the whole of mankind will not be able to enter rest. If God cannot enter rest with all of His creatures, then there shall never be an outcome to such management work, and the glory of God shall consequently disappear. Although His flesh has no authority, the work He does will have achieved its effect. This is the inevitable direction of His work. Regardless of whether or not His flesh is possessed of authority, as long as He is capable of doing the work of God Himself, then He is God Himself. Regardless of how normal and ordinary this flesh is, He can do the work He should do, for this flesh is God and not just a man. The reason this flesh can do the work that man cannot do is because His inward substance is unlike that of any man, and the reason He can save man is because His identity is different from that of any man. This flesh is so important to mankind because He is man and even more God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man,

the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the real value and significance of this flesh is immeasurable to any man. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and is able to save mankind. He does not directly destroy Satan, but becomes flesh to do the work to conquer mankind, who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among the creatures, and is better able to save corrupted man. God incarnate's defeat of Satan bears greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator, and is better able to bear testimony to Himself among the creatures.

THE ESSENCE OF THE FLESH INHABITED BY GOD

The first incarnate God lived upon the earth for thirty-three and a half years, yet He performed His ministry for only three and a half of those years. Both during the time He worked, and before He began His work, He was possessed of normal humanity. He inhabited His normal humanity for thirty-three and a half years. Throughout the last three and a half years He revealed Himself to be the incarnate God. Before He began performing His ministry, He appeared with ordinary, normal humanity, showing no sign of His divinity, and it was only after He began formally performing His ministry that His divinity was made manifest. His life and work during those first twenty-nine years all demonstrated that He was a genuine human being, a son of man, a flesh; for His ministry only began in earnest after the age of twenty-nine. The meaning of incarnation is that God appears in the flesh, and He comes to work among man of His creation in the image of a flesh.

So, for God to be incarnated, He must first be flesh, flesh with normal humanity; this, at the very least, must be true. In fact, the implication of God's incarnation is that God lives and works in the flesh, God in His very essence becomes flesh, becomes a man. His incarnate life and work can be divided into two stages. First is the life He lives before performing His ministry. He lives in an ordinary human family, in utterly normal humanity, obeying the normal morals and laws of human life, with normal human needs (food, clothing, shelter, sleep), normal human weaknesses, and normal human emotions. In other words, during this first stage He lives in non-divine, completely normal humanity, engaging in all the normal human activities. The second stage is the life He lives after beginning to perform His ministry. He still dwells in the ordinary humanity with a normal human shell, showing no outward sign of the supernatural. Yet He lives purely for the sake of His ministry, and during this time His normal humanity exists entirely in service of the normal work of His divinity; for by then His normal humanity has matured to the point of being able to perform His ministry. So the second stage of His life is to perform His ministry in His normal humanity, is a life both of normal humanity and of complete divinity. The reason that, during the first stage of His life, He lives in completely ordinary humanity is that His humanity is not yet equal to the entirety of the divine work, is not yet mature; only after His humanity grows mature, becomes capable of shouldering His ministry, can He set about performing His ministry. Since He, as flesh, needs to grow and mature, the first stage of His life is that of normal humanity, while in the second stage, because His humanity is capable of undertaking His work and performing His ministry, the life the incarnate God lives during His ministry is one of both humanity and complete divinity. If from the moment of His birth the incarnate God began His ministry in earnest, performing supernatural signs and wonders, then He would have no corporeal essence. Therefore, His humanity exists for the sake of His corporeal essence; there can be no flesh without humanity, and a person without humanity is not a human being. In this way, the humanity of God's flesh is an intrinsic property of God's incarnate flesh. To say that "when God becomes flesh He is entirely divine, is not at all human," is a blasphemy, because this is an impossible stance to take, one that violates the principle of incarnation. Even after He begins to perform His ministry, His divinity still inhabits the human outer shell when He

does His work; it is just that at the time, His humanity serves the sole purpose of allowing His divinity to perform the work in the normal flesh. So the agent of the work is the divinity inhabiting His humanity. It is His divinity, not His humanity, at work, yet it is a divinity hidden within His humanity; His work is in essence done by His complete divinity, not by His humanity. But the performer of the work is His flesh. One could say that He is a man and also is God, for God becomes a God living in the flesh, with a human shell and a human essence but also the essence of God. Because He is a man with the essence of God, He is above any of created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have humanity, created humans are nothing but human, while God incarnate is different: In His flesh He not only has humanity but more importantly has divinity. His humanity can be seen in the outer appearance of His flesh and in His everyday life, but His divinity is difficult to perceive. Because His divinity is expressed only when He has humanity, and is not as supernatural as people imagine it to be, it is extremely difficult for people to see. Even today it is most difficult for people to fathom the true essence of the incarnate God. In fact, even after I have spoken about it at such length, I expect it is still a mystery to most of you. This issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

The life that Jesus lived on earth was a normal life of the flesh. He lived in the normal humanity of His flesh. His authority—to do God's work and speak God's word, or to heal the sick and cast out demons, to do such extraordinary things—did not manifest itself, for the most part, until He began His ministry. His life before age twenty-nine, before He performed His ministry, was proof enough that He was just a normal flesh. Because of this, and because He had not yet begun to perform His ministry, people saw nothing divine in Him, saw nothing more than a normal human being, an ordinary man—as when at first some people believed Him to be Joseph's son. People thought that He was the son of an ordinary man, had no way of telling that He was God's incarnate flesh; even when, in the course of performing His ministry, He worked many miracles, most people still said that He was Joseph's son, for He was the Christ with the outer shell of normal

humanity. His normal humanity and His work both existed in order to fulfill the significance of the first incarnation, proving that God had entirely come into the flesh, become an utterly ordinary man. That He had normal humanity before He began His work was proof that He was an ordinary flesh; and that He worked afterward also proved that He was an ordinary flesh, for He performed signs and wonders, healed the sick and cast out demons in the flesh with normal humanity. The reason that He could work miracles was that His flesh bore the authority of God, was the flesh in which God's Spirit was clothed. He possessed this authority because of the Spirit of God, and it did not mean that He was not a flesh. Healing the sick and casting out demons was the work that He needed to perform in His ministry, an expression of His divinity hidden in His humanity, and no matter what signs He showed or how He demonstrated His authority, He still lived in normal humanity and was still a normal flesh. Up to the point that He was resurrected after dying upon the cross, He dwelt within a normal flesh. Bestowing grace, healing the sick, and casting out demons were all part of His ministry, were all work He performed in His normal flesh. Before He went to the cross, He never departed from His normal human flesh, regardless of what He was doing. He was God Himself, doing God's own work, yet because He was the incarnate flesh of God, He ate food and wore clothing, had normal human needs, had normal human reason and a normal human mind. All of this was proof that He was a normal man, which proved that God's incarnate flesh was a flesh with normal humanity, not a supernatural one. His job was to complete the work of God's first incarnation, to fulfill the ministry of the first incarnation. The significance of incarnation is that an ordinary, normal man performs the work of God Himself; that is, that God performs His divine work in humanity and thereby vanquishes Satan. Incarnation means that God's Spirit becomes a flesh, that is, God becomes flesh; the work that He does in the flesh is the work of the Spirit, which is realized in the flesh, expressed by the flesh. No one except God's flesh can fulfill the ministry of the incarnate God; that is, only God's incarnate flesh, this normal humanity—and no one else—can express the divine work. If, during His first coming, God had not had the normal humanity before the age of twenty-nine—if as soon as He was born He could work miracles, if as soon as He learned to speak He could speak the language of heaven, if the moment He first set foot upon the earth He could apprehend all worldly matters,

discern every person's thoughts and intentions—then He could not have been called a normal man, and His flesh could not have been called human flesh. If this had been the case with Christ, then the meaning and the essence of God's incarnation would have been lost. That He possessed normal humanity proves that He was God incarnated in the flesh; the fact that He underwent a normal human growth process further demonstrates that He was a normal flesh; and moreover, His work is sufficient proof that He was God's Word, God's Spirit, becoming flesh. God becomes flesh because of the needs of the work; in other words, this stage of work needs to be done in the flesh, done in normal humanity. This is the prerequisite for "the Word becoming flesh," for "the Word appearing in the flesh," and is the true story behind God's two incarnations. People may believe that Jesus' entire life was accompanied by wonders, that up until the end of His work on earth He did not manifest normal humanity, that He did not have normal human needs or weaknesses or human emotions, did not require the basic necessities of life or entertain normal human thoughts. They simply imagine Him to have a superhuman mind, a transcendent humanity. They believe that since He is God, He should not think and live as normal humans do, that only a normal person, a bona fide human being, can think normal human thoughts and live a normal human life. These are all man's ideas, and man's notions, which run counter to the original intentions of God's work. Normal human thinking sustains normal human reason and normal humanity; normal humanity sustains the normal functions of the flesh; and the normal functions of the flesh enable the normal life of the flesh in its entirety. Only by working in such flesh can God fulfill the purpose of His incarnation. If the incarnate God possessed only the outer shell of the flesh, but did not think normal human thoughts, then this flesh would not possess human reason, much less bona fide humanity. How could a flesh like this, without humanity, fulfill the ministry that the incarnate God ought to perform? Normal mind sustains all aspects of human life; without a normal mind, one would not be human. In other words, a person who does not think normal thoughts is mentally ill. And a Christ who has no humanity but only divinity cannot be said to be God's incarnate flesh. So, how could God's incarnate flesh have no normal humanity? Is it not blasphemy to say that Christ has no humanity? All activities that normal humans engage in rely on the functioning of a normal human mind. Without it, humans would

behave aberrantly; they would even be unable to tell the difference between black and white, good and evil; and they would have no human ethics and moral principles. Similarly, if the incarnate God did not think like a normal human, then He would not be a bona fide flesh, a normal flesh. Such non-thinking flesh would not be able to take on the divine work. He would not be able to engage in the normal activities of the flesh, much less live together with humans on earth. And so the significance of God's incarnation, the very essence of God's coming into the flesh, would have been lost. The humanity of God incarnate exists to maintain the normal divine work in the flesh; His normal human thinking sustains His normal humanity and all His normal corporeal activities. One could say that His normal human thinking exists in order to sustain all the work of God in the flesh. If this flesh did not possess a normal human mind, then God could not work in the flesh, and what He needs to do in the flesh could never be accomplished. Though the incarnate God possesses a normal human mind, His work is not adulterated by human thought; He undertakes the work in the humanity with a normal mind, under the precondition that He possesses the humanity with a mind, not by the exercise of normal human thought. No matter how lofty the thoughts of His flesh are, His work does not bear the stamp of logic or thinking. In other words, His work is not conceived by the mind of His flesh, but is a direct expression of the divine work in His humanity. All of His work is the ministry He needs to fulfill, and none of it is conceived by His brain. For example, healing the sick, casting out demons, and the crucifixion were not products of His human mind, could not have been achieved by any man with a human mind. Likewise, the conquering work of today is a ministry that must be performed by the incarnate God, but it is not the work of a human will, it is the work His divinity should do, work of which no fleshly human is capable. So the incarnate God must possess a normal human mind, must possess normal humanity, because He must perform His work in the humanity with a normal mind. This is the essence of the work of the incarnate God, the very essence of the incarnate God.

Before Jesus performed the work, He merely lived in His normal humanity. No one could tell that He was God, no one found out that He was the incarnate God; people just knew Him as a completely ordinary man. His utterly ordinary, normal humanity was proof that God was incarnated in the flesh, and that the Age of Grace was the age

of the work of the incarnate God, not the age of the Spirit's work. It was proof that the Spirit of God was realized completely in the flesh, that in the age of God's incarnation His flesh would perform all the work of the Spirit. The Christ with normal humanity is a flesh in which the Spirit is realized, possessing normal humanity, normal sense, and human thought. "Being realized" means God becoming man, the Spirit becoming flesh; to put it plainly, it is when God Himself inhabits a flesh with normal humanity, and through it expresses His divine work—this is what it means to be realized, or incarnated. During His first incarnation, it was necessary for God to heal the sick and cast out demons because His work was to redeem. In order to redeem the entire human race, He needed to be compassionate and forgiving. The work that He did before He was crucified was healing the sick and casting out demons, which presaged His salvation of man from sin and filth. Because it was the Age of Grace, it was necessary for Him to heal the sick, thereby showing signs and wonders, which were representative of grace in that age; for the Age of Grace centered around the bestowal of grace, symbolized by peace, joy, and material blessings, all tokens of people's faith in Jesus. That is to say, healing the sick, casting out demons, and bestowing grace were instinctive abilities of Jesus' flesh in the Age of Grace, they were the work of the Spirit realized in the flesh. But while He was performing such work, He was living in the flesh, He did not transcend the flesh. No matter what acts of healing He performed, He still possessed normal humanity, still lived a normal human life. The reason I say that during the age of God's incarnation the flesh performed all the work of the Spirit, is that no matter what work He did, He did it in the flesh. But because of His work, people did not regard His flesh as having a completely corporeal essence, for this flesh could work wonders, and at certain special moments could do things that transcended the flesh. Of course, all these happenings occurred after He began His ministry, such as His being tested for forty days or being transfigured on the mountain. So with Jesus, the meaning of God's incarnation was not completed, but only partially fulfilled. The life that He lived in the flesh before beginning His work was utterly normal in all respects. After He began the work He retained only the outer shell of His flesh. Because His work was an expression of divinity, it exceeded the normal functions of the flesh. After all, God's incarnate flesh was different from flesh-and-blood

humans. Of course, in His daily life, He required food, clothing, sleep, and shelter like anyone else, needed all the normal necessities, reasoned and thought like a normal human being. People still held Him to be a normal man, except that the work He did was superhuman. Actually, no matter what He did, He lived in an ordinary and normal humanity, and insofar as He performed the work His reasoning was particularly normal, His thoughts especially lucid, more so than those of any other normal man. It was necessary for the incarnate God to think and reason in this way, for the divine work needed to be expressed by a flesh whose reasoning was very much normal and whose thoughts were very lucid—only in this way could His flesh express the divine work. All throughout the thirty-three and a half years that Jesus lived on earth, He retained His normal humanity, but because of His work during His three-and-a-half-year ministry, people thought that He was very transcendent, that He was much more supernatural than before. In actuality, Jesus' normal humanity remained unchanged before and after He began His ministry; His humanity was the same throughout, but because of the difference before and after He began His ministry, two different views emerged concerning His flesh. No matter what people thought, God incarnate retained His original, normal humanity the entire time, for since God was incarnated, He lived in the flesh, the flesh that had normal humanity. Regardless of whether He was performing His ministry or not, the normal humanity of His flesh could not be erased, for humanity is the basic essence of flesh. Before Jesus performed His ministry, His flesh remained completely normal, engaging in all ordinary human activities; He did not appear in the least bit supernatural, did not show any miraculous signs. At that time He was simply a very common man who worshiped God, though His pursuit was more honest, more sincere than anyone's. This was how His utterly normal humanity manifested itself. Because He did no work at all before assuming His ministry, no one was aware of His identity, no one could tell that His flesh was different from all the others, for He did not work even a single miracle, did not perform one bit of God's own work. However, after He began to perform His ministry, He retained the outer shell of normal humanity and still lived with normal human reason, but because He had begun to do the work of God Himself, assume the ministry of Christ and do work that mortal beings, flesh-and-blood humans, were incapable of, people assumed

that He did not have normal humanity and was not a completely normal flesh but an incomplete flesh. Because of the work He performed, people said that He was a God in the flesh who did not have normal humanity. This is an erroneous understanding, for people did not grasp the significance of God's incarnation. This misunderstanding arose from the fact that the work expressed by God in the flesh was the divine work, expressed in a flesh that had normal humanity. God was clothed in flesh, He dwelt within flesh, and His work in His humanity obscured the normality of His humanity. For this reason people believed that God did not have humanity.

The first incarnate God did not complete the work of incarnation; He only completed the first step of the work that it was necessary for God to do in the flesh. So, in order to finish the work of incarnation, God has returned into the flesh once again, living out all the normality and reality of the flesh, that is, making God's Word manifest in an entirely normal and ordinary flesh, thereby concluding the work that He left undone in the flesh. The second incarnate flesh is in essence similar to the first, but is even more real, even more normal than the first. As a consequence, the suffering the second incarnate flesh endures is greater than that of the first, but this suffering is a result of His ministry in the flesh, which is different from the suffering of corrupted man. It also stems from the normality and reality of His flesh. Because He performs His ministry in utterly normal and real flesh, the flesh must endure a great deal of hardship. The more normal and real this flesh is, the more He will suffer in the performance of His ministry. God works in a very common flesh, one that is not supernatural at all. Because His flesh is normal and must also shoulder the work of saving man, He suffers in even greater measure than a supernatural flesh would—all this suffering stems from the reality and normality of His flesh. From the suffering that the two incarnate fleshs have undergone while performing Their ministries, one can see the essence of the incarnate flesh. The more normal the flesh, the greater hardship He must endure while undertaking the work; the more real the flesh is that undertakes the work, the harsher are the notions that people get, and the more dangers are likely to befall Him. And yet, the more real the flesh is, and the more the flesh possesses the needs and complete sense of a normal human being, the more capable He is of taking on God's work in the flesh. It was Jesus' flesh that was nailed to the cross, His flesh that He gave up as a sin offering; it was by means of

a flesh with normal humanity that He defeated Satan and completely saved man from the cross. And it is as a complete flesh that the second incarnate God performs the conquering work and defeats Satan. Only a flesh that is completely normal and real can perform the conquering work in its entirety and make a forceful testimony. That is to say, the work of^{a]} conquering man is made effective through the reality and normality of God in the flesh, not through supernatural miracles and revelations. The ministry of this incarnate God is to speak, and thereby to conquer and perfect man; in other words, the work of the Spirit realized in the flesh, the flesh's duty, is to speak and thereby conquer, reveal, perfect, and eliminate man completely. And so, it is in the conquering work that God's work in the flesh will be accomplished in full. The initial redemptive work was only the beginning of the work of incarnation; the flesh who does the conquering work will complete the entire work of incarnation. In gender, one is male and the other female; in this the meaning of God's incarnation has been completed. It dispels man's misconceptions of God: God can become both male and female, and the incarnate God is in essence genderless. God made both man and woman, and He does not differentiate between the genders. In this stage of the work God does not perform signs and wonders, so that the work will achieve its results by means of words. Moreover, this time the work of God incarnate is not to heal the sick and cast out demons, but to conquer man by speaking, which is to say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human eyes will see no signs or wonders, neither healing the sick nor driving out demons, nor walking on the sea, nor fasting for forty days.... He does not do the same work that Jesus did, not because His flesh is in essence any different from Jesus', but

Footnotes:

a. The original text omits "the work of."

because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His own work. Since He conquers man through His real words, there is no need to subdue him with miracles, and so this stage is to complete the work of incarnation. The incarnate God you see today is completely a flesh, and there is nothing supernatural about Him. He gets sick as others do, needs food and clothing just as others do, being completely a flesh. If this time around, God incarnate performed supernatural signs and wonders, if He healed the sick, cast out demons, or could kill with one word, how could the conquering work be carried out? How could the work be spread among the Gentile nations? Healing the sick and casting out demons was the work of the Age of Grace, the first step in the redemptive work, and now that God has saved man from the cross, He no longer performs that work. If in the last days a “God” the same as Jesus appeared, one who healed the sick, cast out demons, and was crucified for man, that “God,” though identical to the description of God in the Bible and easy for man to accept, would not, in its essence, be the flesh worn by the Spirit of God, but by an evil spirit. For it is the principle of God’s work never to repeat what He has already completed. And so the work of God’s second incarnation is different from the work of the first. In the last days, God realizes the conquering work in an ordinary, normal flesh; He does not heal the sick, will not be crucified for man, but simply speaks words in the flesh, conquers man in the flesh. Only such flesh is God’s incarnate flesh; only such flesh can complete God’s work in the flesh.

Whether in this stage God incarnate is enduring hardship or performing His ministry, He does so to complete the meaning of incarnation, for this is God’s last incarnation. God can only be incarnated twice. There cannot be a third time. The first incarnation was male, the second female, and so the image of God’s flesh is completed in man’s mind; moreover, the two incarnations have already finished God’s work in the flesh. The first time God incarnate possessed normal humanity, in order to complete the meaning of incarnation. This time He also possesses normal humanity, but the meaning of this incarnation is different: It is deeper, and His work is of more profound significance. The reason God has become flesh again is to complete the meaning of incarnation. When God has completely ended this stage of His work, the entire meaning of incarnation, that is, God’s work in the flesh, will be complete, and there will be no more

work to be done in the flesh. That is, from now on God will never again come into the flesh to do His work. Only to save and perfect mankind does God do the work of incarnation. In other words, it is by no means usual for God to come into the flesh, except for the sake of the work. By coming into the flesh to work, He shows Satan that God is a flesh, a normal person, an ordinary person—and yet He can reign triumphant over the world, can vanquish Satan, redeem mankind, conquer mankind! The goal of Satan's work is to corrupt mankind, while the goal of God's is to save mankind. Satan traps man in a bottomless abyss, while God rescues him from it. Satan makes all men worship it, while God makes them subject to His dominion, for He is the Lord of creation. All this work is achieved through God's two incarnations. His flesh is in essence the union of humanity and divinity and possesses normal humanity. So without God's incarnate flesh, God could not achieve the results in saving mankind, and without the normal humanity of His flesh, His work in the flesh still could not succeed. The essence of God's incarnation is that He must possess normal humanity; for it to be otherwise would run counter to God's original intention in being incarnated.

Why do I say that the meaning of incarnation was not completed in Jesus' work? Because the Word did not entirely become flesh. What Jesus did was only one part of God's work in the flesh; He only did the redemptive work and did not do the work of completely gaining man. For this reason God has become flesh once again in the last days. This stage of the work is also done in an ordinary flesh, done by an utterly normal human being, one whose humanity is not in the least bit transcendent. In other words, God has become a complete human being, and it is a person whose identity is that of God, a complete human being, a complete flesh, who is performing the work. To the human eye, He is just a flesh who is not transcendent at all, a very ordinary person who can speak the language of heaven, who shows no miraculous signs, works no miracles, much less exposes the inside truth about religion in great meeting halls. The work of the second incarnate flesh seems to people utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from that of the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the flesh and not

on Their outer shells. During the three stages of His work, God has been incarnated twice, and both times the work of God incarnate inaugurates a new age, ushers in a new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshs actually come from the same source. Needless to say, it is beyond the capacity of the human eye or of the human mind. But in Their essence They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshs arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine work expressed by Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but each time it opens up a new path. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but to complement it and to perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited faculties of understanding, his knowledge of God still remains incomplete. It is impossible, using human language, to convey the entirety of God's disposition; how much less can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet. Though the work of the two incarnate fleshs is different, the essence of the fleshs, and the source of Their work, are identical; it is just that They exist to perform two different stages of the work, and arise in two different ages. No matter what, God's incarnate fleshs share the same essence and the same origin—this is a truth no one can deny.

GOD'S WORK AND MAN'S PRACTICE

God's work among man is inseparable from man, for man is the object of this work, and the only creature made by God that can bear testimony to God. The life of man and all of man's activities are inseparable from God, and are all controlled by the hands of God, and it may even be said that no person can exist independently of God. None can deny this, for it is a fact. All that God does is for the profit of mankind, and directed at the schemes of Satan. All that man needs comes from God, and God is the source of man's life. Thus, man is simply unable to part from God. God, furthermore, has never had any intention of parting from man. The work that God does is for the sake of all mankind, and His thoughts are always kind. For man, then, the work of God and the thoughts of God (that is, God's will) are both "visions" that should be known by man. Such visions are also the management of God, and work that is incapable of being done by man. The requirements that God makes of man during His work, meanwhile, are called the "practice" of man. Visions are the work of God Himself, or are His will for mankind or the aims and significance of His work. Visions can also be said to be a part of the management, for this management is the work of God, and is directed at man, which means that it is the work that God does among man. This work is the evidence and the path through which man comes to know God, and it is of the utmost importance for man. If, instead of paying attention to the knowledge of God's work, people only pay attention to the doctrines of belief in God, or to triflingly unimportant details, then they simply will not know God, and, moreover, will not be after God's heart. The work of God is exceedingly helpful to man's knowledge of God, and is called visions. These visions are the work of God, the will of God, and the aims and significance of God's work; they are all of benefit to man. Practice refers to that which should be done by man, that which should be done by the creatures that follow God. It is also the duty of man. What man is supposed to do is not something that was understood by man from the very beginning, but is the requirements that God makes of man during His work. These requirements become gradually deeper and more elevated as God works. For example, during the Age of Law, man had to follow the law, and during the Age of Grace, man had to bear the cross. The Age of

Kingdom is different: The requirements of man are higher than during the Age of Law and the Age of Grace. As the visions become more elevated, the requirements of man become ever higher, and become ever clearer and more real. Likewise, the visions also become increasingly real. These many real visions are not only conducive to man's obedience to God, but are, moreover, conducive to his knowledge of God.

Compared to previous ages, the work of God during the Age of Kingdom is more practical, more directed at man's substance and changes in his disposition, and more able to bear testimony to God Himself for all those that follow Him. In other words, during the Age of Kingdom, as He works, God shows more of Himself to man than at any time in the past, which means that the visions that should be known by man are higher than in any previous age. Because God's work among man has entered unprecedented territory, the visions known by man during the Age of Kingdom are the highest among all of the management work. God's work has entered unprecedented territory, and so the visions to be known by man have become the highest of all visions, and the resultant practice of man is also higher than in any previous age, for the practice of man changes in step with the visions, and the perfection of the visions also marks the perfection of the requirements of man. As soon as all of God's management comes to a halt, so too does the practice of man cease, and without the work of God, man will have no choice but to keep to the doctrine of times past, or else will simply have nowhere to turn. Without new visions, there will be no new practice by man; without complete visions, there will be no perfect practice by man; without higher visions, there will be no higher practice by man. The practice of man changes with the footsteps of God, and, likewise, the knowledge and experience of man also change with God's work. Regardless of how capable man is, still he is inseparable from God, and if God were to stop working for a just moment, man would immediately die from His wrath. Man has nothing to boast of, for no matter how high man's knowledge today, no matter how profound his experiences, he is inseparable from God's work—for the practice of man, and that which he should seek in his belief in God, are inseparable from the visions. In every instance of God's work are the visions that should be known by man, visions that are followed by God's fitting requirements of man. Without these visions as the foundation, man would be simply incapable of practice, nor would man

be able to follow God unwaveringly. If man does not know God or understand God's will, then all that man does is in vain, and incapable of being approved by God. No matter how plentiful man's gifts, still he is inseparable from God's work and the guidance of God. No matter how good or many are the actions of man, still they cannot replace the work of God. And so, under no circumstance is the practice of man separable from the visions. Those who do not accept the new visions have no new practice. Their practice bears no relation to the truth because they abide by doctrine and keep to the dead law; they have no new visions at all, and as a result, they put nothing in the new age into practice. They have lost the visions, and in doing so they have also lost the work of the Holy Spirit, and have lost the truth. Those who are without the truth are the progeny of falsehood, they are the embodiment of Satan. No matter what kind of person one is, they cannot be without the visions of God's work, and cannot be bereft of the presence of the Holy Spirit; as soon as one loses the visions, they instantly descend into Hades and live among darkness. People without visions are those who follow God foolishly, they are those who are devoid of the work of the Holy Spirit, and they are living in hell. Such people do not pursue the truth, and hang out the name of God like a signboard. Those who do not know the work of the Holy Spirit, who do not know God incarnate, who do not know the three stages of work in the entirety of God's management—they do not know the visions, and so are without the truth. And are not those who do not possess the truth all evildoers? Those who are willing to put the truth into practice, who are willing to seek a knowledge of God, and who truly cooperate with God are people for whom the visions act as a foundation. They are approved by God because they cooperate with God, and it is this cooperation that should be put into practice by man.

In the visions are contained many paths to practice. The practical demands made of man are also contained within the visions, as is the work of God that should be known by man. In the past, during the special gatherings or the grand gatherings that were held in various places, only one aspect of the path of practice was spoken of. Such practice was that which was to be put into practice during the Age of Grace, and scarcely bore any relation to the knowledge of God, for the vision of the Age of Grace was only the vision of Jesus' crucifixion, and there were no greater visions. Man was supposed to know no more than the work of His redemption of mankind through the crucifixion, and so

during the Age of Grace there were no other visions for man to know. In this way, man had only a scant knowledge of God, and apart from the knowledge of Jesus' love and compassion, there were but a few simple and pitiful things for him to put into practice, things that were a far cry from today. In the past, no matter what form his assembly, man was incapable of speaking of a practical knowledge of God's work, much less was any able to clearly say which was the most suitable path of practice for man to enter upon. He merely added a few simple details to a foundation of forbearance and patience; there was simply no change in the substance of his practice, for within the same age God did not do any newer work, and the only requirements He made of man were forbearance and patience, or bearing the cross. Apart from such practices, there were no higher visions than the crucifixion of Jesus. In the past, there was no mention of other visions because God did not do a great deal of work, and because He only made limited demands of man. In this way, regardless of what man did, he was incapable of transgressing these bounds, bounds which were but a few simple and shallow things for man to put into practice. Today I talk of other visions because today, more work has been done, work that is several times in excess of the Age of Law and the Age of Grace. The requirements of man, too, are several times higher than in ages past. If man is incapable of fully knowing such work, then it would possess no great significance; it can be said that man would have difficulty fully knowing such work if he does not devote an entire lifetime's effort to it. In the work of conquest, to talk only of the path of practice would make the conquest of man impossible. Mere talk of the visions, without any requirements of man, would also render the conquest of man impossible. If nothing were spoken of but the path of practice, then it would be impossible to strike at man's Achilles' heel, or to dispel the conceptions of man, and so too would it be impossible to completely conquer man. Visions are the main instrument of man's conquest, yet if there were no path apart from the visions, then man would have no way of following, much less would he have any means of entry. This has been the principle of God's work from beginning to end: In the visions there is that which can be put into practice, and so too are there visions that are exclusive of such practice. The degree of changes in both man's life and his disposition accompanies changes in the visions. Were man only to rely on his own efforts, then it would be impossible for him to achieve any great degree of change. The visions speak of the work of God Himself and the

management of God. Practice refers to the path of man's practice, and to the way of man's existence; in all of God's management, the relationship between visions and practice is the relationship between God and man. If the visions were removed, or if they were spoken of without the talk of practice, or if there were only visions and the practice of man were eradicated, then such things could not be considered the management of God, much less could it be said that the work of God is for the sake of mankind; in this way, not only would man's duty be removed, but it would be a denial of the purpose of God's work. If, from beginning to end, man were merely required to practice, without the involvement of God's work, and, moreover, if man were not required to know the work of God, much less could such work be called the management of God. If man did not know God, and were ignorant of God's will, and blindly carried out his practice in a vague and abstract way, then he would never become a fully qualified creature. And so, these two things are both indispensable. If there were only the work of God, which is to say, if there were only the visions and if there were no cooperation or practice by man, then such things could not be called the management of God. If there were only the practice and entry of man, then regardless of how high the path that man entered upon, this, too, would be unacceptable. The entry of man must gradually change in step with the work and visions; it cannot change at whim. The principles of man's practice are not free and unrestrained, but within certain bounds. Such principles change in step with the visions of the work. So God's management ultimately comes down to God's work and the practice of man.

The management work only came about because of mankind, which means it was only produced by the existence of mankind. There was no management before mankind, or in the beginning, when the heavens and earth and all things were created. If, in all of God's work, there were not practice that is beneficial to man, which is to say, if God did not make fitting requirements of corrupt mankind (if, in the work done by God, there were no suitable path for man's practice), then this work could not be called God's management. If the entirety of God's work only involved telling corrupt mankind how to go about their practice, and God did not carry out any of His own enterprise, and exhibited not a shred of His omnipotence or wisdom, then no matter how high God's requirements of man, no matter how long God lived among man, man would know nothing of God's disposition; if that were

the case, then work of this kind would be even less worthy of being called God's management. Simply put, the work of God's management is the work done by God, and all the work carried out under the guidance of God by those who have been gained by God. Such work can be summarized as management, and refers to God's work among man, as well as the cooperation with Him of all those who follow Him; all these can collectively be called management. Here, the work of God is called visions, and the cooperation of man is called practice. The higher God's work (that is, the higher the visions), the more that God's disposition is made plain to man, and the more that it is at odds with the conceptions of man, and the higher are the practice and cooperation of man. The higher the requirements of man, the more that God's work is at odds with the conceptions of man, as a result of which the trials of man, and the standards that he is required to meet, also become higher. At the conclusion of this work, all visions will have been made complete, and that which man is required to put into practice will have reached the acme of perfection. This will also be the time when each is classed according to kind, for that which man is required to know will have been shown to man. So, when the visions reach their apogee, the work will accordingly approach its end, and man's practice will have also reached its zenith. The practice of man is based on the work of God, and the management of God is only fully expressed thanks to the practice of man and cooperation of man. Man is the showpiece of God's work, and the object of the work of all of God's management, and also the product of God's entire management. If God worked alone, without the cooperation of man, then there would be nothing that could serve as the crystallization of His entire work, and in this way there would not be the slightest significance to God's management. Only by choosing a fitting object that is outside of God's work, and which can express this work, and prove its omnipotence and wisdom, is it possible to achieve the aim of God's management, and achieve the aim of using all of this work to completely defeat Satan. And so, man is an indispensable part of the work of God's management, and man is the only one that can make God's management bear fruit and achieve its ultimate aim; apart from man, no other life form can undertake such a role. If man is to become the true crystallization of the management work, then the disobedience of corrupt mankind must be entirely dispelled. This requires that man be given practice suitable for different times, and that God carry out the corresponding work among man.

Only in this way will there ultimately be gained a group of people who are the crystallization of the management work. God's work among man cannot bear testimony to God Himself merely through the work of God alone; such testimony also requires living human beings that are suitable for His work in order to be achieved. God will first work upon these people, through whom His work will then be expressed, and thus such testimony of His will be borne among the creatures. And in this, God will have achieved the aim of His work. God does not work alone to defeat Satan because He cannot bear direct testimony to Himself among all creatures. If He were to do so, it would be impossible to utterly convince man, so God must work on man in order to conquer him, and only then will He be able to gain testimony among all creatures. If God alone were to work, and there were not the co-operation of man, or if man were not required to cooperate, then man would never be able to know God's disposition, and would forever be unaware of God's will; in this way, it could not be called the work of God's management. If only man himself were to strive, and seek, and work hard, but he did not understand the work of God, then man would be playing pranks. Without the work of the Holy Spirit, that which man does is of Satan, he is rebellious and an evildoer; Satan is exhibited in all that is done by corrupt mankind, and there is nothing that is compatible with God, and all are the manifestation of Satan. Nothing in all that has been spoken of is exclusive of visions and practice. Upon the foundation of visions, man finds practice, he finds the path of obedience, so that he may put aside his conceptions and gain those things that he has not possessed in the past. God requires that man cooperate with Him, that man completely submit to His requirements, and man asks to behold the work done by God Himself, to experience the almighty power of God, and to know God's disposition. These, in summary, are the management of God. God's union with man is the management, and the greatest management.

That which involves visions primarily refers to the work of God Himself, and that which involves practice should be done by man, and bears no relation to God. The work of God is completed by God Himself, and the practice of man is achieved by man himself. That which should be done by God Himself does not need to be done by man, and that which should be practiced by man is unrelated to God. The work of God is His own ministry, and has no relation to man. This work does not need to be done by man, and, furthermore, man would

be incapable of doing the work to be done by God. That which man is required to practice must be accomplished by man, whether it be the sacrifice of his life, or the delivery of him over to Satan to stand testimony—these must all be accomplished by man. God Himself completes all the work that He is supposed to, and that which man should do is shown to man, and the remaining work is left to man. God does not do additional work. He does only the work that is within His ministry, and only shows man the way, and only does the work of opening the way, and does not do the work of paving the way; this should be understood by man. Putting the truth into practice means putting the words of God into practice, and all this is the duty of man, is that which should be done by man, and has nothing to do with God. If man demands that God also suffer torment and refinement in the truth, in the same way as man, then man is being disobedient. God's work is to perform His ministry, and the duty of man is to obey all of God's guidance, without any resistance. That which man must attain he is behooved to accomplish, regardless of the manner in which God works or lives. Only God Himself can make requirements of man, which is to say, only God Himself is fit to make requirements of man. Man should not have any choice, should do nothing but fully submit and practice; this is the sense that should be possessed by man. Once the work that should be done by God Himself is completed, man is required to experience it, step by step. If, in the end, when all of God's management has been completed, man has still not done that which is required by God, then man should be punished. If man does not fulfill the requirements of God, then this is due to the disobedience of man; it does not mean that God has not been thorough enough in His work. All those who cannot put God's words into practice, those who cannot fulfill God's requirements, and those who cannot give their loyalty and fulfill their duty—they will all be punished. Today, what you are required to achieve are not additional demands, but the duty of man, and that which should be done by all people. If you are incapable of even doing your duty, or of doing it well, then are you not bringing troubles upon yourselves? Are you not courting death? How could you still expect future and prospects? The work of God is for the sake of mankind, and the cooperation of man is for the sake of God's management. After God has done all that He is supposed to do, man is required to be unstinting in his practice, and to cooperate with God. In the work of God, man should spare no effort, should offer up his

loyalty, and should not indulge in numerous conceptions, or sit passively and await death. God can sacrifice Himself for man, so why can man not offer his loyalty to God? God is of one heart and mind toward man, so why can man not offer a little cooperation? God works for mankind, so why can man not perform some of his duty for the sake of God's management? God's work has come this far, yet you still see but do not act, you hear but do not move. Are not such people the objects of perdition? God has already devoted His all to man, so why, today, is man incapable of earnestly performing his duty? For God, His work is His first priority, and the work of His management is of the utmost importance. For man, putting God's words into practice and fulfilling God's requirements are his first priority. This you should all understand. The words spoken to you have reached the very core of your essence, and God's work has entered unprecedented territory. Many people still do not understand the truth or falsehood of this way; they are still waiting and seeing, and not performing their duty. Instead, they examine every word and action by God, they focus on what He eats and wears, and their conceptions become ever more grievous. Are such people not making a fuss about nothing? How could such people be those who seek God? And how could they be those who intentionally submit to God? They put their loyalty and duty to the back of their minds, and instead concentrate on the whereabouts of God. They are an outrage! If man has understood all that he is supposed to understand, and has put into practice all that he is supposed to put into practice, then God will surely bestow His blessings upon man, for that which He requires of man is the duty of man, and that which should be done by man. If man is incapable of comprehending what he is supposed to understand, and is incapable of putting into practice what he should put into practice, then man will be punished. Those who do not cooperate with God are in enmity to God, those who do not accept the new work are opposed to it, even though such people do nothing that is obviously in opposition to it. All those who do not put into practice the truth required by God are people who deliberately oppose and are disobedient toward the words of God, even if such people pay special attention to the work of the Holy Spirit. People who do not obey God's words and submit to God are rebellious, and in opposition to God. People who do not perform their duty are those who do not cooperate with God, and people who do not cooperate with God are those who do not accept the work of the Holy Spirit.

When God's work reaches a certain point, and His management reaches a certain point, those who are after His heart are all capable of fulfilling His requirements. God makes requirements of man according to His own standards, and according to that which man is capable of achieving. Whilst talking of His management, He also points the way for man, and provides man with a path to survival. The management of God and the practice of man are both of the same stage of work, and are carried out simultaneously. Talk of God's management touches upon changes in man's disposition, and talk of that which should be done by man, and the changes in man's disposition, touches upon the work of God; there is no time at which these two may be separated. The practice of man is changing, step-by-step. That is because God's requirements of man are also changing, and because God's work is always changing and progressing. If man's practice remains ensnared in doctrine, this proves that he is bereft of God's work and guidance; if man's practice never changes or goes deeper, then this proves that the practice of man is carried out according to the will of man, and is not the practice of the truth; if man has no path on which to tread, then he has already fallen into the hands of Satan, and has been controlled by Satan, which means that he has been controlled by the evil spirit. If man's practice does not go deeper, then God's work will not develop, and if there is no change in God's work, then man's entry will come to a halt; this is inevitable. Throughout all of God's work, if man were to always abide by the law of Jehovah, then God's work could not progress, much less would it be possible to bring the entire age to an end. If man always held to the cross and practiced patience and humility, then it would be impossible for God's work to continue progressing. Six thousand years of management simply cannot be brought to an end among people who only abide by the law, or only hold to the cross and practice patience and humility. Instead, the entire work of God's management is concluded among those of the last days, who know God, and have been recovered from the clutches of Satan, and have fully divested themselves from the influence of Satan. This is the inevitable direction of God's work. Why is it said that the practice of those in the religious churches is outdated? It is because what they put into practice is divorced from the work of today. In the Age of Grace, what they put into practice was right, but as the age has passed and God's work has changed, their practice has gradually become outdated. It has been left behind by the new work and the new light. Based upon its original

foundation, the work of the Holy Spirit has progressed several steps deeper. Yet those people still remain stuck at the original stage of God's work, and still cleave to the old practices and the old light. God's work can change greatly in three or five years, so would not even greater transformations occur over the course of 2,000 years? If man has no new light or practice, it means that he has not kept up with the work of the Holy Spirit. This is the failing of man; the existence of God's new work cannot be denied because, today, those with the Holy Spirit's original work still abide by outdated practices. The work of the Holy Spirit is always moving forward, and all those who are in the stream of the Holy Spirit should also be progressing deeper and changing, step-by-step. They should not stop at a single stage. Only those who do not know the work of the Holy Spirit would remain amongst His original work, and not accept the new work of the Holy Spirit. Only those who are disobedient would be incapable of gaining the Holy Spirit's work. If the practice of man does not keep pace with the new work of the Holy Spirit, then the practice of man is surely dis severed from the work of today, and is surely incompatible with the work of today. Such outdated people as these are simply incapable of accomplishing God's will, much less could they become those final people that will stand testimony to God. The entire management work, furthermore, could not be concluded amongst such a group of people. For those who once held to the law of Jehovah, and those who once suffered for the cross, if they cannot accept the stage of work of the last days, then all that they did will have been in vain, and useless. The clearest expression of the Holy Spirit's work is in embracing the here and now, not clinging to the past. Those who have not kept up with the work of today, and who have become separated from the practice of today, are those who oppose and do not accept the work of the Holy Spirit. Such people defy the present work of God. Though they hold onto the light of the past, this does not mean it is possible to deny that they do not know the work of the Holy Spirit. Why has there been all this talk of the changes in the practice of man, of the differences in the practice between the past and today, of how the practice was carried out during the previous age, and of how it is done today? Such divisions in the practice of man are always spoken of because the work of the Holy Spirit is constantly moving forward, and thus the practice of man is required to constantly change. If man remains stuck in one stage, then this proves that he is incapable of keeping up with God's work and the new light; it does not prove that

God's plan of management has not changed. Those who are outside the stream of the Holy Spirit always think they are right, but in fact, God's work in them ceased long ago, and the work of the Holy Spirit is absent from them. The work of God was long since transferred to another group of people, a group on whom He intends to complete His new work. Because those in religion are incapable of accepting God's new work, and only hold to the old work of the past, thus God has forsaken these people, and does His new work on the people who accept this new work. These are people who cooperate in His new work, and only in this way can His management be accomplished. The management of God is always moving forward, and the practice of man is always ascending higher. God is always working, and man is always in need, such that both reach their zenith, God and man are in complete union. This is the expression of the accomplishment of God's work, and is the final outcome of God's entire management.

In each stage of God's work there are also corresponding requirements of man. All those who are within the stream of the Holy Spirit are possessed of the presence and discipline of the Holy Spirit, and those who are not within the stream of the Holy Spirit are under the command of Satan, and without any of the work of the Holy Spirit. People who are in the stream of the Holy Spirit are those who accept the new work of God, the ones who cooperate in the new work of God. If those who are within this stream are incapable of cooperating, and unable to put into practice the truth required by God during this time, then they will be disciplined, and at worst will be forsaken by the Holy Spirit. Those who accept the new work of the Holy Spirit, will live within the stream of the Holy Spirit, receive the care and protection of the Holy Spirit. Those who are willing to put the truth into practice are enlightened by the Holy Spirit, and those who are unwilling to put the truth into practice are disciplined by the Holy Spirit, and may even be punished. Regardless of what kind of person they are, provided that they are within the stream of the Holy Spirit, God will take responsibility for all those who accept His new work for the sake of His name. Those who glorify His name and are willing to put His words into practice will receive His blessings; those who disobey Him and do not put His words into practice will receive His punishment. People who are in the stream of the Holy Spirit are those who accept the new work, and since they have accepted the new work, they should have the appropriate cooperation with God, and should not act as rebels who do

not perform their duty. This is God's only requirement of man. Not so for the people who do not accept the new work: They are outside the stream of the Holy Spirit, and the discipline and reproach of the Holy Spirit do not apply to them. All day, these people live within the flesh, they live within their minds, and all that they do is according to the doctrine produced by the analysis and research of their own brains. It is not the requirements of the Holy Spirit's new work, much less is it cooperation with God. Those who do not accept the new work of God are bereft of the presence of God, and, moreover, devoid of the blessings and protection of God. Most of their words and actions hold to the past requirements of the Holy Spirit's work; they are doctrine, not truth. Such doctrine and regulation are sufficient to prove that the only thing that brings them together is religion; they are not the chosen ones, or the objects of God's work. The assembly of all those among them can only be called a grand congress of religion, and cannot be called a church. This is an unalterable fact. They do not have the Holy Spirit's new work; what they do seems redolent of religion, what they live out seems replete with religion; they do not possess the presence and work of the Holy Spirit, much less are they eligible to receive the discipline or enlightenment of the Holy Spirit. These people are all lifeless corpses, and maggots that are devoid of spirituality. They have no knowledge of man's rebelliousness and opposition, have no knowledge of all of man's evildoing, much less do they know all of God's work and God's present will. They are all ignorant, base people, they are scum that are unfit to be called believers! Nothing that they do has a bearing on the management of God, much less can it impair God's plans. Their words and actions are too disgusting, too pathetic, and simply unworthy of mention. Nothing done by those who are not within the stream of the Holy Spirit has anything to do with the new work of the Holy Spirit. Because of this, no matter what they do, they are without the discipline of the Holy Spirit, and, moreover, without the enlightenment of the Holy Spirit. For they are all people who have no love for the truth, and have been detested and rejected by the Holy Spirit. They are called evildoers because they walk in the flesh, and do whatever pleases them under the signboard of God. While God works, they are deliberately hostile to Him, and run in the opposite direction to Him. Man's failure to cooperate with God is supremely rebellious in itself, to say nothing of these people's deliberate flight from God. Will they not, then, receive their just retribution? At the mention of these

people's evildoing, some people cannot help but curse them, whereas God ignores them. To man, it appears that their actions concern God's name, but in fact, to God, they bear no relation to His name or the testimony to Him. No matter what these people do, it is unrelated to God: It is unrelated to both His name and His work today. These people humiliate themselves, and manifest Satan; they are evildoers who are hoarding for the day of wrath. Today, regardless of their actions, and provided they do not obstruct God's management and have nothing to do with the new work of God, such people will not be subjected to the corresponding retribution, for the day of wrath has yet to arrive. There is much that people believe God should already have dealt with, and they think that those evildoers should be subject to retribution as early as possible. But because the work of God's management has still not come to an end, and the day of wrath has yet to arrive, the unrighteous still continue to perform their unrighteous deeds. Some say that those in religion are without the presence or work of the Holy Spirit, and that they bring shame upon God's name; so why does God not destroy them, rather than still tolerating their defiance? These people, who are the manifestation of Satan and who express the flesh, they are ignorant, base people, they are absurd people. They will not behold the advent of God's wrath before they have come to understand how God does His work among man, and once they have been fully conquered, those evildoers will all receive their retribution, and not one of them will be able to escape the day of wrath. Now is not the time for man's punishment, but the time for carrying out the work of conquest, unless there are those who impair God's management, in which case they will be subjected to punishment based on the severity of their actions. During God's management of mankind, all those who are within the stream of the Holy Spirit bear relation to God. Those who are detested and rejected by the Holy Spirit live under the influence of Satan, and that which they put into practice has no relationship with God. Only those who accept God's new work, and who cooperate with God, bear relation to God, for God's work is aimed only at those who accept it, and not all people, regardless of whether they accept it or not. The work done by God always has an object, and is not done at whim. Those who are associated with Satan are not fit to bear testimony to God, much less are they fit to cooperate with God.

Each stage of the Holy Spirit's work simultaneously requires the testimony of man. Each stage of work is a battle between God and

Satan, and the object of the battle is Satan, while the one who will be made perfect by this work is man. Whether or not God's work can bear fruit depends on the manner of man's testimony to God. This testimony is what God requires of those who follow Him; it is the testimony made before Satan, and also proof of the effects of His work. The entire management of God is divided into three stages, and in each stage, fitting requirements are made of man. Furthermore, as the ages pass and progress, God's requirements of all mankind become ever higher. Thus, step-by-step, this work of God's management reaches its climax, until man beholds the fact of the "appearance of the Word in the flesh," and in this way the requirements of man become even higher, and requirements of man to bear testimony become even higher. The more that man is capable of truly cooperating with God, the more that he glorifies God. Man's cooperation is the testimony that he is required to bear, and the testimony that he bears is the practice of man. And so, whether or not God's work can have the due effect, and whether or not there can be true testimony, are inextricably linked to the cooperation and testimony of man. When the work is finished, which is to say, when all of God's management has reached its end, man will be required to bear higher testimony, and when the work of God reaches its end, the practice and entry of man will reach their zenith. In the past, man was required to comply with the law and the commandments, and was required to be patient and humble. Today, man is required to obey all of God's arrangements and possess a supreme love of God, and is ultimately required to still love God amid the tribulation. These three stages are requirements that God makes of man, step-by-step, throughout His entire management. Each stage of God's work goes deeper than the last, and in each stage the requirements of man are more profound than the last, and in this way, God's entire management gradually takes shape. It is precisely because the requirements of man are ever higher that man's disposition comes ever closer to the standards required by God, and it is only then that the whole of mankind gradually departs from the influence of Satan until, when God's work comes to a complete end, the whole of mankind will have been saved from the influence of Satan. When that time comes, the work of God will have reached its end, and man's cooperation with God in order to achieve changes in his disposition will be no more, and the whole of mankind will live in the light of God, and from then on, there will be no rebelliousness or opposition to God. God will also make no

demands of man, and there will be a more harmonious cooperation between man and God, one which will be the life of man and God together, the life that comes after the management of God has been completely concluded, and after man has been fully saved by God from the clutches of Satan. Those who cannot closely follow the footsteps of God are incapable of attaining such a life. They will have lowered themselves into darkness, where they will weep and gnash their teeth; they are people who believe in God but do not follow Him, who believe in God but do not obey all of His work. Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the Holy Spirit. People who slavishly follow letters and doctrines are those who have been eliminated by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to a single age, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit. Regardless of how God works, man follows without the slightest doubt, and he follows closely. In this way, how could man be eliminated by the Holy Spirit? Regardless of what God does, as long as man is certain that it is the work of the Holy Spirit, and cooperates in the work of the Holy Spirit without any misgivings, and tries to meet the requirements of God, then how could he be punished? The work of God has never ceased, His footsteps have never halted, and prior to the completion of His work of management, He has always been busy, and never stops. But man is different: Having gained but a modicum of the Holy Spirit's work, he treats it as if it will never change; having gained a little knowledge, he does not go forth to follow the footsteps of God's newer work; having seen but a bit of God's work, he immediately prescribes God as a particular wooden figure, and believes that God will always remain in this form that he sees before him, that it was like this in the past and will always be thus in the future; having gained but a superficial knowledge, man is so proud that he forgets himself and begins to wantonly proclaim the disposition and being of God that simply do not exist; and having fastened upon one stage of the Holy Spirit's work, no matter what kind of person it is that proclaims the new work of God, man does not accept it. These are people who cannot

accept the new work of the Holy Spirit; they are too conservative, and incapable of accepting new things. Such people are those who believe in God but also reject God. Man believes that the Israelites were wrong to “only believe in Jehovah and not believe in Jesus,” yet the majority of people act out a role in which they “only believe in Jehovah and reject Jesus” and “long for the return of the Messiah, but oppose the Messiah who is called Jesus.” No wonder, then, that people still live under the domain of Satan after accepting one stage of the work of the Holy Spirit, and still do not receive God’s blessings. Is this not the result of man’s rebelliousness? Christians across the world who have not kept up with the new work of today all hold onto the belief that they are the lucky ones, that God will fulfill each of their wishes. Yet they cannot say for sure why God will take them up to the third heaven, nor are they certain about how Jesus will come to collect them riding upon a white cloud, much less can they say with absolute certainty whether Jesus will truly arrive upon a white cloud on the day that they imagine. They are all anxious, and at a loss; they themselves don’t even know whether God will take up each of them, the varied small handfuls of people, who hail from every denomination. The work that God does now, the present age, God’s will—they have no grasp of any of these, and can do nothing but count down the days on their fingers. Only those who follow the footsteps of the Lamb to the very end can gain the final blessing, whereas those “clever people,” who are unable to follow to the very end yet believe they have gained all, are incapable of witnessing the appearance of God. They all believe they are the smartest person on earth, and they cut short the continued development of God’s work for no reason at all, and seem to believe with absolute certainty that God will take them up to heaven, they who “have the utmost loyalty to God, follow God, and abide by the words of God.” Even though they have the “utmost loyalty” toward the words spoken by God, their words and actions still feel so disgusting because they oppose the work of the Holy Spirit, and commit deceit and evil. Those who do not follow to the very end, who do not keep up with the work of the Holy Spirit, and who only cleave to the old work have not only failed to achieve loyalty to God, but on the contrary, have become those who oppose God, have become those who are rejected by the new age, and who will be punished. Are there any more pitiable than them? Many even believe that all those who reject the old law and accept the new work are without conscience. These people, who only talk of “conscience,” and do not know the work

of the Holy Spirit, will ultimately have their prospects cut short by their own consciences. God's work does not abide by doctrine, and even though it is His own work, still God does not cling to it. That which should be denied is denied, that which should be eliminated is eliminated. Yet man places himself in enmity of God by holding onto but one small part of the work of God's management. Is this not the absurdity of man? Is this not the ignorance of man? The more that people are timid and overcautious because they are afraid of not gaining God's blessings, the more that they are incapable of gaining greater blessings, and of receiving the final blessing. Those people who slavishly abide by the law all display the utmost loyalty toward the law, and the more they display such loyalty toward the law, the more they are rebels who oppose God. For now is the Age of Kingdom and not the Age of Law, and the work of today cannot be held up against the work of the past, and the work of the past cannot be compared to the work of today. The work of God has changed, and the practice of man has also changed; it is not to hold onto the law or bear the cross. So, people's loyalty toward the law and the cross will not gain God's approval.

Man will be fully made complete in the Age of Kingdom. After the work of conquest, man will be subjected to refinement and tribulation. Those who can overcome and stand testimony during this tribulation are the ones who will ultimately be made complete; they are the overcomers. During this tribulation, man is required to accept this refinement, and this refinement is the last instance of God's work. It is the last time that man will be refined prior to the conclusion of all the work of God's management, and all those who follow God must accept this final test, must accept this last refinement. Those who are beset by tribulation are without the work of the Holy Spirit and the guidance of God, but those who have been truly conquered and truly seek after God will ultimately stand fast; they are the ones who are possessed of humanity, and who truly love God. No matter what God does, these victorious ones will not be bereft of the visions, and will still put the truth into practice without failing in their testimony. They are the ones who will finally emerge from the great tribulation. Even though those who fish in troubled waters can still freeload today, no one is able to escape the final tribulation, and no one can escape the final test. For those who overcome, such tribulation is the tremendous refinement; but for those who fish in troubled waters, it is the work of complete elimination. No matter how they are tried, the allegiance of those who

have God in their heart remains unchanged; but for those who do not have God in their heart, once the work of God is not advantageous to their flesh, they change their view of God, and even depart from God. Such are those who will not stand fast in the end, who only seek God's blessings and have no desire to expend themselves for God and dedicate themselves to Him. This kind of base people will all be expelled when God's work comes to an end, and are unworthy of any sympathy. Those without humanity are incapable of truly loving God. When the environment is safe and secure, or they can get profits, they are totally obedient toward God, but once that which they desire is compromised or finally refuted, they immediately revolt. Even in the space of just one night, they may go from a smiling, "kind-hearted" person to an ugly-looking and ferocious killer, suddenly treating their benefactor of yesterday as their mortal enemy, without rhyme or reason. If these demons are not cast out, demons that would kill in the blink of an eye, will they not become the source of further suffering? The work of saving man is not achieved following the completion of the work of conquest. Although the work of conquest has come to an end, the work of purifying man has not; such work will only be finished once man has been wholly purified, once those who truly submit to God have been made complete, and once those disguisers who are without God in their heart have been purged. Those who do not satisfy God in the final stage of His work will be completely eliminated, and those who are eliminated are of the devil. As they are incapable of satisfying God, they are rebellious against God, and even though these people follow God today, this does not prove that they are those who will finally remain. In the words that "those who follow God to the end will receive salvation," the meaning of "follow" is to stand firm in the midst of tribulation. Today, many believe that following God is easy, but when God's work is about to end, you will know the true meaning of "follow." Just because you are still able to follow God today after being conquered, this does not prove that you are one of those who will be made perfect. Those who are unable to endure the trials, who are incapable of being victorious amid tribulation will, ultimately, be incapable of standing fast, and so will be unable to follow God to the very end. Those who truly follow God are able to withstand the test of their work, whereas those who do not truly follow God are incapable of withstanding any of God's trials. Sooner or later they will be expelled, while the overcomers will remain in the kingdom. Whether or not man

truly seeks God is determined by the test of his work, that is, by God's trials, and has nothing to do with the decision by man himself. God does not reject any person at whim; all that He does is so that man may be utterly convinced. He does not do anything that is invisible to man, or any work that cannot convince man. Whether man's belief is true or not is proved by the facts, and cannot be decided by man. That "wheat cannot be made into tares, and tares cannot be made into wheat" is without doubt. All those who truly love God will ultimately remain in the kingdom, and God will not mistreat anyone who truly loves Him. Based on their different functions and testimonies, the overcomers within the kingdom will serve as priests or followers, and all those who are victorious amid tribulation will become the body of priests within the kingdom. The body of priests will be formed when the work of the gospel throughout the universe has come to an end. When that time comes, that which should be done by man will be the performance of his duty within the kingdom of God, and his living together with God within the kingdom. In the body of priests there will be chief priests and priests, and the remainder will be the sons and people of God. This is all determined by their testimonies to God during tribulation; they are not titles that are given at whim. Once man's status has been established, the work of God will cease, for each is classed according to kind and returned to their original position, and this is the mark of the accomplishment of God's work, this is the final outcome of the work of God and the practice of man, and is the crystallization of the visions of God's work and the cooperation of man. In the end, man will find repose in the kingdom of God, and God, too, will return to His dwelling place to rest. This is the final outcome of 6,000 years of cooperation between God and man.

THE SUBSTANCE OF CHRIST IS OBEDIENCE TO THE WILL OF THE HEAVENLY FATHER

The incarnate God is called Christ, and Christ is the flesh donned by the Spirit of God. This flesh is unlike any man that is of the flesh. This difference is because Christ is not of flesh and blood but is the incarnation of the Spirit. He has both a normal humanity and a

complete divinity. His divinity is not possessed by any man. His normal humanity sustains all His normal activities in the flesh, while His divinity carries out the work of God Himself. Be it His humanity or divinity, both submit to the will of the heavenly Father. The substance of Christ is the Spirit, that is, the divinity. Therefore, His substance is that of God Himself; this substance will not interrupt His own work, and He could not possibly do anything that destroys His own work, nor would He ever utter any words that go against His own will. Therefore, the incarnate God would absolutely never do any work that interrupts His own management. This is what all man should understand. The essence of the work of the Holy Spirit is to save man and is for the sake of God's own management. Similarly, the work of Christ is to save man and is for the sake of God's will. Given that God becomes flesh, He realizes His substance within His flesh, such that His flesh is sufficient to undertake His work. Therefore, all the work of God's Spirit is replaced by the work of Christ during the time of incarnation, and at the core of all work throughout the time of incarnation is the work of Christ. It cannot be commingled with work from any other age. And since God becomes flesh, He works in the identity of His flesh; since He comes in the flesh, He then finishes in the flesh the work that He ought to do. Be it the Spirit of God or be it Christ, both are God Himself, and He does the work that He ought to do and performs the ministry that He ought to perform.

The substance of God itself wields authority, but He is able to fully submit to the authority that comes from Him. Be it the work of the Spirit or the work of the flesh, neither conflicts with the other. The Spirit of God is the authority over all creation. The flesh with the substance of God is also possessed of authority, but God in the flesh can do all the work that obeys the will of the heavenly Father. This cannot be attained or conceived by any man. God Himself is authority, but His flesh can submit to His authority. This is the inner meaning of the words: "Christ obeys the will of God the Father." God is a Spirit and can do the work of salvation, as can God become man. Anyway, God Himself does His own work; He neither interrupts nor interferes, much less carries out work that is mutually conflicting, for the substance of the work done by the Spirit and the flesh are alike. Be it the Spirit or the flesh, both work to fulfill one will and to manage the same work. Though the Spirit and the flesh have two disparate qualities, their substances are the same; both have the substance of God Himself, and

the identity of God Himself. God Himself has no elements of disobedience; His substance is good. He is the expression of all beauty and goodness, as well as all love. Even in the flesh, God does not do any that disobeys God the Father. Even at the expense of sacrificing His life, He would be whole-heartedly willing and make no other choice. God has no elements of self-rightness and self-importance, or those of conceit and arrogance; He has no elements of crookedness. All that disobeys God comes from Satan; Satan is the source of all ugliness and wickedness. The reason that man has qualities alike those of Satan is because man has been corrupted and worked on by Satan. Christ has not been corrupted by Satan, hence He has only the characteristics of God and none of those of Satan. No matter how arduous the work or weak the flesh, God, while He lives in the flesh, will never do anything that interrupts the work of God Himself, much less forsake the will of God the Father in disobedience. He would rather suffer pains of the flesh than go against the will of God the Father; it is just as Jesus said in prayer, "Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You will." Man will choose, but Christ would not. Though He has the identity of God Himself, He still seeks the will of God the Father, and fulfills what is entrusted to Him by God the Father, from the perspective of the flesh. This is something that is unattainable to man. That which comes from Satan cannot have the substance of God, only one that disobeys and resists God. It cannot fully obey God, much less willingly obey the will of God. All man apart from Christ can do that which resists God, and not one can directly undertake the work entrusted by God; not one is able to regard the management of God as their own duty to perform. Submitting to the will of God the Father is the substance of Christ; disobedience against God is the characteristic of Satan. These two qualities are incompatible, and any who has the qualities of Satan cannot be called Christ. The reason that man cannot do the work of God in His stead is because man does not have any of the substance of God. Man works for God for the sake of man's personal interests and of his future prospects, but Christ works to carry out the will of God the Father.

The humanity of Christ is governed by His divinity. Though He is in the flesh, His humanity is not entirely like that of a man of the flesh. He has His own unique character, and this too is governed by His divinity. His divinity has no weakness; the weakness of Christ refers to that of His humanity. To a certain degree, this weakness constrains His

divinity, but such limits are within a certain scope and time, and are not boundless. When it comes time to carry out the work of His divinity, it is done regardless of His humanity. The humanity of Christ is entirely directed by His divinity. Aside from the normal life of His humanity, all other actions of His humanity are influenced, affected and directed by His divinity. Though Christ has a humanity, it does not disrupt the work of His divinity. This is precisely because the humanity of Christ is directed by His divinity; though His humanity is not mature in His conduct before others, it does not affect the normal work of His divinity. When I say that His humanity has not been corrupted, I mean that the humanity of Christ can be directly directed by His divinity, and that He is possessed of a higher sense than that of the ordinary man. His humanity is most suited to being directed by the divinity in His work; His humanity is ablest to express the work of the divinity, as well as ablest to submit to such work. As God works in the flesh, He never loses sight of the duty that a man in the flesh ought to fulfill; He is able to worship God in heaven with a true heart. He has the substance of God, and His identity is that of God Himself. It is only that He has come to earth and become a created being, with the exterior shell of a created being, and now possessed of a humanity that He did not have before; He is able to worship God in heaven. This is the being of God Himself and is inimitable to man. His identity is God Himself. It is from the perspective of the flesh that He worships God; therefore, the words "Christ worships God in heaven" are not in error. What He asks of man is precisely His own being; He has already achieved all that He asks of man prior to asking such of them. He would never make demands of others while He Himself gets free from them, for this all constitutes His being. Regardless of how He carries out His work, He would not act in a manner that disobeys God. No matter what He asks of man, no demand exceeds that which is attainable by man. All that He does is carrying out the will of God and is for the sake of His management. The divinity of Christ is above all men, therefore He is the highest authority of all created beings. This authority is His divinity, that is, the disposition and being of God Himself, which determines His identity. Therefore, no matter how normal His humanity, it is undeniable that He has the identity of God Himself; no matter from which standpoint He speaks and howsoever He obeys the will of God, it cannot be said that He is not God Himself. Foolish and ignorant men often regard the normal humanity of Christ as a flaw. No

matter how He expresses and reveals the being of His divinity, man is unable to acknowledge that He is Christ. And the more that Christ demonstrates His obedience and humility, the more lightly foolish men regard Christ. There are even those who adopt toward Him an attitude of exclusion and contempt, yet place those “great men” of lofty images upon the table to be worshiped. Man’s resistance to and disobedience of God come from the fact that the substance of the incarnate God submits to the will of God, as well as from the normal humanity of Christ; herein lies the source of man’s resistance to and disobedience of God. If Christ had neither the guise of His humanity nor sought the will of God the Father from the perspective of a created being, but was instead possessed of a super humanity, then there likely would be no disobedience in any man. The reason man is always willing to believe in an invisible God in heaven is because God in heaven has no humanity and He does not have a single quality of a created being. So man always regards Him with the greatest esteem, but holds an attitude of contempt toward Christ.

Though Christ on earth is able to work on behalf of God Himself, He does not come with the intention of showing all men His image in the flesh. He does not come for all men to see Him; He comes to allow man to be led by His hand, thereby entering into the new age. The function of Christ’s flesh is for the work of God Himself, that is, for the work of God in the flesh, and not to enable man to fully understand the substance of His flesh. No matter how He works, it does not exceed that which is attainable to the flesh. No matter how He works, He does so in the flesh with a normal humanity, and does not fully reveal to man the true countenance of God. Additionally, His work in the flesh is never as supernatural or inestimable as man conceives. Even though Christ represents God Himself in the flesh and carries out in person the work that God Himself ought to do, He does not deny the existence of God in heaven, nor does He feverishly proclaim His own deeds. Rather, He humbly remains hidden within His flesh. Apart from Christ, those who falsely claim to be Christ do not have His qualities. When juxtaposed against the arrogant and self-exalting disposition of those false Christs, it becomes apparent what manner of flesh is truly Christ. The more false they are, the more such false Christs show off themselves, and the more capable they are of working signs and wonders to deceive man. False Christs do not have the qualities of God; Christ is not tainted by any element belonging to false Christs. God becomes flesh only to

complete the work of the flesh, not simply to allow all men to see Him. Rather, He lets His work affirm His identity, and allows what He reveals to attest to His substance. His substance is not baseless; His identity was not seized by His hand; it is determined by His work and His substance. Though He has the substance of God Himself and is capable of doing the work of God Himself, He is still, after all, flesh unlike the Spirit. He is not God with the qualities of the Spirit; He is God with the shell of flesh. Therefore, no matter how normal and how weak He is, and howsoever He seeks the will of God the Father, His divinity is undeniable. In the incarnate God exists not only a normal humanity and its weaknesses; there exists even more the wonderfulness and unfathomableness of His divinity, as well as all His deeds in the flesh. Therefore, both humanity and divinity actually and practically exist within Christ. This is not in the least empty or supernatural. He comes to earth with the primary objective of carrying out work; it is imperative to be possessed of a normal humanity to carry out work on earth; otherwise, however great the power of His divinity, its original function cannot be put to good use. Though His humanity is of great importance, it is not His substance. His substance is the divinity; therefore, the moment He begins to perform His ministry on earth is the moment He begins to express the being of His divinity. His humanity is solely to sustain the normal life of His flesh so that His divinity can carry out work as normal in the flesh; it is the divinity that directs His work entirely. When He completes His work, He will have fulfilled His ministry. What man ought to know is the entirety of His work, and it is through His work that He enables man to know Him. Over the course of His work, He quite fully expresses the being of His divinity, which is not a disposition tainted by humanity, or a being tainted by thought and human behavior. When the time comes when all His ministry has come to an end, He will have already perfectly and fully expressed the disposition that He ought to express. His work is not instructed by any man; the expression of His disposition is also quite free, is not controlled by the mind or processed by thought, but is revealed naturally. This cannot be achieved by any man. Even if the surroundings are harsh or the conditions do not permit, He is able to express His disposition at the appropriate time. One who is Christ expresses the being of Christ, while those who are not do not have the disposition of Christ. Therefore, even if all resist Him or have notions of Him, none can deny on the basis of man's notions that the disposition

expressed by Christ is that of God. All those who pursue Christ with a true heart or seek God with intent will admit that He is Christ based on the expression of His divinity. They would never deny Christ on the basis of any aspect of Him that does not conform to man's notions. Though man is very foolish, all know exactly what is the will of man and what originates from God. It is merely that many people intentionally resist Christ due to their own intents. If not for this, not a single man would have reason to deny the existence of Christ, for the divinity expressed by Christ does indeed exist, and His work can be witnessed by the naked eye of all.

The work and expression of Christ determines His substance. He is able to complete with a true heart that which has been entrusted to Him. He is able to worship God in heaven with a true heart, and with a true heart seek the will of God the Father. This is all determined by His substance. And so too is His natural revelation determined by His substance; the reason His natural revelation is so called is because His expression is not an imitation, or the result of education by man, or the result of many years of cultivation by man. He did not learn it or adorn Himself with it; rather, it is inherent within Him. Man may deny His work, His expression, His humanity, and the entire life of His normal humanity, but none can deny that He worships God in heaven with a true heart; none can deny that He has come to fulfill the will of the heavenly Father, and none can deny the sincerity with which He seeks God the Father. Though His image is not pleasing to the senses, His discourse not possessed of an extraordinary air, and His work not as earth-shattering or heaven-shaking as man imagines, He is indeed Christ, who fulfills the will of the heavenly Father with a true heart, completely submits to the heavenly Father, and is obedient to the death. This is because His substance is the substance of Christ. This truth is hard for man to believe but does indeed exist. When the ministry of Christ has been completely fulfilled, man will be able to see from His work that His disposition and His being represent the disposition and being of God in heaven. At that time, the summation of all His work can affirm that He is indeed the flesh which the Word becomes, and not alike that of a flesh and blood man. Every step of Christ's work on earth has its representative significance, but man who experiences the actual work of each step is unable to grasp the significance of His work. This is especially so for the several steps of work carried out by the second incarnate God. Most of those who have

only heard or seen Christ's words yet who have never seen Him have no notions of His work; those who have seen Christ and heard His words, as well as experienced His work, find it difficult to accept His work. Is this not because the appearance and the normal humanity of Christ are not to the taste of man? Those who accept His work after Christ has gone away will not have such difficulties, for they merely accept His work and do not come into contact with Christ's normal humanity. Man is unable to drop his notions of God and instead scrutinizes Him intensely; this is due to the fact that man focuses only on His appearance and is unable to recognize His substance based on His work and His words. If man shuts his eyes to the appearance of Christ or avoids discussing the humanity of Christ, and speaks only of His divinity, whose work and words are unattainable by any man, then the notions of man will decrease by half, even to the extent that all man's difficulties are resolved. During the work of the incarnate God, man cannot tolerate Him and is full of numerous notions about Him, and instances of resistance and disobedience are common. Man cannot tolerate the existence of God, show lenience to the humility and hiddenness of Christ, or forgive the substance of Christ that obeys the heavenly Father. Therefore, He cannot stay with man for eternity after He finishes His work, for man is unwilling to allow Him to live alongside them. If man cannot show lenience to Him during His period of work, then how could they possibly tolerate Him living alongside them after He has fulfilled His ministry, watching them gradually experience His words? Would not many then fall because of Him? Man allows Him only to work on earth; this is the greatest extent of man's lenience. If not for His work, man would long ago have cast Him out of the earth, so how much less would they show lenience once His work is completed? Then would man not put Him to death and torture Him to death? If He were not called Christ, then He could not possibly work among mankind; if He did not work with the identity of God Himself, and instead worked only as an ordinary man, then man would not tolerate a single sentence to be uttered by Him, much less tolerate the slightest bit of His work. So He can only carry this identity with Him in His work. In this way, His work is more powerful than if He had not done so, for men are all willing to obey standing and great identity. If He did not carry the identity of God Himself as He worked or appear as God Himself, then He would not have the opportunity to do work at all. Despite the fact that He has the substance of God and the being of

Christ, man would not ease up and allow Him to carry out work with ease among mankind. He carries the identity of God Himself in His work; though such work is dozens of times more powerful than that done without such identity, man is still not fully obedient to Him, for man submits only to His standing and not His substance. If so, when perhaps one day Christ steps down from His post, could man allow Him to remain alive for even one day? God is willing to live on earth with man so that He may see the effects that the work by His hand will bring about in the years to follow. However, man is unable to tolerate His stay for even one day, so He could only give up. It is already the greatest extent of man's lenience and grace to allow God to do among man the work that He ought to do and to fulfill His ministry. Though those who have been personally conquered by Him show Him such grace, they still only permit Him to stay on until His work has finished and not one moment afterward. If this is so, what of those He has not conquered? Is not the reason that man treats the incarnate God in this way because He is Christ with the shell of an ordinary human? If He had only the divinity and not a normal humanity, then would not the difficulties of man be resolved with the greatest of ease? Man begrudgingly acknowledges His divinity and shows no interest in His shell of an ordinary man, despite the fact that His substance is exactly that of Christ which submits to the will of the heavenly Father. As such, He could only cancel His work of being among man to share with them both joys and sorrows, for man could no longer tolerate His existence.

RESTORING THE NORMAL LIFE OF MAN AND TAKING HIM TO A WONDERFUL DESTINATION

Man understands a little of the work of today and the work of the future, but he does not understand the destination into which mankind will enter. As a creature, man should perform the duty of a creature: Man should follow God in whatever He does, and you should proceed in whatever way I tell you to. You have no way of making arrangements for yourself, and you are incapable of controlling yourself; all must be left to the mercy of God, and everything is controlled by His hands. If the work of God provided man with an end, a wonderful destination,

ahead of time, and if God used this to entice man and cause man to follow Him—if He did a deal with man—then this would not be conquest, nor would it be to work the life of man. Were God to use the end to control man and gain his heart, then in this He would not be perfecting man, nor would He be able to gain man, but instead would be using the destination to control him. Man cares about nothing more than the future end, the final destination, and whether or not there is something good to hope for. If man were given a beautiful hope during the work of conquest, and if, prior to the conquest of man, he were given a proper destination to pursue, then not only would the conquest of man not achieve its effect, but the effect of the work of conquest would also be influenced. That is to say, the work of conquest achieves its effect by taking away the fate and prospects of man and judging and chastising the rebellious disposition of man. It is not achieved by doing a deal with man, that is, by giving man blessings and grace, but by revealing man's loyalty through stripping him of his freedom and eradicating his prospects. This is the substance of the work of conquest. If man were given a beautiful hope at the very beginning, and the work of chastisement and judgment were done after, then man would accept this chastisement and judgment on the basis that he had prospects, and in the end, the unconditional obedience and worship of the Creator by all His creatures would not be achieved; there would only be blind, ignorant obedience, or else man would make blind demands of God, and so it would be impossible to fully conquer man's heart. Consequently, such work of conquest would be incapable of gaining man, nor, moreover, of bearing testimony to God. Such creatures would be unable to perform their duty, and would only strike bargains with God; this would not be conquest, but mercy and blessing. The biggest problem with man is that he thinks of nothing but his fate and prospects, that he idolizes them. Man pursues God for the sake of his fate and prospects; he does not worship God because of his love for Him. And so, in the conquest of man, man's selfishness, greed and the things that most obstruct his worship of God must all be eliminated. In doing so, the effects of man's conquest will be achieved. As a result, in the earliest conquest of man it is necessary to first purge the wild ambitions and most grievous weaknesses of man, and, through this, to reveal man's love of God, and change his knowledge of human life, his view of God, and the meaning of his existence. In this way, man's love of God is cleansed, which is to say, man's heart is conquered. But in His

attitude toward all creatures, God does not conquer only for the sake of conquering; instead, He conquers in order to gain man, for the sake of His own glory, and in order to recover the earliest, original likeness of man. Were He to conquer only for the sake of conquering, then the significance of the work of conquest would be lost. That is to say that if, after conquering man, God washed His hands of man, and paid no heed to his life or death, then this would not be the management of mankind, nor would man's conquest be for the sake of his salvation. Only the gaining of man following his conquest and his ultimate arrival at a wonderful destination is at the heart of all the work of salvation, and only this can achieve the aim of man's salvation. In other words, only man's arrival at the beautiful destination and his entry into rest is the prospects that should be possessed by all creatures, and the work that should be done by the Creator. If man were to do this work, then it would be too limited: It could take man to a certain point, but it would not be able to bring man to the eternal destination. Man is not able to decide man's destiny, nor, moreover, is he able to ensure man's prospects and future destination. The work done by God, however, is different. Since He created man, He leads him; since He saves man, He will thoroughly save him, and will completely gain him; since He leads man, He will bring him to the proper destination; and since He created and manages man, He must take responsibility for man's fate and prospects. It is this which is the work done by the Creator. Though the work of conquest is achieved by purging man of his prospects, man must ultimately be brought into the proper destination prepared for him by God. It is precisely because God works man that man has a destination and his fate is assured. Here, the suitable destination referred to is not man's hopes and prospects purged in times past; the two are different. That which man hopes for and pursues are the yearnings of his pursuit of the extravagant desires of the flesh, rather than the destination due to man. What God has prepared for man, meanwhile, are the blessings and promises due to man once he has been made pure, which God prepared for man after creating the world, and which are not tainted by the choice, conceptions, imagination or flesh of man. This destination is not prepared for a particular person, but is the place of rest of the whole of mankind. And so, this destination is the most suitable destination for mankind.

The Creator intends to orchestrate all of creatures. You must not discard or disobey anything that He does, nor should you be rebellious

toward Him. The work He does will ultimately achieve His aims, and in this He will gain glory. Today, why is it not said that you are the descendants of Moab, or the offspring of the great red dragon? Why is there no talk of chosen people, and only talk of the creatures? The creature—this was man's original title, and it is this which is his innate identity. Names vary only because the ages and periods of work are different; in fact, man is an ordinary creature. All creatures, whether they be the most corrupt or the most holy, must perform the duty of a creature. When He carries out the work of conquest, God does not control you using your prospects, fate or destination. There is actually no need to work in this way. The aim of the work of conquest is to make man perform the duty of a creature, to make him worship the Creator, and only after this can he enter the wonderful destination. The fate of man is controlled by the hands of God. You are incapable of controlling yourself: Despite always rushing and busying about for himself, man remains incapable of controlling himself. If you could know your own prospects, if you could control your own fate, would you still be a creature? In short, regardless of how God works, all His work is for the sake of man. Take, for example, the heavens and earth and all things that God created to serve man: The moon, the sun, and the stars that He made for man, the animals and plants, spring, summer, autumn and winter, and so on—all are for the sake of man's existence. And so, regardless of how He chastises and judges man, it is all for the sake of man's salvation. Even though He strips man of his fleshly hopes, it is for the sake of purifying man, and the purification of man is for the sake of his existence. The destination of man is in the hands of the Creator, so how could man control himself?

Once the work of conquest has been completed, man will be brought into a beautiful world. This life will, of course, still be on earth, but it will be totally unlike man's life today. It is the life that mankind will have after the whole of mankind has been conquered, it will be a new beginning for man on earth, and for mankind to have such a life will be proof that mankind has entered a new and beautiful realm. It will be the beginning of the life of man and God on earth. The premise of such a beautiful life must be that, after man has been purified and conquered, he submits before the Creator. And so, the work of conquest is the last stage of God's work before mankind enters the wonderful destination. Such a life is man's future life on earth, it is the most beautiful life on earth, the kind of life that man longs for, the kind that

man has never before achieved in the history of the world. It is the final outcome of the 6,000 years of work of management, it is what mankind yearns for most, and it is also God's promise to man. But this promise cannot come to pass immediately: Man will enter the future destination only once the work of the last days has been completed and he has been completely conquered, that is, once Satan has been utterly defeated. Man will be without a sinful nature after he has been refined, because God will have defeated Satan, which means that there will be no encroachment by hostile forces, and no hostile forces that can attack the flesh of man. And so man will be free, and holy—he will have entered eternity. Only if the hostile forces of darkness are bound will man be free wherever he goes, and without rebelliousness or opposition. Satan has but to be bound for man to be okay; today, he is not okay because^[a] Satan still stirs up trouble everywhere on earth, and because the entire work of God's management has yet to reach its end. Once Satan has been defeated, man will be completely liberated; when man gains God and comes out from under the domain of Satan, he will behold the Sun of righteousness. The life due to normal man will be regained; all that should be possessed by normal man—such as the ability to discern good from evil, and understanding of how to eat and clothe oneself, and the ability to live normally—all of this will be regained. Even if Eve had not been tempted by the serpent, man should have had such a normal life after he was created in the beginning. He should have eaten, been clothed, and led the life of normal man on earth. Yet after man became depraved, this life became a pipe dream, and even today man does not dare to imagine such things. In fact, this beautiful life that man longs for is a necessity: If man were without such a destination, then his depraved life on earth would never cease, and if there were not such a beautiful life, then there would be no conclusion to Satan's fate or to the age in which Satan holds dominion over earth. Man must arrive at a realm unreachable by the forces of darkness, and when he does, this will prove that Satan has been defeated. In this way, once there is no disturbance by Satan, God Himself will control mankind, and He will command and control the entire life of man; only this will count as the defeat of Satan. Man's life today is mostly a life of filth, and still a life of suffering and affliction.

Footnotes:

a. The original text reads “today, it is because.”

This could not be called the defeat of Satan; man has yet to escape from the sea of affliction, has yet to escape from the hardship of the life of man, or the influence of Satan, and he still has but an infinitesimal knowledge of God. All of man's hardship was created by Satan, it was Satan that brought the sufferings into the life of man, and only after Satan is bound will man be able to completely escape from the sea of affliction. Yet the bondage of Satan is achieved through the conquest and gain of the heart of man, by making man the spoils of the battle with Satan. Today, man's pursuit of becoming an overcomer and being made perfect are the things that are pursued before he has the life of a normal man on earth, and are the objectives that man seeks prior to the bondage of Satan. In substance, man's pursuit of becoming an overcomer and being made perfect, or being made great use of, is to escape from Satan's influence: The pursuit of man is to become an overcomer, but the final outcome will be his escape from the influence of Satan. Only by escaping from the influence of Satan can man lead the life of normal man on earth, the life of worshipping God. Today, man's pursuit of becoming an overcomer and being made perfect are the things that are pursued prior to having the life of a normal person on earth. They are pursued primarily for the sake of being cleansed and putting the truth into practice, and in order to achieve the worship of the Creator. If man possesses the life of a normal person on earth, a life without hardship or affliction, then man will not engage in the pursuit of becoming an overcomer. "Becoming an overcomer" and "being made perfect" are the objectives that God gives man to pursue, and through the pursuit of these objectives He causes man to put the truth into practice and live out a life of significance. The objective is to make man complete and to gain him, and the pursuit of becoming an overcomer and being made perfect is merely a means. If, in the future, man enters into the wonderful destination, there will be no reference to becoming an overcomer and being made perfect; there will only be each creature performing their duty. Today, man is made to pursue these things simply in order to define a scope for man, so that man's pursuit is more targeted and practical. Without it, man's pursuit of entry into eternal life would be vague and abstract, and if this were so, would man not be even more pitiable? To pursue in this way, without goals or principles—is it not self-deception? Ultimately, this pursuit would naturally be fruitless; in the end, man would still live under the domain of Satan and would be incapable of extricating himself from it. Why

subject himself to such aimless pursuit? When man enters the eternal destination, man will worship the Creator, and because man has gained salvation and entered eternity, man will not pursue any objectives, nor, moreover, will he need to worry that he is besieged by Satan. At this time, man will know his place, and will perform his duty, and even if they are not chastised or judged, each person will perform their duty. At that time, man will be a creature in both identity and status. There will no longer be the distinction of high and low; each person will simply perform a different function. Yet man will still live in an orderly, suitable destination of mankind, man will perform his duty for the sake of worshiping the Creator, and a mankind such as this will be the mankind of eternity. At that time, man will have gained a life illuminated by God, a life under the care and protection of God, and a life together with God. Mankind will lead a normal life on earth, and the whole of mankind will enter onto the right track. The 6,000-year management plan will have utterly defeated Satan, which means that God will have recovered the original image of man following his creation, and as such, the original intention of God will have been fulfilled. In the beginning, before mankind was corrupted by Satan, mankind led a normal life on earth. Later, when he was corrupted by Satan, man lost this normal life, and so there began the work of God's management, and the battle with Satan to recover the normal life of man. Only when the 6,000-year work of God's management comes to an end will the life of all mankind officially begin on earth, only then will man have a wonderful life, and God will recover the purpose of creating man in the beginning, as well as the original likeness of man. And so, once he has the normal life of mankind on earth, man will not pursue becoming an overcomer or being made perfect, for man will be holy. The victory and perfection spoken of by man are the objectives given to man to pursue during the battle between God and Satan, and they exist only because man has been corrupted. It is by giving you an objective, and causing you to pursue this objective, that Satan will be defeated. Asking you to be an overcomer or to be made perfect or used is requiring that you bear testimony in order to shame Satan. In the end, man will lead the life of normal man on earth, and man will be holy, and when this happens, will they still seek to become overcomers? Are they not all creatures? Being an overcomer and being a perfected one are both directed at Satan, and the filthiness of man. Is this "overcomer" not in reference to the victory over Satan and the hostile

forces? When you say that you have been made perfect, what in you has been made perfect? Isn't it that you have divested yourself of the corrupt satanic disposition, so that you can achieve the supreme love of God? Such things are said in relation to the filthy things within man, and in relation to Satan; they are not spoken of in relation to God.

Today, if you do not pursue becoming an overcomer and being made perfect, then in the future, when mankind leads a normal life on earth, there will be no opportunity for such pursuit. At that time, the end of every kind of person will have been revealed. At that time, it will be clear what kind of thing you are, and if you wish to be an overcomer or wish to be made perfect it will be impossible. It is only that because of his rebelliousness man will be punished after being revealed. At that time, the pursuit of man will not be a higher position than others, for some to be overcomers and others made perfect, or for some to be the firstborn sons of God and others to be the sons of God; they will not pursue these things. All will be creatures of God, all will live on earth, and all will live together with God on earth. Now is the time of the battle between God and Satan, it is a time in which this battle has yet to be concluded, a time in which man has yet to be completely gained, and is a period of transition. And so, man is required to pursue becoming an overcomer or one of the people of God. Today there are distinctions in status, but when the time comes there will be no such distinctions: The status of all those who have been victorious will be the same, they will all be qualified mankind, and will live equally upon earth, meaning that they will all be qualified creatures, and what they are given will all be the same. Because the ages of God's work are different, and the objects of His work are also different, if this work is done in you, you are eligible to be made perfect and become overcomers; if it were done abroad, then they would be eligible to become the first group of people to be conquered, and the first group of people to be made perfect. Today, this work is not done abroad, so they are not eligible to be made perfect and become overcomers, and it is impossible for them to become the first group. Because the object of God's work is different, the age of God's work is different, and its scope is different, so there is the first group, that is, there are the overcomers, and so too will there be a second group that is made perfect. Once there is the first group that has been made perfect, there will be a specimen and model, and so in the future there will be a second and third group of those who are made perfect, but in eternity they will all be the same, and there will be

no classifications in status. They will simply have been made perfect at different times, and there will be no differences in status. When the time comes that everyone has been made complete, and the work of the entire universe has been concluded, there will be no distinctions in status, and all will be of equal status. Today, this work is done among you so that you will become the overcomers. If it were done in England, then England would have the first group, in the same way that you will be. I am merely being particularly gracious by carrying out My work in you today, and if I didn't do this work in you, then equally you would be the second group, or the third, or the fourth, or the fifth. This is merely because of the difference in the order of work; the first group and the second group do not denote that one is higher or lower than the other, it simply denotes the order in which these people are made perfect. Today these words are communed to you, but why were you not informed earlier? Because, without a process, people tend to go to extremes. For example, Jesus said at that time: "As I departed, so shall I arrive." Today, many have been infatuated by these words, and they want only to wear white robes and await their rapture into heaven. Thus, there are many words that cannot be spoken too early; if they were spoken too early man would go to extremes. Man's stature is too small, and he is incapable of seeing through to the truth of these words.

When man achieves the true life of man on earth, the entire forces of Satan will be bound, and man will live easily upon earth. Things will not be as complex as they are today: Human relationships, social relationships, complex familial relationships..., they are such bother, so painful! Man's life here is so miserable! Once man has been conquered, his heart and mind will change: He will have a heart that reveres God and a heart that loves God. Once all those within the universe who seek to love God have been conquered, which is to say, once Satan has been defeated, and once Satan—all the forces of darkness—has been bound, then man's life on earth will be untroubled, and he will be able to live freely upon earth. If man's life is without the fleshly relationships, and is without the complexities of the flesh, then it would be so much easier. Man's relationships of the flesh are too complex, and for man to have such things is proof that he has yet to free himself of the influence of Satan. If you had the same relationship with the brothers and sisters, if you had the same relationship with your regular family, then you would have no concerns, and would not need to worry about anyone. Nothing could be better, and in this way man would be relieved of half

of his suffering. Living a normal human life on earth, man will be similar to an angel; though still being of the flesh, he will be much like an angel. This is the final promise, it is the last promise that is bestowed upon man. Today man undergoes chastisement and judgment; do you think man's experience of such things is meaningless? Could the work of chastisement and judgment be done for no reason? Previously it has been said that to chastise and judge man is to place him into a bottomless pit, which means the taking away of his fate and prospects. This is for the sake of one thing: the cleansing of man. Man is not placed in a bottomless pit deliberately, after which God washes His hands of him. Instead, it is in order to deal with the rebelliousness within man, so that in the end the things within man may be cleansed, so that he may have a true knowledge of God, and be like a holy person. If this is done, then all will be accomplished. In fact, when those things within man that are meant to be dealt with are dealt with, and man bears resounding testimony, Satan will also be defeated, and even though there may be a few of those things which are originally within man that are not completely cleansed, once Satan is defeated, it will no longer cause trouble, and at that time man will have been completely cleansed. Man has never experienced such a life, but when Satan is defeated, all will be settled and those trifling things within man will all be solved; all other troubles will end once that main problem has been solved. During this incarnation of God on earth, when He personally does His work among man, all the work He does is in order to defeat Satan, and He will defeat Satan through the conquest of man and making you complete. When you bear resounding testimony, this, too, will be a mark of Satan's defeat. Man is first conquered and ultimately completely made perfect in order to defeat Satan. In substance, however, along with the defeat of Satan this is simultaneously the salvation of all mankind from this hollow sea of affliction. Regardless of whether this work is carried out throughout the entire universe or in China, it is all in order to defeat Satan and bring salvation to the whole of mankind so that man may enter the place of rest. You see, the normal flesh of God incarnate is precisely for the sake of defeating Satan. The work of the God of flesh is used to bring salvation to all those beneath heaven who love God, it is for the sake of conquering all mankind, and, moreover, for the sake of defeating Satan. The core of all God's management work is inseparable from the defeat of Satan to bring salvation to all mankind. Why, in much of this work, is

it always said for you to bear testimony? And whom is this testimony directed at? Isn't it directed at Satan? This testimony is made to God, and it is made to testify that the work of God has achieved its effect. Bearing testimony is related to the work of defeating Satan; if there were not a battle with Satan, then man would not be required to bear testimony. It is because Satan must be defeated that, at the same time as saving man, God requires that man bear testimony to Him before Satan, which He uses to save man and do battle with Satan. As a result, man is both the object of salvation and a tool in the defeat of Satan, and so man is at the core of the work of God's entire management, and Satan is merely the object of destruction, the enemy. You may feel that you have done nothing, but because of the changes in your disposition, testimony has been borne, and this testimony is directed at Satan and is not made to man. Man is not fit to enjoy such a testimony. How could he understand the work done by God? The object of God's fight is Satan; man, meanwhile, is only the object of salvation. Man has the corrupt satanic disposition, and is incapable of understanding this work. This is because of the corruption of Satan. It is not inherently within man, but is directed by Satan. Today, God's main work is to defeat Satan, that is, to completely conquer man, so that man may bear final testimony to God before Satan. In this way, all things will be accomplished. In many cases, to your naked eye it appears that nothing has been done, but in fact, the work has already been completed. Man requires that all the work of completion be visible, yet without making it visible to you, I have completed My work, for Satan has submitted, which means that it has been utterly defeated, that all of God's wisdom, power and authority have vanquished Satan. This is exactly the testimony that must be borne, and though it has no clear expression in man, though it is not visible to the naked eye, Satan has already been defeated. The entirety of this work is directed against Satan, and carried out because of the battle with Satan. And so, there are many things that man does not see as having been successful, but which, in God's eyes, were successful long ago. This is one of the inner truths of all God's work.

Once Satan has been defeated, that is to say, once man has been completely conquered, man will comprehend that all of this work is for the sake of salvation, and that the means of this salvation is to regain from the hands of Satan. The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of

Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of a mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is only something that man's intellect is capable of imagining, and is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through the battle with Satan, man imagines that this is how the battle is conducted. In the work of man's salvation, three stages have been carried out, which is to say that the battle with Satan has been split into three stages prior to the complete defeat of Satan. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through bestowing grace upon man, and becoming a sin offering of man, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, but the salvation of man, the working of the life of man, and the changing of man's disposition so that he may bear testimony to God. This is how Satan is defeated. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the ashamed Satan will be completely bound, and in this way, man will have been completely saved. And so, the substance of man's salvation is the battle with Satan, and the war with Satan is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and also the work of man's complete salvation from the domain of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan, man who has been corrupted by Satan, to the Creator following his conquest, through which he will forsake Satan and completely return to

God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan, and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell in the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the stock of all God's management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Satan is defeated through changes in man's old disposition that restore his original sense, and in this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of all of this battle, and Satan will become the object that will be punished once this battle has finished, after which the entire work of mankind's salvation will have been completed.

God has no malice toward the creatures and wishes only to defeat Satan. All of His work—whether it be chastisement or judgment—is directed at Satan; it is carried out for the sake of mankind's salvation, is all in order to defeat Satan, and it has one objective: doing battle with Satan to the very end! And God will never rest before He has been victorious over Satan! He will rest only once He has defeated Satan. Because all of the work done by God is directed at Satan, and because those who have been corrupted by Satan are all under the control of Satan's domain and all live under Satan's domain, if God did not battle against Satan or cause them to break with it, Satan would not relax its hold on these people, and they could not be gained. If they were not gained, it would prove that Satan has not been defeated, that it has not been vanquished. And so, in God's 6,000-year management plan, during the first stage He did the work of the law, during the second

stage He did the work of the Age of Grace, that is, the work of crucifixion, and during the third stage He did the work of conquering mankind. All this work is directed at the extent to which Satan has corrupted mankind, it is all in order to defeat Satan, and not one of the stages is not for the sake of defeating Satan. The substance of the 6,000-year work of God's management is the battle against the great red dragon, and the work of managing mankind is also the work of defeating Satan, and the work of doing battle with Satan. God has battled for 6,000 years, and thus worked for 6,000 years, to ultimately bring man into the new realm. When Satan is defeated, man will be completely liberated. Is this not the direction of God's work today? This is precisely the direction of the work of today: the complete liberation and freeing of man, so that he is not subject to any rules, nor limited by any binds or restrictions. All this work is done in accordance with your stature and in accordance with your needs, meaning that you are provided with whatever you can accomplish. It is not a case of "driving a duck onto a perch," of forcing you to do things beyond your ability; instead, all this work is carried out in accordance with your actual needs. Each stage of work is in accordance with the actual needs and requirements of man, and is for the sake of defeating Satan. In fact, at the beginning there were no barriers between the Creator and His creatures. They are all caused by Satan. Man has become unable to see or touch anything because of Satan's disturbance and its corruption. Man is the victim, the one who has been deceived. Once Satan has been defeated, the creatures will behold the Creator, and the Creator will look upon the creatures and be able to personally lead them. Only this is the life that man should have on earth. And so, God's work is primarily in order to defeat Satan, and once Satan has been defeated, everything will be solved. Today, you have seen that it really is something for God to come among man. He has not come to spend each day finding fault in you, to say this and that, or to simply allow you to see what He looks like, and how He speaks and lives. God has not become flesh merely to allow you to look upon Him, or to open your eyes, or to allow you to hear the mysteries He has spoken of and the seven seals that He has opened. Rather, He has become flesh to defeat Satan. He has personally come among man in the flesh to save man, to do battle with Satan, and this is the significance of His incarnation. If it were not in order to defeat Satan, then He would not personally do this work. God has come to earth to do His work among man, to personally

reveal Himself to man and allow man to behold Him; is this a small matter? It really is something! It is not as man imagines that God has come so that man may look upon Him, so that man may understand that God is real and not vague or hollow, and that God is lofty but also humble. Could it be that simple? It is precisely because Satan has corrupted the flesh of man, and man is the one who God intends to save, that God must assume the flesh to do battle with Satan and to personally shepherd man. Only this is beneficial to His work. The two incarnate fleshs of God have existed in order to defeat Satan, and have also existed in order to better save man. That is because the one doing the battle with Satan can only be God, whether it be the Spirit of God or the incarnate flesh of God. In short, the one doing the battle with Satan cannot be the angels, much less can it be man, who has been corrupted by Satan. The angels are powerless to do it, and man is even more impotent. As such, if God wishes to work the life of man, if He wishes to personally come to earth to work man, then He must personally become flesh, that is, He must personally put on the flesh, and with His inherent identity and the work that He must do, come among man and personally save man. If not, if it were the Spirit of God or man that did this work, then this battle would forever fail to achieve its effect, and would never end. Only when God becomes flesh to personally go to war against Satan among man does man have a chance of salvation. Furthermore, only then is Satan shamed, and left without any opportunities to exploit or any plans to execute. The work done by God incarnate is unachievable by the Spirit of God, and even more incapable of being done on God's behalf by any fleshly man, for the work that He does is for the sake of the life of man, and in order to change the corrupt disposition of man. Were man to participate in this battle, he would only flee in woeful disarray, and would simply be incapable of changing the corrupt disposition of man. He would be incapable of saving man from the cross, or of conquering all of rebellious mankind, but only be able to do a little old work according to principle, or else work that is unrelated to the defeat of Satan. So why bother? What is the significance of work that cannot gain mankind, much less defeat Satan? And so, the battle with Satan can only be carried out by God Himself, and is simply incapable of being done by man. Man's duty is to obey and to follow, for man is unable to do the work of opening up a new epoch, nor, moreover, can he carry out the work of battling Satan. Man can only satisfy the Creator under the leadership of God Himself,

through which Satan is defeated; this is the only thing that man can do. And so, every time a new battle commences, which is to say, every time the work of the new age begins, this work is personally done by God Himself, through which He leads the entire age, and opens up a new path for the whole of mankind. The dawn of each new age is a new start in the battle with Satan, through which man enters a newer, more beautiful realm and a new age that is personally led by God Himself. Man is the master of all things, but those who have been gained will become the fruits of all battles with Satan. Satan is the corrupter of all things, it is the loser at the end of all battles, and is also the one which will be punished following these battles. Among God, man and Satan, only Satan is the one which will be detested and rejected. Those who were gained by Satan but are not taken back by God, meanwhile, become the ones who will receive punishment in behalf of Satan. Of these three, only God should be worshiped by all things. Those who were corrupted by Satan but are taken back by God and who follow the way of God, meanwhile, become the ones who will receive God's promise and judge the evil ones for God. God will surely be victorious and Satan will surely be defeated, but among man there are those who will win and those who will lose. Those who win will belong to the Victor, and those who lose will belong to the loser; this is the classification of each according to kind, it is the final outcome of all God's work, it is also the aim of all God's work, and it will never change. The core of the main work of God's management plan is focused on the salvation of man, and God becomes flesh primarily for the sake of this core, for the sake of this work, and in order to defeat Satan. The first time God became flesh was also in order to defeat Satan: He personally became flesh, and was personally nailed to the cross, in order to complete the work of the first battle, which was the work of mankind's redemption. Likewise, this stage of work is also personally done by God, who has become flesh to do His work among man, to personally speak His word and allow man to see Him. Of course, it is inevitable that He also does some other work along the way, but the main reason He carries out His work personally is in order to defeat Satan, to conquer the whole of mankind, and to gain these people. And so, the work of God's incarnation really is something. If His purpose were only to show man that God is humble and hidden, and that God is real, if it were only for the sake of doing this work, then there would be no need to become flesh. Even if God did not become flesh, He could reveal His

humbleness and hiddenness, His greatness and holiness, to man directly, but such things have nothing to do with the work of managing mankind. They are incapable of saving man or making him complete, much less can they defeat Satan. If the defeat of Satan only involved the Spirit doing battle against a spirit, then such work would have even less practical value; it would be incapable of gaining man and would ruin the fate and prospects of man. As such, God's work today is of profound significance. It is not only so that man may see Him, or so that man's eyes may be opened, or in order to provide him with a little moving and encouragement; such work has no significance. If you can only speak of this kind of knowledge, then it proves that you do not know the true significance of God's incarnation.

The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering, gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity could not be represented by man, or His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work. If man only believes that God came to be seen by him and make him happy, then such beliefs hold no value, they have no significance. Man's knowledge is too superficial! Only by carrying it out Himself can God do this work thoroughly and completely. Man is incapable of doing it on behalf of God. As he does not have God's identity or His substance, he is incapable of doing His work, and even if man did, it would not have any effect. The first time God became flesh was for the sake of redemption, to redeem all mankind from sin, to make man capable of being cleansed and of being forgiven for his sins. The work of conquest is also personally done by God among man. If, during this stage, God were only to speak prophecy, then a prophet or someone gifted could be found to take His place; if only prophecy were spoken, man could stand in for God. Yet if

man were to personally do the work of God Himself and were to work the life of man, it would be impossible for him to do this work. It must be personally done by God Himself: God must personally become flesh to do this work. In the Age of Word, if only prophecy were spoken, then Isaiah or Elijah the prophet could be found to do this work, and there would be no need for God Himself to do it personally. Because the work done in this stage is not merely the speaking of prophecy, and because it is of greater importance that the work of words is used to conquer man and defeat Satan, this work cannot be done by man, and must be personally done by God Himself. In the Age of Law Jehovah did part of God's work, after which He spoke some words and did some work through the prophets. That is because man could stand in for the work of Jehovah, and the seers could foretell things and interpret some dreams on His behalf. The work done in the beginning was not the work of directly changing man's disposition, and was unrelated to the sin of man, and man was required only to abide by the law. So Jehovah did not become flesh and reveal Himself to man; instead He spoke directly to Moses and others, made them speak and work on His behalf, and caused them to work directly among mankind. The first stage of God's work was the leadership of man. It was the start of the battle with Satan, but this battle had yet to officially begin. The official war with Satan began with the first incarnation of God, and it has continued right up until today. The first instance of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated Satan, and it was the first successful stage in the war. When God incarnate begins to directly work the life of man, this is the official start of the work of regaining man, and because this is the work of changing man's old disposition, it is the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man's life on earth. It was the beginning of God's work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come. Later, the second stage of work during the Age of Grace involved changing man's old disposition, which means that God Himself wrought the life of man. This had to be personally done by God: It required that God personally become flesh, and if He had not become flesh, no one else could have replaced Him in this stage of work, for it represented the work of fighting directly against Satan. If man had done this work on God's behalf, when man stood before Satan, Satan would not have

submitted and it would have been impossible to defeat it. It had to be God incarnate who came to defeat it, for the substance of God incarnate is still God, He is still the life of man, and He is still the Creator; whatever happens, His identity and substance will not change. And so, He put on the flesh and did the work to cause the complete submission of Satan. During the stage of work of the last days, if man were to do this work and were made to speak the words directly, then he would be unable to speak them, and if prophecy were spoken, then it would be incapable of conquering man. By assuming the flesh, God comes to defeat Satan and cause its complete submission. He utterly defeats Satan, fully conquers man, and completely gains man, after which this stage of work is completed, and success achieved. In God's management, man cannot stand in for God. In particular, the work of leading the age and launching new work is in even greater need of being personally done by God Himself. Giving man revelation and providing him with prophecy can be done by man, but if it is work that must be personally done by God, work of the battle between God Himself and Satan, then this work cannot be done by man. During the first stage of work, when there was no battle with Satan, Jehovah personally led the people of Israel using the prophecy spoken by the prophets. Afterward, the second stage of work was the battle with Satan, and God Himself personally became flesh, coming into the flesh, to do this work. Anything that involves the battle with Satan also involves the incarnation of God, which means that this battle cannot be waged by man. If man were to do battle, he would be incapable of defeating Satan. How could he have the strength to fight against it whilst still under its domain? Man is in the middle: If you lean toward Satan you belong to Satan, but if you satisfy God you belong to God. Were man to stand in for God in the work of this battle, would he be able to? If he did, would he not have perished long ago? Would he not have entered into the netherworld long ago? And so, man is unable to replace God in His work, which is to say that man does not have the substance of God, and if you did battle with Satan you would be incapable of defeating it. Man can only do some work; he can win some people over, but he cannot stand in for God in the work of God Himself. How could man do battle with Satan? Satan would take you captive before you'd even started. Only God Himself can do battle with Satan, and upon this basis man can follow God and obey Him. Only in this way can man be gained by God and escape from the

bonds of Satan. What man can achieve with his own wisdom, authority and abilities is too limited; he is incapable of making man complete, of leading him, and, moreover, of defeating Satan. Man's intelligence and wisdom are unable to thwart the schemes of Satan, so how could man do battle with it?

All those who are willing to be made perfect have the chance to be made perfect, so everyone must relax: In the future you will all enter the destination. But if you are unwilling to be made perfect, and are unwilling to enter the wonderful realm, then that is your own problem. All those who are willing to be made perfect and are loyal to God, all those who obey, and all those who faithfully perform their function—all such people can be made perfect. Today, all those who do not loyally perform their duty, all those who are not loyal to God, all those who do not submit to God, particularly those who have received the enlightenment and illumination of the Holy Spirit but do not put it into practice—all such people are unable to be made perfect. All those who are willing to be loyal and obey God can be made perfect, even if they are a little ignorant; all those who are willing to pursue can be made perfect. There is no need to worry about this. As long as you are willing to pursue in this direction, you can be made perfect. I am unwilling to forsake or eliminate any of those among you, but if man does not strive to do well, then you are only ruining yourself; it is not Me that eliminates you, but you yourself. If you yourself do not strive to do well—if you are lazy, or do not perform your duty, or are not loyal, or do not pursue the truth, and always do as you please, spending money and having sexual liaisons, then you condemn yourself, and are unworthy of anyone's pity. My purpose is for all of you to be made perfect, and at the very least be conquered, so that this stage of work may be successfully completed. God's wish is for every person to be made perfect, to be ultimately gained by Him, to be completely cleansed by Him, and to become one He loves. It matters not whether I say you are backward or of poor caliber—this is all fact. My saying this does not prove that I intend to forsake you, that I have lost hope in you, much less that I am unwilling to save you. Today I have come to do the work of your salvation, which is to say that the work I do is a continuation of the work of salvation. Every person has the chance to be made perfect: Provided that you are willing, provided that you pursue, in the end you will be able to achieve the effects, and not one of you will be forsaken. If you are of poor caliber, My requirements of you will be in accordance

with your poor caliber; if you are of high caliber, My requirements of you will be in accordance with your high caliber; if you are ignorant and illiterate, My requirements of you will be in accordance with your illiteracy; if you are literate, My requirements of you will be in accordance with your level of literacy; if you are elderly, My requirements of you will be in accordance with your age; if you are capable of providing hospitality, My requirements of you will be in accordance with this; if you say you cannot offer hospitality, and can only perform a certain function, whether it be spreading the gospel, or taking care of the church, or attending to other general affairs, My perfection of you will be in accordance with the function that you perform. Being loyal, obeying to the very end, and pursuing the supreme love of God—this is what you must accomplish, and there are no better practices than these three things. Ultimately, man is required to achieve these three things, and if he can achieve them he will be made perfect. But, above all, you must truly pursue, you must actively press onward and upward, and not be passive toward that. I have said that every person has the chance to be made perfect, and is capable of being made perfect, and this counts, but if you do not try to be better in your pursuit, if you do not achieve these three criteria, then in the end you must be eliminated. I want everyone to catch up, want everyone to have the work and the enlightenment of the Holy Spirit, and be able to obey to the very end, because this is the duty that each of you should perform. When you have all performed your duty, you will all have been made perfect, you will also have resounding testimony. All those who have testimony are those who have been victorious over Satan and gained God's promise, and they are the ones who will remain to live in the wonderful destination.

GOD AND MAN WILL ENTER INTO REST TOGETHER

In the beginning, God was resting. There were no humans or anything else upon the earth at that time, and God had not done any work whatsoever. God only began His management work once humanity existed and once humanity had been corrupted. From this point on, God no longer rested but instead began to busy Himself

among humanity. It was because of humanity's corruption that God was taken from His rest, and it was also because of the archangel's rebellion that God was taken from His rest. If God does not defeat Satan and save humanity, which has been corrupted, God will never again be able to enter into rest. As man lacks rest, so does God. When God once again enters into rest, man will also enter into rest. The life in rest is one without war, without filth, without persisting unrighteousness. This is to say that it lacks Satan's harassment (here "Satan" refers to hostile forces), Satan's corruption, as well as the invasion of any force opposed to God. Everything follows its own kind and worships the Lord of creation. Heaven and earth are entirely tranquil. This is humanity's restful life. When God enters into rest, no more unrighteousness will persist upon the earth, and there will be no more invasion of any hostile forces. Humanity will also enter a new realm; they will no longer be a humanity corrupted by Satan, but rather a humanity that has been saved after having been corrupted by Satan. Humanity's day of rest is also God's day of rest. God lost His rest due to humanity's inability to enter into rest; it was not that He was originally unable to rest. Entering into rest does not mean that all things will cease to move, or that all things will cease to develop, nor does it mean that God will cease to work or man will cease to live. The sign of entering into rest is as thus: Satan has been destroyed; those wicked people who join Satan in its evildoing have been punished and wiped out; all forces hostile to God cease to exist. God entering into rest means that He will no longer carry out His work of humanity's salvation. Humanity entering into rest means that all of humanity will live within God's light and under His blessings; there will be none of Satan's corruption, nor will any unrighteous things occur. Humanity will live normally upon earth, and they will live under God's care. When God and man enter into rest together, it will mean that humanity has been saved and that Satan has been destroyed, that God's work among man has finished entirely. God will no longer continue to work among man, and man will no longer live under Satan's domain. Therefore, God will no longer be busy, and man will no longer rush about; God and man will enter into rest simultaneously. God will return to His original position, and each person will return to his or her respective place. These are the destinations that God and man will respectively reside in after the end of God's entire management. God has God's destination, and man has man's destination. While resting, God will continue to

guide all of humanity in their lives upon earth. While in God's light, man will worship the one true God in heaven. God will no longer live among humanity, and man will also be unable to live with God in God's destination. God and man cannot live within the same realm; rather, both have their own respective manners of living. God is the One who guides all of humanity, while all of humanity is the crystallization of God's management work. It is humanity who is led; in regard to essence, humanity is not similar to God. To rest means to return to one's original place. Therefore, when God enters into rest, it means that God returns to His original place. God will no longer live upon the earth or share in humanity's joy and suffering while among humanity. When humanity enters into rest, it means that man has become a true creation; humanity will worship God from upon the earth and have normal human lives. People will no longer be disobedient to God or resist God; they will return to the original life of Adam and Eve. These are the respective lives and destinations of God and humanity after they enter into rest. Satan's defeat is an inevitable trend in the war between God and Satan. In this way, God's entering into rest after the completion of His management work and man's complete salvation and entrance into rest likewise become inevitable trends. Man's place of rest is on earth, and God's place of rest is in heaven. While man rests, he will worship God and also live upon earth, and while God rests, He will lead the remaining portion of humanity; He will lead them from heaven, not from earth. God will still be the Spirit, while man will still be flesh. God and man both have their different respective manners of resting. While God rests, He will come and appear among man; while man rests, he will be led by God to visit heaven and also to enjoy life in heaven. After God and man enter into rest, Satan will no longer exist, and like Satan, those wicked people will also no longer exist. Before God and man enter into rest, those wicked individuals who once persecuted God upon earth and the enemies who were disobedient to Him upon earth will have already been destroyed; they will have been destroyed by the great disasters of the last days. After those wicked individuals have been completely destroyed, earth will never again know Satan's harassment. Humanity will obtain complete salvation, and it will only be then that God's work ends completely. These are the prerequisites for God and man to enter into rest.

The approach of the end of all things indicates the end of God's work and indicates the end of humanity's development. This means

that humanity as corrupted by Satan has reached their end of development, and that the descendants of Adam and Eve have propagated to their respective ends, and it also means that it is impossible for such a humanity, having been corrupted by Satan, to continue to develop. The Adam and Eve in the beginning had not been corrupted, but the Adam and Eve that were driven from the Garden of Eden were corrupted by Satan. When God and man enter into rest together, Adam and Eve—who were driven from the Garden of Eden—and their descendants will finally come to a close; the humanity of the future will still consist of the descendants of Adam and Eve, but they will not be people who live under Satan's domain. Rather, they will be people who have been saved and purified. This will be a humanity that has been judged and chastised, and one that is holy. These people will not be similar to the human race as it originally was; one can almost say that they are an entirely different kind of person from the original Adam and Eve. These people will have been selected from among all of those who were corrupted by Satan, and they will be the people who have ultimately stood firm during God's judgment and chastisement; they will be the last remaining group of people among corrupt mankind. Only this group of people will be able to enter into the final rest together with God. Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of cleansing—will be those who will enter into the final rest with God; therefore, those who enter into rest will all have broken free of Satan's influence and been obtained by God only after having undergone His final cleansing work. These people who have been ultimately obtained by God will enter into the final rest. The essence of God's work of chastisement and judgment is to cleanse humanity, and it is for the day of final rest. Otherwise, the whole of humanity will not be able to follow their own kind or enter into rest. This work is humanity's only path to enter into rest. Only God's work of cleansing will cleanse humanity of their unrighteousness, and only His work of chastisement and judgment will bring to light those disobedient things among humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When His work ends, those people who remain will be cleansed and enjoy a more wonderful second human life upon the earth as they enter a higher realm of humanity; in other words, they will enter into humanity's day of rest and live together with God. After

those who cannot remain have undergone chastisement and judgment, their original forms will be entirely revealed; after this they will all be destroyed and, like Satan, will no longer be allowed to survive upon the earth. The humanity of the future will no longer contain any of this type of people; these people are not fit to enter the land of the ultimate rest, nor are they fit to enter the day of rest that God and man will share, for they are the targets of punishment and are the wicked, and they are not righteous people. They had been redeemed once, and they had also been judged and chastised; they had also once rendered service to God, but when the final day comes, they will still be eliminated and destroyed because of their own wickedness and because of their own disobedience and irredeemability. They will no longer exist upon the world of the future, and they will no longer exist among the human race of the future. Any and all evildoers and any and all who have not been saved will be destroyed when the holy among humanity enter into rest, regardless of whether they are the spirits of the dead or those who still live in the flesh. Regardless of what era to which these evil-doing spirits and evil-doing people, or the spirits of righteous people and those people who do righteousness belong, any evildoers will be destroyed, and any righteous people will survive. Whether a person or spirit receives salvation is not entirely decided based upon the work of the final age, but is rather determined based upon whether they have resisted or been disobedient to God. If people in the previous era did evil and could not be saved, they would undoubtedly be targets for punishment. If people in this era do evil and cannot be saved, they are also surely targets for punishment. People are separated on the basis of good and evil, not on the basis of the era. Once separated on the basis of good and evil, people are not immediately punished or rewarded; rather, God will only carry out His work of punishing evil and rewarding good after carrying out His work of conquering in the last days. Actually, He has been using good and evil to separate humanity ever since He carried out His work among humanity. He will merely reward the righteous and punish the wicked upon completion of His work, rather than separating the wicked and the righteous upon completing His work in the end and then immediately setting about His work of punishing evil and rewarding good. His ultimate work of punishing evil and rewarding good is entirely done in order to utterly purify all of humanity, so that He may bring an entirely holy humanity into eternal rest. This stage of His

work is His most crucial work. It is the final stage of the whole of His management work. If God did not destroy the wicked but rather let them remain, then the whole of humanity would still not be able to enter into rest, and God would not be able to bring all of humanity into a better realm. This kind of work would not be completely finished. When He finishes His work, the whole of humanity will be entirely holy. Only in this manner can God peacefully live in rest.

People today are unable to part with things of the flesh; they cannot give up the enjoyment of the flesh, nor can they give up the world, money, or their corrupt disposition. Most people go about their pursuits in a perfunctory manner. Actually, these people do not have God in their hearts at all; more so, they do not fear God. They do not have God in their hearts, and so they cannot perceive all that God does, and are even more unable to believe the words He speaks from His mouth. These people are too fleshly; they are too deeply corrupted and lack any truth whatsoever, what is more, they do not believe that God can become flesh. Anyone who does not believe in God incarnate—that is, anyone who does not believe the work and speech of the visible God and does not believe in the visible God but instead worships the invisible God in heaven—does not have God in his or her heart. They are people who are disobedient to and resist God. These people lack humanity and reason, to say nothing of truth. For these people, the visible and tangible God all the more cannot be believed, yet the invisible and intangible God is the most credible and also the most gladdening to their hearts. What they seek is not the truth of reality, nor is it the true essence of life, much less God's intentions; rather, they pursue excitement. Whichever things are most capable of letting them attain their own desires are, without a doubt, their faiths and pursuits. They only believe in God in order to satisfy their own desires, not to seek the truth. Are these people not evildoers? They are extremely self-confident, and they do not believe that God in heaven will destroy them, these “good people.” Instead, they believe that God will allow them to remain and, moreover, will reward them handsomely, for they have done many things for God and displayed a great deal of “loyalty” toward Him. If they were to pursue the visible God, they would immediately strike back against God or fly into a rage once their desires were to fall through. These are vile people who seek to satisfy their own desires; they are not people of integrity in pursuit of the truth. Such kind of people are the so-called wicked people who

follow Christ. Those people who do not seek the truth cannot believe the truth. They are all the more unable to perceive humanity's future outcome, for they do not believe any work or speech of the visible God, and they cannot believe in humanity's future destination. Therefore, even if they follow the visible God, they still commit evil and do not seek the truth, nor do they practice the truth that I require. Those people who do not believe that they will be destroyed are conversely the very individuals who will be destroyed. They all believe themselves to be so clever, and they believe that they themselves are those who practice the truth. They consider their evil conduct to be the truth and thereby cherish it. These wicked people are very self-confident; they take the truth to be doctrine, and take their evil acts to be truth, and in the end they can only reap what they have sown. The more self-confident people are and the more wildly arrogant they are, the more they are unable to obtain truth; the more people believe in the heavenly God, the more they resist God. These are the people who will be punished. Before humanity enters into rest, whether each kind of person is punished or rewarded will be determined according to whether they seek the truth, whether they know God, whether they can obey the visible God. Those who have rendered service to the visible God yet do not know or obey Him lack truth. These people are evildoers, and evildoers will undoubtedly be punished; furthermore, they shall be punished according to their wicked conduct. God is believed in by man, and He is also worthy of man's obedience. Those who only believe in the vague and invisible God are those who do not believe in God; furthermore, they are unable to obey God. If these people still cannot believe in the visible God by the time His work of conquering is finished, and also persist in being disobedient to and resisting the God who is visible in the flesh, these vagueists will, without a doubt, be destroyed. It is as it is with those among you—anyone who verbally recognizes God incarnate yet cannot practice the truth of obedience to God incarnate will ultimately be eliminated and destroyed, and anyone who verbally recognizes the visible God and also eats and drinks of the truth expressed by the visible God yet seeks after the vague and invisible God will all the more be destroyed in the future. None of these people can remain until the time of rest after God's work has finished; there can be no one like these people who remain until the time of rest. The demonic people are those who do not practice the truth; their essence is one of resisting

and being disobedient to God, and they do not have the slightest intentions of obeying God. Such people will all be destroyed. Whether you have truth and whether you resist God are determined according to your essence, not according to your appearance or your occasional speech and conduct. Every person's essence decides whether they will be destroyed; this is determined according to the essence revealed by their conduct and their pursuit of the truth. Among people who similarly do work and also do similar amounts of work, those whose human essences are good and who possess truth are the people who can remain, but those whose human essences are evil and who disobey the visible God are those who shall be destroyed. Any of God's work or words directed at humanity's destination deals with humanity appropriately according to each person's essence; there will be no accidents, and there will certainly not be the slightest error. Only when a person carries out work will human emotion or meaning be mixed in. The work God does is the most suitable; He absolutely will not bring false claims against any creature. There are now many people who are unable to perceive humanity's future destination and who also do not believe the words I speak; all those who do not believe, along with those who do not practice truth, are demons! Those who seek and those who do not seek are now two different types of people, and they are two types of people with two different destinations. Those who pursue knowledge of the truth and practice the truth are the people whom God will save. Those who do not know the true way are demons and enemies; they are the descendants of the archangel and will be destroyed. Even the pious believers of a vague God—are they not also demons? People who possess good consciences but do not accept the true way are demons; their essence is one of resistance to God. Those who do not accept the true way are those who resist God, and even if these people endure many hardships, they will still be destroyed. Those who are unwilling to abandon the world, who cannot bear to part with their parents, who cannot bear to rid themselves of their own enjoyments of the flesh are all disobedient to God and will all be destroyed. Anyone who does not believe in God incarnate is demonic; more so, they will be destroyed. Those who believe but do not practice the truth, those who do not believe in God incarnate, and those who do not at all believe in God's existence will be destroyed. Anyone who is able to remain is a person who has undergone the bitterness of refinement and stood firm; this is a person who has truly undergone

trials. Anyone who does not recognize God is an enemy; that is, anyone within or without this stream who does not recognize God incarnate is an antichrist! Who is Satan, who are demons, and who are God's enemies if not resisters who do not believe in God? Are they not those people who are disobedient to God? Are they not those people who verbally claim to believe yet lack truth? Are they not those people who only pursue the obtaining of blessings yet cannot bear witness for God? You can still hobnob with those demons today and stress conscience and love with these demons; is this not considered extending good intentions to Satan? Is it not considered associating with demons? If people are still unable to distinguish between good and evil today, and still blindly stress love and pity without in any way hoping to seek God's will, and cannot in any way have God's heart as their own, their endings will be all the more wretched. Anyone who does not believe in the God in the flesh is an enemy of God. If you can stress conscience and love to an enemy, do you not lack a sense of righteousness? If you are compatible with those which I detest and disagree with, and still stress love or personal feelings with them, are you not then disobedient? Are you not intentionally resisting God? Does a person like this possess truth? If people stress conscience to enemies, stress love to demons and stress pity to Satan, are they not intentionally interrupting God's work? Those people who believe only in Jesus and do not believe in God incarnate during the last days and those who verbally claim to believe in God incarnate but do evil are all antichrists, let alone those people who do not believe in God. These people will all be destroyed. The standard by which man judges man is based on his behavior; one whose conduct is good is a righteous person, and one whose conduct is abominable is wicked. The standard by which God judges man is based on whether one's essence obeys Him; one who obeys God is a righteous person, and one who does not obey God is an enemy and a wicked person, regardless of whether this person's behavior is good or bad, and regardless of whether this person's speech is correct or incorrect. Some people wish to use good deeds to obtain a good destination of the future, and some people wish to use good speech to purchase a good destination. People falsely believe that God determines man's outcome according to his behavior or speech, and therefore many people will seek to use this to gain a temporary favor through deceit. The people who will later survive through rest will all have endured the day of tribulation and also borne

witness for God; they will all be people who have done their duty and intend to obey God. Those who merely wish to use the opportunity to serve to avoid practicing truth will not be able to remain. God has appropriate standards for the arrangement of the outcomes of all people; He does not merely make these decisions according to one's words and conduct, nor does He make them according to their behavior during a single period of time. He will absolutely not be lenient toward all of one's wicked conduct because of one's past service for God, nor will He spare one from death because of a one-time expense for God. No one can evade retribution for their wickedness, and no one can cover up their wicked conduct and thereby evade the torment of destruction. If one can truly do one's own duty, then this means that they are eternally faithful to God and do not seek rewards, regardless of whether they receive blessings or suffer misfortune. If people are faithful to God when they see blessings but lose their faithfulness when they cannot see blessings and in the end are still unable to bear witness for God and still unable to do their duty as they should, these people who once rendered service to God faithfully will still be destroyed. In short, wicked people cannot survive through eternity, nor can they enter into rest; only the righteous are the masters of rest. After humanity enters into the right track, people will have normal human lives. They will all do their own respective duty and be absolutely faithful to God. They will utterly shed their disobedience and their corrupt disposition, and they will live for God and because of God. They will lack disobedience and resistance. They will be able to entirely obey God. This is the life of God and man and the life of the kingdom, and it is the life of rest.

Those who take their utterly unbelieving children and relatives into church are too selfish and show their kindness. These people stress only love, with no regard as to whether they believe or whether it is God's will. Some bring their wives before God, or bring their parents before God, and regardless of whether the Holy Spirit agrees or carries out His work, they blindly "adopt talented people" for God. What benefit can possibly be gained from extending this kindness toward these people who do not believe? Even if these unbelievers who are without the presence of the Holy Spirit struggle to follow God, they still cannot be saved as one believes they can. Those who receive salvation are not actually that easy to obtain. Those who have not undergone the Holy Spirit's work and trials and have not been perfected by God

incarnate cannot be completed at all. Therefore, these people lack the Holy Spirit's presence from the moment they begin to nominally follow God. According to their conditions and actual states, they simply cannot be made complete. So, the Holy Spirit does not decide to expend much energy upon them, nor does He provide any enlightenment or guide them in any way; He merely allows them to follow along and ultimately reveals their outcome—this is enough. Man's enthusiasm and intentions come from Satan, and in no way can they complete the Holy Spirit's work. No matter what kind of person one is, one must have the work of the Holy Spirit—can a person complete a person? Why does a husband love his wife? And why does a wife love her husband? Why are children dutiful to their parents? And why do parents dote on their children? What kinds of intentions do people really harbor? Is it not in order to satisfy one's own plans and selfish desires? Is it really for God's management plan? Is it for God's work? Is it to fulfill a creature's duty? Those who first believed in God and could not obtain the presence of the Holy Spirit can never obtain the work of the Holy Spirit; it has been determined that these people will be destroyed. No matter how much love one has for them, it cannot replace the work of the Holy Spirit. Man's enthusiasm and love represent the intentions of man, but cannot represent God's intentions and cannot replace God's work. Even if one extends the greatest possible amount of love or pity toward those people who nominally believe in God and pretend to follow Him but do not know what it is to believe in God, they will still not obtain God's sympathy or obtain the work of the Holy Spirit. Even if people who sincerely follow God are of poor caliber and cannot understand many truths, they can still occasionally obtain the work of the Holy Spirit, but those who are of rather good caliber yet do not sincerely believe simply cannot obtain the Holy Spirit's presence. There is simply no possibility for salvation with these people. Even if they read or occasionally hear the messages or sing praises to God, in the end they will not be able to remain through the time of rest. Whether one seeks sincerely is not determined by how others judge them or how the people around view them, but by whether the Holy Spirit works upon them and whether they have the presence of the Holy Spirit, and it is all the more determined by whether their disposition changes and whether they have knowledge of God after undergoing the Holy Spirit's work over a certain period; if the Holy Spirit works upon a person, this person's

disposition will gradually change, and their view on believing in God will gradually grow purer. Regardless of how long one follows God, as long as they have changed, this means that the Holy Spirit works upon them. If they have not changed, this means that the Holy Spirit does not work upon them. Even if these people render some service, they are instigated by their intentions to obtain good fortune. Occasional service cannot replace a change in their disposition. Ultimately they will still be destroyed, for there is no need for those who render service within the kingdom, nor is there need for anyone whose disposition has not changed to be of service to those people who have been perfected and who are faithful to God. Those words from the past, "When one believes in the Lord, fortune smiles upon one's entire family," are suitable for the Age of Grace but are unrelated to man's destination. They were only appropriate for a stage during the Age of Grace. The intended meaning of these words is directed at the peace and material blessings that people enjoy; they do not mean that the entire family of one who believes in the Lord will be saved, nor do they mean that when one obtains good fortune, one's entire family will also be brought into rest. Whether one receives blessings or suffers misfortune is determined according to one's essence, and is not determined according to the common essence one shares with others. The kingdom simply does not have this kind of saying or this kind of rule. If one is ultimately able to survive, it is because one has achieved God's requirements, and if one is ultimately unable to remain through the time of rest, it is because this person is disobedient to God and has not satisfied God's requirements. Everyone has a suitable destination. These destinations are determined according to each person's essence and are completely unrelated to others. A child's wicked conduct cannot be transferred to his or her parents, and a child's righteousness cannot be shared with his or her parents. A parent's wicked conduct cannot be transferred to his or her children, and a parent's righteousness cannot be shared with his or her children. Everyone bears his or her respective sins, and everyone enjoys his or her respective fortune. No one can substitute for another. This is righteousness. In man's view, if parents obtain good fortune, so can their children, and if children commit evil, their parents must atone for their sins. This is man's perspective and man's way of doing things. It is not God's perspective. Everyone's outcome is determined according to the essence that comes from their conduct, and it is always

determined appropriately. No one can bear the sins of another; even more so, no one can receive punishment in another's stead. This is absolute. A parent's doting care for his or her children does not mean that they can perform righteous deeds in their children's stead, nor does the dutiful affection of a child to his or her parents mean that they can perform righteous deeds in their parents' stead. This is the true meaning behind the words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." No one can take their evildoing children into rest on the basis of their deep love for their children, nor can one take their wife (or husband) into rest on the basis of their own righteous conduct. This is an administrative rule; there can be no exceptions for anyone. Doers of righteousness are doers of righteousness, and evildoers are evildoers. Doers of righteousness will be able to survive, and evildoers will be destroyed. The holy are holy; they are not filthy. The filthy are filthy, and they do not contain a single holy part. All wicked people shall be destroyed, and all righteous people shall survive, even if the children of an evildoer perform righteous deeds, and even if the parents of a righteous person commit wicked deeds. There is no relationship between a believing husband and an unbelieving wife, and there is no relationship between believing children and unbelieving parents. They are two incompatible types. Prior to entering into rest, one has physical relatives, but once one has entered into rest, one no longer has any physical relatives to speak of. Those who do their duty and those who do not are enemies; those who love God and those who hate God are opposed to one another. Those who enter into rest and those who have been destroyed are two incompatible types of creatures. Creatures that fulfill their duty will be able to survive, and creatures that do not fulfill their duty will be destroyed; what is more, this shall last through eternity. Do you love your husband in order to fulfill your duty as a creature? Do you love your wife in order to fulfill your duty as a creature? Are you dutiful to your unbelieving parents in order to fulfill your duty as a creature? Is man's view on believing in God right or not? Why do you believe in God? What do you want to gain? How do you love God? Those that cannot fulfill their duty as creatures and cannot make a full effort will be destroyed. People today have physical relationships among one another, as well as associations by blood, but later this will all be shattered. Believers and unbelievers are not compatible but rather

opposed to one another. Those in rest believe that there is a God and are obedient to God. Those who are disobedient to God will have all been destroyed. Families will no longer exist upon earth; how could there be parents or children or relationships between husbands and wives? The very incompatibility of belief and unbelief will have severed these physical relationships!

There were originally no families among humanity, only man and woman, two kinds of people. There were no countries, to say nothing of families, but due to man's corruption, all kinds of people organized themselves into individual clans, later developing into countries and nations. These countries and nations were constituted of small individual families, and in this manner all kinds of people were distributed among various races according to differences in language and dividing boundaries. Actually, regardless of how many races there are in the world, humanity has only one ancestor. In the beginning, there were only two kinds of people, and these two kinds were man and woman. However, due to the progress of God's work, the elapsing of history and geographical changes, to various degrees these two kinds of people developed into even more kinds of people. When it comes down to it, regardless of how many races humanity consists of, all of humanity is still God's creation. No matter what race people belong to, they are all His creatures; they are all the descendants of Adam and Eve. Even though they are not made by the hands of God, they are the descendants of Adam and Eve, whom God personally created. No matter which type people belong to, they are all His creatures; since they belong to humanity, which was created by God, their destination is that which humanity should have, and they are divided according to the rules that organize humanity. That is to say, evildoers and the righteous are, after all, creatures. Creatures that commit evil will ultimately be destroyed, and creatures who perform righteous deeds will thereby survive. This is the most suitable arrangement for these two kinds of creatures. Evildoers cannot, due to their disobedience, deny that they are God's creation but have been plundered by Satan and are thus unable to be saved. Creatures with righteous conduct cannot rely on the fact that they will survive to deny that they have been created by God yet have received salvation after having been corrupted by Satan. Evildoers are creatures who are disobedient to God; they are creatures that cannot be saved and have already been completely plundered by Satan. People who commit evil

are also people; they are people who have been corrupted to the extreme and people that cannot be saved. Just as they are also creatures, people of righteous conduct have also been corrupted, but they are people who are willing to break free of their corrupt disposition and are capable of obeying God. People of righteous conduct do not brim with righteousness; rather, they have received salvation and broken free of their corrupt disposition to obey God; they will stand fast in the end, but this is not to say that they have not been corrupted by Satan. After God's work ends, among all His creatures, there will be those who will be destroyed and those who will survive. This is an inevitable trend of His management work. No one can deny this. Evildoers cannot survive; those who obey and follow Him to the end are certainly to survive. As this work is that of humanity's management, there will be those who remain and those who are eliminated. These are different outcomes of different types of people, and these are the most suitable arrangements for His creatures. God's ultimate arrangement for mankind is to divide by shattering families, shattering nations and shattering national borders. It is one without families and national borders, for man is, after all, of one ancestor and is God's creation. In short, evil-doing creatures will be destroyed, and creatures that obey God will survive. In this way, there will be no families, no countries and especially no nations in the rest of the future; this kind of humanity is the holiest kind of humanity. Adam and Eve were originally created so that man could take care of all things on earth; man was originally the master of all things. Jehovah's intention in creating man was to allow man to exist upon the earth and also take care of all things upon it, for man had not originally been corrupted and was also incapable of committing evil. However, after man was corrupted, he was no longer the caretaker of all things. And the purpose of God's salvation is to restore this function of man, to restore man's original reason and his original obedience; humanity in rest will be the very portrait of the result that His work of salvation hopes to attain. Although it will no longer be a life like the one in the Garden of Eden, its essence will be the same; humanity will merely no longer be its earlier uncorrupted self, but rather a humanity that was corrupted and then received salvation. These people who have received salvation will ultimately (that is, after His work has ended) enter into rest. Likewise, the outcomes of those who have been punished will also utterly be

revealed in the end, and they will only be destroyed after His work has ended. This is to say that after His work is finished, those evildoers and those who have been saved will all be revealed, for the work of revealing all types of people (regardless of whether they are evildoers or the saved) will be carried out upon all people simultaneously. Evildoers will be eliminated, and those who can remain will simultaneously be revealed. Therefore, the outcomes of all types of people will be revealed simultaneously. He will not first allow a group of the people who have been saved to enter into rest before setting aside the evildoers and judging or punishing them a little at a time; the truth is not actually like this. When evildoers are destroyed and those who can survive enter into rest, His work in the entire universe will have finished. There will be no order of priority among those who receive blessings and those who suffer misfortune; those who receive blessings will live eternally, and those who suffer misfortune will perish for all eternity. These two steps of work shall be completed simultaneously. It is precisely because there are disobedient people that the righteousness of those obedient people shall be revealed, and it is precisely because there are those who have received blessings that the misfortune suffered by those evildoers for their wicked conduct shall be revealed. If God did not reveal evildoers, those people who sincerely obey God would never see the sun; if God did not take those who obey Him into a suitable destination, those who are disobedient to God would not be able to receive their deserved retribution. This is the process of His work. If He did not carry out this work of punishing evil and rewarding good, His creatures would never be able to enter into their respective destinations. Once mankind has entered into rest, the evildoers will be destroyed, all of humanity will enter into the right track, and every kind of person will be with their own kind in accordance with the functions that they should carry out. Only this will be humanity's day of rest and the inevitable trend for humanity's development, and only when humanity enters into rest will God's great and ultimate accomplishment reach completion; this will be the coda of His work. This work will end all of humanity's decadent physical life, and it will end the life of corrupt humanity. From here humanity shall enter into a new realm. Although man leads a physical existence, there are significant differences between the essence of his life and the essence of life of corrupt humanity. The meaning of his existence and the meaning of the existence of corrupt humanity are

also different. Although this is not the life of a new kind of person, it can be said to be the life of a humanity that has received salvation and a life with humanity and reason regained. These are people who once were disobedient to God, and who were once conquered by God and then saved by Him; these are people who humiliated God and later bore witness to Him. Their existence, after undergoing and surviving His testing, is the most meaningful existence; they are people who bore witness to God before Satan; they are people who are fit to live. Those who will be destroyed are people who cannot stand witness to God and are not fit to live. Their destruction shall be due to their wicked conduct, and destruction is their best destination. When man later enters into the good realm, there will be none of the relationships between husband and wife, between father and daughter or between mother and son that man imagines he will find. At that time, man will follow his own kind, and the family will have already been shattered. Having completely failed, Satan will never disturb humanity again, and man will no longer have corrupt satanic disposition. Those disobedient people will have already been destroyed, and only those obedient people will survive. And so very few families will survive intact; how will physical relationships still be able to exist? Man's past physical life will be utterly banned; how will physical relationships be able to exist between people? Without corrupt satanic disposition, the life of people will no longer be the old life of the past, but rather a new life. Parents will lose children, and children will lose parents. Husbands will lose wives, and wives will lose husbands. People now have physical relationships among one another. When they have all entered into rest there will be no more physical relationships. Only shall such humanity have righteousness and holiness, only shall such humanity be one that worships God.

God created humanity, placed them upon earth and led them to the present day. He then saved humanity and served as a sin offering for humanity. At the end He still must conquer humanity, save humanity entirely and restore them to their original likeness. This is the work that He has been engaged in from the beginning to the end—restoring man to his original image and to his original likeness. He will establish His kingdom and restore man's original likeness, meaning that He will restore His authority upon earth and restore His authority among all creation. Man lost his God-fearing heart after being corrupted by Satan and lost the function that one of God's

creatures should have, becoming an enemy disobedient to God. Man lived under Satan's domain and followed Satan's orders; thus, God had no way to work among His creatures, and was all the more unable to win fear from His creatures. Man was created by God, and ought to worship God, but man actually turned his back to God and worshiped Satan. Satan became the idol in man's heart. Thus God lost His standing in man's heart, which is to say that He lost the meaning of His creation of man, and so to restore the meaning of His creation of man He must restore man's original likeness and rid man of his corrupt disposition. To reclaim man from Satan, He must save man from sin. Only in this way can He gradually restore man's original likeness and restore man's original function, and in the end restore His kingdom. The ultimate destruction of those sons of disobedience will also be carried out in order to allow man to better worship God and better live upon the earth. Since God created man, He shall make man worship Him; since He wishes to restore man's original function, He shall restore it completely, and without any adulteration. Restoring His authority means making man worship Him and making man obey Him; it means that He shall make man live because of Him and make His enemies perish because of His authority; it means that He will make every last part of Him persist among humanity and without any resistance by man. The kingdom He wishes to establish is His own kingdom. The humanity He wishes for is one that worships Him, one that completely obeys Him and has His glory. If He does not save corrupt humanity, the meaning of His creation of man will come to nothing; He will have no more authority among man, and His kingdom will no longer be able to exist upon the earth. If He does not destroy those enemies who are disobedient to Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These are the symbols of the completion of His work and the symbols of the completion of His great accomplishment: to utterly destroy those among humanity who are disobedient to Him, and to bring those who have been made complete into rest. When humanity has been restored to their original likeness, when humanity can fulfill their respective duties, keep their own place and obey all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and those who are opposed to

Him will perish for all eternity. This will restore His original intention in creating man; it will restore His intention in creating all things, and it will also restore His authority upon earth, His authority among all things and His authority among His enemies. These are the symbols of His total victory. Henceforth humanity will enter into rest and enter into a life that follows the right track. God will also enter into eternal rest with man and enter into an eternal life shared by God and man. The filth and disobedience upon the earth shall disappear, as shall the wailing upon the earth. All upon the earth that opposes God will not exist. Only God and those people that He has saved shall remain; only His creation shall remain.

**THE WORDS OF
THE SON OF MAN INCARNATE
AS HE WALKED IN THE CHURCHES
(IV)**

WHEN YOU BEHOLD THE SPIRITUAL BODY OF JESUS WILL BE WHEN GOD HAS MADE ANEW HEAVEN AND EARTH

Do you wish to see Jesus? Do you wish to live with Jesus? Do you wish to hear the words spoken by Jesus? If so, then how will you welcome the return of Jesus? Are you fully prepared? In what manner will you welcome Jesus' return? I think that every brother and sister who follows Jesus would like to give Jesus a good welcome. But have you considered whether you will truly know Jesus when He returns? Will you truly comprehend everything that He says? Will you truly accept, unconditionally, all of the work that He does? All those who have read the Bible know of Jesus' return, and all those who have read the Bible intently await His coming. You are all fixated upon the arrival of that moment, and your sincerity is laudable, your faith is truly enviable, but do you realize you've committed a grave error? In what manner will Jesus return? You believe that Jesus will return upon a white cloud, but I ask you: To what does this white cloud refer? With so many followers of Jesus awaiting His return, among which people shall He descend? If you are the first among whom Jesus descends, will others not see this as grossly unfair? I know that you are of great sincerity and loyalty toward Jesus, but have you ever met Jesus? Do you know His disposition? Have you ever lived with Him? How much do you really understand about Him? Some will say that these words put them in an awkward predicament. They will say, "I've read the Bible from cover to cover so many times. How could I not understand Jesus? Never mind Jesus' disposition—I even know the color of the clothes He liked to wear. Do You not belittle me when You say I don't understand Him?" I suggest that you do not dispute these issues; it is better to calm down and fellowship about the following questions: Firstly, do you know what is reality, and what is theory? Secondly, do you know what is conception, and what is truth? Thirdly, do you know what is imagined, and what is real?

Some people deny the fact that they don't understand Jesus. And yet I say you do not understand Him in the slightest, and do not comprehend a single word of Jesus. That is because each one of you follows Him because of the accounts of the Bible, because of what was said by others. You have never seen Jesus, much less lived with Him,

and haven't even kept His company for a short time. As such, isn't your understanding of Jesus nothing but theory? Isn't it devoid of reality? Perhaps some people have seen the portrait of Jesus, or some have personally visited the home of Jesus. Maybe some have touched the clothes of Jesus. Yet your understanding of Him is still theoretical and not practical, even if you have personally tasted the food eaten by Jesus. Whatever the case, you have never seen Jesus, and have never kept company with Him in fleshly form, and so your understanding of Jesus shall always be empty theory that is devoid of reality. Perhaps My words hold little interest to you, but I ask you this: Though you may have read many works by your favorite author, can you fully understand him without ever having spent time with him? Do you know what his personality is like? Do you know what kind of life he leads? Do you know anything of his emotional state? You can't even fully understand a man whom you admire, so how could you possibly understand Jesus Christ? Everything you understand of Jesus is full of imagination and conception, and holds no truth or reality. It stinks, and is full of flesh. How could such an understanding qualify you to welcome the return of Jesus? Jesus will not receive those who are full of fantasies and the conceptions of the flesh. How are those who do not understand Jesus fit to be His believers?

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the substance of the Pharisees? They were full of fantasies about the Messiah. What's more, they believed only that the Messiah would come, yet did not seek the truth of life. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah, and had never been in the company of the Messiah, they made the mistake of paying empty tribute to the name of the Messiah while opposing the substance of the Messiah by any means. These Pharisees in substance were stubborn, arrogant, and did not obey the truth. The principle of their belief in God is: No matter how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Are these views not preposterous

and ridiculous? I ask you again: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of denying Him, and reviling Him. Moreover, they are capable of seeing the return of Jesus as the deceit of Satan, and more people shall condemn Jesus returning to flesh. Does not all of this make you afraid? What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled? How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not accept the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the race that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never received the truth expressed by Jesus when He returns to flesh. What will you hold up in exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then confess them, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the years of work with which you exalt yourselves? What will you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not obey any truth?

Your loyalty is in word only, your knowledge is merely intellectual and conceptual, your labors are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to revere Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the deceptions of man. You know only to condemn any word of truth expressed by God that does not conform to your thought.

Where is your humility? Where is your obedience? Where is your loyalty? Where is your desire to seek the truth? Where is your reverence of God? I tell you, those who believe in God because of the signs are surely the category that shall suffer destruction. Those who are incapable of accepting the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. It will herald the end of God's management plan, and will be when God rewards the good and punishes the wicked. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false Christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way of life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who obeys the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what's more, do not be casual and carefree in your belief in God. You should know that, at the very least, those who believe in God should be humble and reverential. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or

condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone who is rational and accepts the truth. Perhaps, having heard the way of truth and read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With your heart holding such meager reverence for God, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, "This is nothing more than some enlightenment of the Holy Spirit," or, "This is a false Christ come to deceive people." Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false Christs during the last days, and must not be someone who blasphemes against the Holy Spirit because you fear deception. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God's salvation? Are you not someone who is not fortunate enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play around with yourself. Can you accept these words?

THOSE INCOMPATIBLE WITH CHRIST ARE SURELY OPPONENTS OF GOD

All men wish to see the true countenance of Jesus and desire to be with Him. I believe that not one of the brothers or sisters would say that he is unwilling to see or to be with Jesus. Before you have seen Jesus, that is, before you have seen the incarnate God, you will have

many thoughts, for example, about Jesus' appearance, His way of speaking, His way of life, and so on. However, when you really see Him, your thoughts will swiftly change. Why is this? Do you wish to know? While man's thinking indeed cannot be overlooked, it is much more intolerable for man to alter the substance of Christ. You regard Christ as an immortal, a sage, but none regard Christ as a mortal with divine substance. Therefore, many of those who yearn day and night to see God are actually enemies of God and incompatible with God. Is this not a wrong on the part of man? Even now you still think that your belief and loyalty are such that you deserve to see the countenance of Christ, but I exhort you to equip yourselves with more tangible things! For in the past, present, and future, many of those who come in contact with Christ have failed; they all play the role of the Pharisees. What is the reason for your failure? It is precisely because in your notions there is a lofty, admirable God. But the truth is not as man wishes. Not only is Christ not lofty, but He is particularly small; not only is He a man but an ordinary man; not only can He not ascend to heaven, neither can He move freely on earth. And so people treat Him as an ordinary man; they do as they please when they are with Him, and speak careless words to Him, all the while still waiting for the coming of the "true Christ." You regard the Christ that has already come as an ordinary man and His word as that of an ordinary man. Therefore, you have not received anything from Christ and have instead completely exposed your ugliness to the light.

Prior to contact with Christ, you may believe that your disposition has been entirely transformed, you may believe that you are a loyal follower of Christ, and you may believe that you are most worthy to receive the blessings of Christ. For you have traveled many roads, done much work, and brought forth much fruit, so you must be a person who receives the crown in the end. Yet there is one truth that you do not know: The corrupt disposition and rebellion and resistance of man are exposed when he sees Christ, and the rebellion and resistance exposed on such occasion are more absolute and complete than on any other. It is because Christ is the Son of man and possesses normal humanity that man neither honors nor respects Him. It is because God lives in the flesh that the rebellion of man is brought to light thoroughly and vividly. So I say that the coming of Christ has unearthed all the rebellion of mankind and has thrown the nature of mankind into sharp relief. This is called "luring a tiger down the

mountain” and “luring a wolf out of the cave.” Can you say that you are loyal to God? Can you say that you show absolute obedience to God? Can you say that you are not rebellious? Some will say: Each time that God creates my surroundings, I always obey and never complain. In addition, I hold no notions about God. Some will say: All the work tasked to me by God, I do to the best of my ability and am never remiss. Then I ask you this: Can you be compatible with Christ when you live alongside Him? And how long will you be compatible with Him? One day? Two days? One hour? Two hours? Your faith is indeed commendable, but you do not have much steadfastness. When you truly live with Christ, your self-rightness and self-importance will be slowly exposed by your words and actions, and so shall your excessive desires and disobedience and discontent be spontaneously revealed. Finally, your arrogance will become ever greater, and when you become as incompatible with Christ as water is with fire, then your nature will be entirely exposed. At that time, your notions can no longer be veiled. Your complaints, too, will spontaneously be expressed, and your vile humanity will be entirely exposed. However, you continue to disavow your own rebellion. And you believe that a Christ such as this is not easy to accept and He is overly stringent with man, and you would wholly submit if He were a different, kinder Christ. You believe that there is a cause for your rebellion, that you only rebel against Him when Christ has driven you to a certain point. Never have you realized that you do not regard Christ as God, nor do you have the intention to obey Him. Rather, you stubbornly insist on Christ doing work according to your mind, and upon any work that has not been done so, you believe that He is not God but a man. Are there not many among you who have contended with Him in this way? Whom is it that you believe in? And how do you seek?

You always wish to see Christ, but I exhort you not to exalt yourselves so; everyone may see Christ, but I say none are fit to see Christ. Because the nature of man is filled with evil, arrogance, and rebellion, when you see Christ, your nature will ruin you and condemn you to death. Your association with a brother (or a sister) may not show much about you, but it is not so simple when you associate with Christ. At any time, your conceptions may take root, your arrogance bud, and your rebellion bear figs. How can you with such humanity be fit to associate with Christ? Are you truly able to treat Him as God every moment of every day? Will you truly have the reality of obedience to

God? You worship the lofty God within your hearts as Jehovah but regard the visible Christ as a man. Your sense is too inferior and your humanity too lowly! You are unable to forever regard Christ as God; rather, you simply pull Him over and worship Him as God when it strikes your fancy. This is why I say you are not believers of God, but accomplices to those who fight against Christ. Even men who show kindness to others are repaid, yet Christ, who does such work among you, is not loved or repaid by man, nor does He receive man's obedience. Is this not a most saddening thing?

It may be that in all your years of faith in God, you have never cursed anyone nor committed a bad deed, yet in your association with Christ, you cannot speak the truth, act truthfully, or obey the word of Christ; then I say that you are the most devious and sinister in the world. If you are especially cordial and loyal to your relatives, friends, wife (or husband), sons and daughters, and parents, and never take advantage of others, yet you cannot be compatible and at peace with Christ, then even if you send your all in relief to your neighbors or have taken good care of your father, mother, and household, I still say that you are wicked, and cunning, too. Do not think that you are compatible with Christ if you are compatible with man or perform some good deeds. Do you believe that your kindness can purloin the blessing of Heaven? Do you think that good deeds are a substitute for your obedience? None of you can accept dealing and pruning, and all find it difficult to accept the normal humanity of Christ. Yet you always claim obedience to God. Such faith as yours will bring upon a fitting retribution. Stop indulging in fanciful illusions and wishing to see Christ, for you are too little in stature, such that you are not even worthy to see Him. When you have completely cast away your rebellion and can be at peace with Christ, then God will naturally appear to you. If you go to see God without having undergone pruning or judgment, then you shall definitely become an opponent of God and be set for destruction. The nature of man inherently is hostile to God, for all men have been thoroughly corrupted by Satan. Nothing good can come of a corrupt man associating with God. All actions and words of man will surely expose his corruption; and when he associates with God, his rebelliousness will be revealed in all aspects. Man then unknowingly opposes Christ, deceives Christ, and rejects Christ; then will man be in an even more dangerous state. Should it continue, he will become subject to punishment.

Some may believe that if association with God is so dangerous, then it would be wise to give God a wide berth. What, then, can such people receive? Can they be loyal to God? Indeed, association with God is very difficult, but that is entirely because man is corrupted and not because God cannot associate with man. It would be best for you to devote more effort on the truth of knowing the self. Why have you not found favor with God? Why is your disposition abominable to Him? Why are your words loathsome to Him? You praise yourselves for your little loyalty and want reward for your small sacrifice; you look down upon others when you show a bit obedience, and become contemptuous of God upon performing some petty work. You wish for riches and gifts and compliments for receiving God. Your hearts ache when you give a coin or two; when you give ten, you wish for blessings and to be distinguished from others. A humanity such as yours is really offensive to speak of or hear. What is praiseworthy of your words and actions? Those who perform their duty and those who do not; those who lead and those who follow; those who receive God and those who do not; those who give and those who do not; those who preach and those who receive the word, and so on; all such men praise themselves. Do you not find this laughable? Surely you know that you believe in God, yet you cannot be compatible with God. Surely you know that you are unworthy, yet you remain boastful. Do you not feel that your sense has become such that you no longer have self-control? How can you with such sense be fit for association with God? Now are you not afraid for yourselves? Your disposition has already become such that you cannot be compatible with God. Is your faith not preposterous? Is your faith not absurd? How will you deal with your future? How will you choose the path to travel down?

MANY ARE CALLED, BUT FEW ARE CHOSEN

I have sought many on earth to be My followers. Among them are those who serve as priests, those who lead, those who form the sons, those who constitute the people, and those who do service. I draw these distinctions in accordance with the loyalty man has to Me. When all men are differentiated according to kind, that is, when the nature of each kind of man has been made clear, then I shall number each man

among their rightful kind and put each kind into their fitting place so that I may realize My aim of salvation for mankind. In turn, I call groups of those I wish to save to return to My house, then I ask them all to accept My work in the last days. At the same time, I differentiate man according to kind, then reward or punish each on the basis of their deeds. Such are the steps that comprise My work.

I live now on earth and live among men. All men are experiencing My work and watching My word, and with this I bestow all the truths to each of My followers so that they may receive life from Me and thus have the way to follow. For I am God, Giver of life. During My many years of work, man has received much and given up much, yet I still assert that man does not truly believe in Me. For man merely acknowledges on the surface that I am God and does not agree with the truth I speak, much less practice the truth that I ask of him. That is to say, man acknowledges only the existence of God, but not that of the truth; man acknowledges only the existence of God, but not that of life; man only acknowledges God's name, but not His substance. Owing to his zealotry, man is abhorrent to Me. For man just uses words pleasing to the ear to deceive Me, and none worship Me with a true heart. Your words carry the temptation of the serpent. And your words are haughty to the extreme, simply as if the archangel had expressed them. Moreover, your deeds are worn out; your immoderate desires and covetous intentions are offensive to hear. You have all become moths in My house and objects of My detestation and rejection. For none of you are lovers of the truth, only men who favor blessings, who wish to ascend to heaven, and whom it pleases to see the magnificence of Christ wielding His power on earth. Have you ever thought how a man so deeply corrupted as you, who knows not at all what God is, can be worthy to follow God? How can you ascend to heaven? How can you be worthy to see the unprecedented beauty of the magnificence? Your mouths are filled with words of deceit and filth, of betrayal and haughtiness. Never have you spoken words of sincerity and holiness to Me, nor the words of experiencing My word and obeying Me. What faith is this? Your hearts are filled with desires and wealth; your minds are filled with material things. Every day, you calculate how to gain from Me, assessing how much wealth and how many material things you have gained from Me. Every day, you await ever more blessings to come down upon you so that you may enjoy more and greater pleasurable things. That which is in your thoughts every moment is not

Me or the truth that comes from Me, but rather your husband (wife), sons, daughters, or what you eat and wear, and how you can enjoy even better, greater pleasure. Even if you stuff your stomach to the brim, are you not still little more than a corpse? Even if you adorn your form gloriously, are you not still a walking corpse that has no life? You toil for the sake of your stomach until gray hairs are upon you, yet none are willing to sacrifice a single hair for My work. You journey, toil, and rack your brain for your flesh, and for your sons and daughters, yet none worry about or give thought to what is in My heart and mind. What do you wish to gain from Me?

I am never hurried in My work. No matter how man follows Me, I do My work in accordance with each step, as in My plan. Therefore, though you may rebel against Me so much, I do not stop My work and continue to speak the word I wish. I call to My house all those I predestined to listen to My word, then place all who obey and long for My word before My throne. Those who betray My word, those who do not obey and submit to Me, and those who openly defy Me, shall all be cast off to the side to await their final punishment. All men live in corruption and under the hand of the evil one, so not many of those who follow Me actually long for the truth. That is to say, most do not worship Me with a true heart or with the truth, but try to gain My trust through corruption, rebellion, and deceitful measures. It is for this reason I say, "Many are called, but few are chosen." All those called are deeply corrupted and live in the same age, but those who are chosen are only that part which believes in and acknowledges the truth and that which practices the truth. These men are merely a very minor part of the whole, and from among these men I shall receive more glory. Measured against these words, do you know if you are among the chosen? What will be your end?

I have already said that those who follow Me are many but those who love Me with a true heart are few. Perhaps some may say, "Would I sacrifice so much if I did not love You? Would I follow You still if I did not love You?" You indeed have many reasons. Your love, indeed, is very great, but what is the essence of your love for Me? "Love" as it is called, refers to a pure emotion without blemish, where you use your heart to love, to feel, and to be thoughtful. In love there are no conditions, no barriers, and no distance. In love there is no suspicion, no deceit, and no cunning. In love there is no distance and nothing impure. If you love, then you do not deceive, complain, betray, rebel,

take, or ask to receive anything or a certain amount. If you love, then you gladly sacrifice, endure hardship, and are compatible with Me. You would give up your all for Me: your family, your future, your youth, and your marriage. Otherwise your love is not love at all, but deceit and betrayal! What kind of love is yours? Is it a true love? Is it false? How much have you given up? How much have you sacrificed? How much love have I gained from you? Do you know? Your heart is filled with evil, betrayal, and deceit. So then how much of your love is impure? You believe that you have already given up enough for Me; you believe that your love for Me is already enough, yet why do your words and actions always carry with them rebellion and deceit? You follow Me, yet do not acknowledge My word. Is this considered love? You follow Me, yet then cast Me aside. Is this considered love? You follow Me, yet are mistrustful of Me. Is this considered love? You follow Me, yet cannot accept My existence. Is this considered love? You follow Me, yet do not treat Me as befits who I am and make things difficult for Me at every turn. Is this considered love? You follow Me, yet treat Me as a fool and deceive Me in every matter. Is this considered love? You serve Me, yet do not fear Me. Is this considered love? You oppose Me in all respects and all things. Is this all considered love? You have sacrificed much, this is true, yet you have never practiced what I ask of you. Can this be considered love? Careful reckoning shows that there is not the slightest hint of love for Me within you. After these many years of work and so many words I have supplied, how much have you actually received? Does this not merit a careful look back? I admonish you: Those I call are not those who have not been corrupted, but those I choose are those who truly love Me. Therefore, you ought to be vigilant with your words and deeds, and examine your intentions and thoughts so that they do not cross the line. At the time of the end, do your utmost to present your love before Me, lest My wrath never depart from you!

YOU SHOULD SEEK THE WAY OF COMPATIBILITY WITH CHRIST

I have done much work among man, and the words I have expressed during this time have been many. These words are for the sake of man's salvation, and were expressed so that man might become

compatible with Me. Yet I have gained only a few people on earth who are compatible with Me, and so I say that man does not treasure My words, for man is not compatible with Me. In this way, the work I do is not merely so that man can worship Me; more importantly, it is so that man can be compatible with Me. People, who have been corrupted, all live in Satan's trap, they live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but who all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence, because, at root, they are all against Me, and incompatible with Me. Every day they seek traces of Me in the Bible, and find "suitable" passages at random that they read endlessly, and which they recite as scriptures. They do not know how to be compatible with Me, do not know what it means to be in enmity of Me, and merely read scriptures blindly. They constrain within the Bible a vague God that they have never seen, and are incapable of seeing, and take it out to look at during their spare time. They believe in My existence only within the scope of the Bible. For them, I am the same as the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture, and many of them even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much importance to Scripture. It can be said that they see words and expressions as too important, to the extent that they use verses from the Bible to measure every word I say, and to condemn Me. What they seek is not the way of compatibility with Me, or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that they ultimately nailed the innocent Jesus to the cross, having charged Him with not following the law of the Old Testament and not being the Messiah. What was their essence? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of the Scripture, while

paying no heed to My will and the steps and methods of My work. They were not people who sought the truth, but people who rigidly followed the words of Scripture; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, and uphold the dignity of the Bible, and protect the reputation of the Bible, they went so far as to nail the merciful Jesus onto the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from among man in order to gain entry into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and would rather nail the Christ returning to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation, when his heart is so malicious, and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words, with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven, and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible, and who only seek compatibility with a vague God, are a wretched sight to Me. That is because what they worship are dead words, and a God that is capable of giving them untold treasures. What they worship is a God that lays himself at the mercy of man, and which doesn't exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

Those who are against Me are those who are not compatible with Me. So too are those who do not love the truth, and those who rebel

against Me are even more against Me and incompatible with Me. All those who are not compatible with Me I deliver into the hands of the evil one. I relinquish them to the corruption of the evil one, give them free rein to reveal their maleficence, and ultimately hand them over to the evil one to be devoured. I care not how many people worship Me, which is to say, I care not how many people believe in Me. All that concerns Me is how many people are compatible with Me. That is because all those who are not compatible with Me are evil ones who betray Me; they are My enemies, and I shall not “enshrine” My enemies in My home. Those who are compatible with Me shall forever serve Me in My home, and those who place themselves in enmity of Me shall forever suffer My punishment. Those who only care about the words of the Bible, who are unconcerned about the truth or seeking My footsteps—they are against Me, for they limit Me according to the Bible, and constrain Me within the Bible, and so are blasphemous in the extreme toward Me. How could such people come before Me? They pay no heed to My deeds, or My will, or the truth, but instead obsess over words, words that kill. How could such people be compatible with Me?

I have expressed so many words, and have also expressed My will and disposition, yet even so, people are still incapable of knowing Me and believing in Me. Or, it could be said, they are still incapable of obeying Me. Those who live in the Bible, those who live amidst the law, those who live on the cross, those who live according to doctrine, those who live among the work I do today—which of them is compatible with Me? You only think of receiving blessings and rewards, and have never spared a thought to how to be compatible with Me, or to how to prevent yourselves from being in enmity of Me. I am so disappointed in you, for I have given you so much, yet I have gained so little from you. Your deception, your arrogance, your greed, your extravagant desires, your betrayal, your disobedience—which of these could escape My notice? You palter with Me, you fool Me, you insult Me, you deceive Me, you exact Me, you extort Me for sacrifices—how could such maleficence elude My punishment? Your evildoing is proof of your enmity to Me, and is proof of your incompatibility with Me. Each of you believes yourself to be so compatible with Me, but if that is the case, then to whom does such irrefutable evidence apply? You believe yourselves to possess the utmost sincerity and loyalty toward Me. You think that you are so kindhearted, so compassionate, and have devoted so much to Me. You think that you have done enough for Me. Yet have

you ever compared these beliefs against your own behavior? I say you are plenty arrogant, plenty greedy, plenty perfunctory; the tricks with which you fool Me are plenty clever, and you have plenty of contemptible intentions and contemptible methods. Your loyalty is too meager, your earnestness is too paltry, and your conscience is even more lacking. There is too much maliciousness in your hearts, and no one is exempt from it, not even Me. You shut Me out for the sake of your children, or your husband, or your own self-preservation. Instead of caring about Me, you care about your family, your children, your status, your future, and your own gratification. When have you ever thought of Me as you spoke or acted? When the weather is cold, your thoughts turn to your children, your husband, your wife, or your parents. When the weather is hot, I hold no place in your thoughts, either. When you perform your duty, you are thinking of your own interests, of your own personal safety, of the members of your family. What have you ever done that was for Me? When have you ever thought of Me? When have you ever devoted yourself, at any cost, to Me and My work? Where is the evidence of your compatibility with Me? Where is the reality of your loyalty to Me? Where is the reality of your obedience to Me? When have your intentions not been for the sake of gaining My blessings? You fool and deceive Me, you play with the truth, and conceal the existence of the truth, and betray the substance of the truth. You place yourselves in such enmity to Me, so what awaits you in the future? You merely seek compatibility with a vague God, and merely seek a vague belief, yet you are not compatible with Christ. Will not your maleficence receive the same retribution as that deserved by the wicked? At that time, you will realize that no one who is incompatible with Christ can escape the day of wrath, and you will discover what kind of retribution shall be wrought upon those who are in enmity with Christ. When that day arrives, your dreams of being blessed for your belief in God, and of gaining entry to heaven, shall all be shattered. It is, however, not so for those who are compatible with Christ. Though they have lost so much, though they have suffered a lot of hardship, they shall receive all of the inheritance that I shall bequeath to mankind. Ultimately, you will understand that only I am the righteous God, and that only I am capable of taking mankind into his beautiful destination.

ARE YOU A TRUE BELIEVER OF GOD?

Perhaps your journey of faith in God has been more than one or two years, and perhaps in your life over these years you have endured much hardship; or perhaps you have not been subjected to hardship and instead have received much grace. It may also be that you have experienced neither hardship nor grace, but instead have lived a life most ordinary. Regardless, you are still a follower of God, so let us fellowship about the subject of following Him. However, I must remind all who read these words that the word of God is directed toward all those who acknowledge God and all those who follow God, not toward all people at large, including those that do not acknowledge God. If you believe that God is speaking to the multitude, to all people in the world, then the word of God will have no effect upon you. So, you should keep all the words close to your heart, and do not place yourself outside the scope of them. In any case, let us speak of what is happening in our house.

You should all now understand the true meaning of believing in God. The meaning of faith in God that I previously spoke about is related to your positive entry. This is not so today. Today I would like to analyze the essence of your faith in God. Of course, this is guiding you from the negative; if I do not do so, then you will never know your true countenance and will forever boast of your devoutness and faithfulness. In other words, if I do not unearth the ugliness deep within your hearts, then each of you will place a crown upon your head and give all glory to yourself. Your haughty and arrogant nature drives you to betray your own conscience, to rebel against and resist Christ, and to reveal your ugliness, thereby exposing to the light your intentions, notions, excessive desires, and eyes full of greed. And yet you continue to profess that you will dedicate your life to the work of Christ, and you repeat again and again the truths that were spoken by Christ long ago. This is your “faith.” This is your “faith without impurity.” I have held man to a very strict standard all along. If your loyalty comes with intentions and conditions, then I would rather not have any of your so-called loyalty, for I abhor those who deceive Me through their intentions and extort Me with conditions. I only wish for man to be loyal to none other than Me, and to do all things for the sake of and to prove that one word: faith. I despise your use of sweetened

words to make Me rejoice. For I always treat you with complete sincerity and so I wish for you to also act toward Me with a true faith. When it comes to faith, many may think that they follow God because they have faith, otherwise they would not bear such suffering. Then I ask you this: Why is it that you never revere God though you believe in His existence? Why, then, do you have no fear of God in your heart if you believe in His existence? You accept that Christ is the incarnation of God, so why do you hold such contempt and act so irreverently toward Him? Why do you openly judge Him? Why do you always watch His movements? Why do you not submit to His arrangements? Why do you not act in accordance with His word? Why do you extort and rob Him of His offerings? Why do you speak in the place of Christ? Why do you judge whether or not His work and His word are correct? Why do you dare blaspheme Him behind His back? Are these and others what constitute your faith?

Every part of your speech and behavior reveals the elements of unbelief in Christ that you carry within. Your motives and goals for what you do are pervaded by unbelief; even the look in your eyes and the breath you exhale are tainted with such elements. In other words, each of you, during every minute of the day, carry with you elements of unbelief. This means that, at every moment, you are in danger of betraying Christ, for the blood that runs through your body is infused with unbelief in the incarnate God. Therefore, I say that the footprints you leave upon the path of belief in God are not substantial. Your journey along the path of belief in God is not well grounded, and you are instead simply going through the motions. You are always skeptical of the word of Christ and cannot immediately put it into practice. This is the reason that you do not have faith in Christ, and always having notions about Him is another reason that you do not believe in Christ. Always retaining skepticism about the work of Christ, letting the word of Christ fall on deaf ears, having an opinion on whatever work is done by Christ and not being able to properly understand it, having difficulty putting down notions no matter the explanation you receive, and so on; these are all elements of unbelief mixed in your hearts. Though you follow the work of Christ and never fall behind, there is too much rebellion mixed in your hearts. This rebellion is an impurity in your belief in God. Perhaps you do not agree, but if you cannot recognize your own intentions from it, then you shall surely be one who will perish. For God perfects only those who truly believe in Him, not those

who are skeptical of Him, and least of all those who follow Him despite never having believed that He is God.

Some people do not rejoice in the truth, much less judgment. Rather, they rejoice in power and riches; such people are deemed to be snobs. They exclusively seek out those sects in the world with influence and those pastors and teachers coming from seminaries. Despite having accepted the way of truth, they remain skeptical and are unable to devote themselves fully. They speak of sacrificing for God, but their eyes are focused on the great pastors and teachers, and Christ is brushed aside. Their hearts are filled with fame, fortune, and glory. They do not believe at all that such a meager man is capable of conquering so many, that one so unremarkable is capable of perfecting people. They do not believe at all that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down and all men would laugh their heads off. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; indeed, far from unbelief, they are preposterous beasts. For they only value position, prestige, and power; what they hold in high regard are large groups and sects. They have no regard at all for those led by Christ; they are simply traitors who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not love the loveliness or wisdom of Christ, but those wantons who associate with the vile world. You laugh at the pain of Christ who has no place to lay His head, but admire those corpses that seize offerings and live in debauchery. You are not willing to suffer alongside Christ, but gladly go into the arms of those reckless antichrists though they supply to you only flesh, only letters, and only control. Even now your heart still turns toward them, their reputation, their standing in the hearts of all the Satans, their influence, and their authority, yet you continue to have an attitude of resistance and refusal to accept the work of Christ. This is why I say that you do not have the faith of acknowledging Christ. The reason you have followed Him to this day is entirely because you were forced. In your heart forever tower many lofty images; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for

the Christ of today. He is forever insignificant in your heart and forever undeserving of reverence. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not esteem the truth are all unbelievers and traitors of the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you? And how much betrayal of Christ? I exhort you thusly: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world or any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

Presently, there is still much unbelief within you. Try looking diligently within yourselves and you will surely find your answer. When you find the real answer, then you will admit that you are not a believer of God, but rather one who deceives, blasphemes, and betrays Him, and one disloyal to Him. Then you will realize that Christ is no man, but God. When that day comes, then you will revere, fear, and truly love Christ. Presently, your faith is only thirty percent of your heart, while seventy percent is possessed by doubt. Any deed done and any sentence spoken by Christ can cause you to form notions and opinions about Him. These notions and these opinions stem from your complete unbelief in Him. You admire and fear only the unseen God in heaven and have no regard for the living Christ on earth. Is this not also your unbelief? You yearn only for the God who did work in the past but do not face up to the Christ of today. These are always the "faith" mingled in your hearts that does not believe in the Christ of today. I do not underestimate you, for there is too much unbelief within you, too much of you that is impure and must be dissected. These impurities are a sign that you have no faith at all; they are a mark of your renouncement of Christ and brand you as a betrayer of Christ. They are a veil covering your knowledge of Christ, a barrier to your being gained by Christ, an obstacle preventing your being compatible with Christ, and a proof that Christ does not approve of you. Now is the time to examine all parts of your life! Doing so will profit you in every way imaginable!

CHRIST DOES THE WORK OF JUDGMENT WITH THE TRUTH

The work of the last days is to separate all according to their kind, to conclude the management plan of God, for the time is near and the day of God has come. God brings all who have entered His kingdom, that is, all those who have been loyal to Him to the end, into the age of God Himself. However, before the coming of the age of God Himself, the work that God desires to do is not to observe the deeds of man or to inquire about the lives of man, but to judge his rebellion, for God shall purify all those who come before His throne. All those who have followed the footsteps of God to this day are those who have come before the throne of God, hence all who accept the last of God's work are those to be purified by God. In other words, all those who accept the last of God's work are those who will be judged by God.

As previously spoken of, judgment would begin with the house of God. This "judgment" refers to the judgment God does today on those who come before His throne in the last days. Perhaps there are those who believe in such supernatural imaginings as that when the last days have arrived, God will erect a big table in the heavens, upon which a white tablecloth will be spread, then God will sit upon a great throne and all men will kneel on the ground. God shall then reveal all sins laid against each man to determine whether he shall ascend to heaven or be sent down to the lake that burns with fire and brimstone. No matter what the imaginings of man, the substance of God's work cannot be altered. The imaginings of man are nothing but the constructs of man's thoughts and come from the brain of man, summed up and pieced together from what man has seen and heard. Therefore I say, however brilliant the images conceived, they are still no more than a drawing and no substitute for the plan of God's work. After all, man has been corrupted by Satan, so how can he then fathom the thoughts of God? Man conceives the work of judgment by God to be particularly fantastic. Man believes that since it is God Himself doing the work of judgment, then it must be of the most tremendous scale and incomprehensible to mortals; it must resound through the heavens and shake the earth, otherwise how can it be the work of judgment by God? Man believes that as this is the work of judgment, then God must be particularly imposing and majestic as He works, and those being

judged must be howling with tears and on their knees begging for mercy. The scene must be a grand sight and very rousing.... Every man conceives God's work of judgment to be legendary. Do you know, however, that long after God has begun the work of judgment among men, you are still nestled in sleep? Do you know, at the time that you believe God's work of judgment has officially begun, it shall already be the time when God changes heaven and earth? At that time, perhaps you will have only just understood the meaning of life, but the merciless work of punishment of God shall bring you, still slumbering, into hell. Only then will you suddenly realize that God's work of judgment has already concluded.

Let us not waste precious time and talk no more of these abhorrent and detestable topics. Let us speak instead of what constitutes judgment. When it comes to the word "judgment," you will think of the words that Jehovah spoke to all the places and the words of rebuke that Jesus spoke to the Pharisees. Though these words are stern, they are not God's judgment of man; these words are only those spoken by God within different environments, that is, different settings, and they are unlike the words spoken by Christ as He judges man in the last days. In the last days, Christ uses a variety of truths to teach man, reveal the essence of man, and dissect his words and deeds. These words comprise various truths, such as man's duty, how man should obey God, how man should be loyal to God, how man ought to live out the normal humanity, as well as the wisdom and disposition of God, and so on. These words are all focused on the essence of man and his corrupt disposition. In particular, those words that reveal how man spurns God are spoken in regard to how man is an embodiment of Satan and an enemy force against God. When God does the work of judgment, He does not simply make clear the nature of man with just a few words, but carries out revelation, dealing, and pruning over the long term. Such manner of revelation, dealing, and pruning cannot be substituted with ordinary words but with the truth that man does not possess at all. Only such manner of work is deemed judgment; only through such judgment can man be persuaded, be thoroughly convinced into submission to God, and gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his rebelliousness. The work of judgment allows man to gain much understanding of the will of God, of the purpose of God's work, and of the mysteries that could not be

understood by man. It also allows man to recognize and know his corrupt substance and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the substance of such work is actually the work of opening up the truth, way, and life of God to all those who have faith in Him. This work is the work of judgment done by God. If you do not regard these truths with importance and constantly think of avoiding them or of a new way out apart from them, then I say you are a grievous sinner. If you have faith in God, yet seek not the truth or the will of God, nor do you love the way that brings you closer to God, then I say that you are one who is trying to evade judgment. You are a puppet and traitor who flees from the great white throne, and God will not spare any of the rebellious that escape from under His eyes. Such men shall receive even more severe punishment. Those who come before God to be judged and have been purified shall forever live in the kingdom of God. Of course, this is in the future.

The work of judgment is God's own work, so it must naturally be done by God Himself; it cannot be done by man in His stead. Because judgment is the conquering of man through the truth, it is unquestionable that God still appears as the incarnate image to do this work among men. That is to say, in the last days, Christ shall use the truth to teach men around the earth and to make all truths known to them. This is God's work of judgment. Many have a sour taste in their mouths about the second incarnation of God, for man finds it difficult to believe that God shall do the work of judgment as an incarnation. But I must tell you that often the work of God greatly exceeds man's expectations and is difficult for the minds of men to accept. For men are merely maggots upon the earth, while God is the supreme One that fills the universe; the mind of man is akin to a pit of foul water that gives rise only to maggots, whereas each stage of the work directed by the thoughts of God is the fruit of God's wisdom. Man constantly wishes to contend with God; then I say it is self-evident who stands to lose in the end. I exhort you all not to regard yourselves with more importance than gold. If others can accept the judgment of God, then why can you not? How much higher do you stand above others? If others can bow their heads before the truth, why can you not also do so? The great trend of God's work is unstoppable. He will not repeat the work of judgment again for the sake of your "merits," and you will sorely regret losing such a good opportunity. If you do not believe My

words, then just wait for that great white throne in the sky to pass judgment upon you! You must know that all of the Israelites spurned and denied Jesus, yet the fact of Jesus' redemption of mankind still spread to the ends of the universe. Is this not the fact that God has long ago fulfilled? If you are still awaiting Jesus to take you up to heaven, then I say that you are an obstinate piece of deadwood.^[a] Jesus will not acknowledge a false believer such as you who is disloyal to the truth and seeks only blessings. On the contrary, He will show no mercy in casting you into the lake of fire to burn for tens of thousands of years.

Do you understand now what is judgment and what is truth? If you now understand, then I exhort you to submit to judgment, otherwise you shall never have the opportunity to be commended by God or to be taken by God into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee in the midst of the work of judgment, shall forever be detested and rejected by God. Their sins are much more, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such men who are not worthy even to do service shall receive more severe, everlasting punishment. God shall not spare any traitor who once claimed loyalty with words yet then betrayed Him. Such men shall see retribution through punishment of the spirit, soul, and body. Does this not reveal the righteous disposition of God? Is this not exactly the purpose of God's judgment and revelation of man? God shall place all those who perform all kinds of wicked deeds during the time of judgment in the place where evil spirits live for their fleshly bodies to be destroyed at the will of the spirits. Their bodies shall give off the odor of a corpse, and such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers, then when the time is right, He casts them amidst the unclean spirits so their entire bodies may be defiled by the spirits at will and, as a result, they will never be reincarnated and shall never again see the light. Those hypocrites who did service at one time but are unable to remain loyal to the end shall be numbered by God among the wicked so that they walk in the counsel of the wicked, becoming part of the disorderly multitude. In the end, God shall destroy them. God casts aside and takes no notice of those who have

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

never been loyal to Christ or dedicated any effort, and shall destroy them all in the change of ages. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been true to God but are forced into dealing with God shall be numbered among those who do service for His people. Only a small number of such men can survive, while the majority shall perish along with those who are not qualified even to do service. Finally, God shall bring into His kingdom all those who are of the same mind as God, the people and sons of God as well as those predestined by God to be priests. Such is the fruit begotten by God through His work. As for those who can belong to none of the categories set by God, they shall be numbered among the unbelievers. And you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you choose shall be your decision to make. What you should understand is this: The work of God never waits for any that cannot keep pace with God, and the righteous disposition of God shows no mercy to any man.

DO YOU KNOW? GOD HAS DONE A GREAT THING AMONG MEN

The old age is gone, and the new age has come. Year after year and day after day, God has done much work. He came into the world and then in turn departed. Such a cycle has continued on through many generations. This day, God continues to do as before the work that He must, the work that He has yet to complete, for to this day He has yet to enter into rest. From the time of creation to this day, God has done much work, but did you know that the work God does this day is much more than before and the scale much greater? This is why I say that God has done a great thing among men. All of God's work is very important, be it to man or to God, for every item of His work is related to man.

Since the work of God can neither be seen nor felt, much less can it be seen by the world, then how can it be something great? What manner of thing is considered great? Certainly none can deny that all the work of God can be deemed to be great, but why do I say that the work God does this day is so? When I say that God has done a great

thing, this undoubtedly involves many mysteries that man has yet to understand. Let us speak of them now.

Jesus was born in a manger in a time that could not tolerate His existence, but the world still could not stand in His way, and He lived among men for thirty-three years under the care of God. In those many years of life, He experienced the bitterness of the world and tasted the life of misery on earth. He undertook the heavy responsibility of being crucified to redeem all mankind. He redeemed all the sinners who had been living under the domain of Satan, and finally, His resurrected body returned to His resting place. Now the new work of God has begun, and it is also the beginning of a new age. God brings to His house those redeemed to begin His new work of salvation. This time, the work of salvation is more thorough than in times past. It will not be done by the Holy Spirit working in man to allow him to change on his own, nor will it be done through the body of Jesus appearing among men, and least of all will it be done in another manner. Rather, the work will be done and steered by God incarnate Himself. This is done in order to lead man into the new work. Is this not a great thing? God does not do this work through a part of men or through prophecies, but by God Himself. Some may say that this is not a great thing and that it cannot bring man ecstasy. Nonetheless, I will say to you that the work of God is not merely this, but something much greater and much more.

This time, God comes to do work not in a spiritual body but in a very ordinary one. Not only is it the body of God's second incarnation, but also the body in which God returns. It is a very ordinary flesh. In Him, you cannot see anything that is different from others, but you can receive from Him the truths you have never heard before. This insignificant flesh is the embodiment of all the words of truth from God, that which undertakes God's work in the last days, and an expression of the whole of God's disposition for man to come to know. Did you not desire greatly to see the God in heaven? Did you not desire greatly to understand the God in heaven? Did you not desire greatly to see the destination of mankind? He will tell you all these secrets that no man has been able to tell you, and He will even tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the goal of all the work He does is sufficient for you to see that He is not a simple flesh as man believes. For He represents the will of God as well

as the care shown by God toward mankind in the last days. Though you cannot hear the words He speaks that seem to shake the heavens and earth or see His eyes like blazing flames, and though you cannot feel the discipline of His iron rod, you can hear from His words the fury of God and know that God shows compassion for mankind; you can see the righteous disposition of God and His wisdom, and moreover, realize the concern and care that God has for all mankind. The work of God in the last days is to allow man to see the God in heaven live among men on earth, and to enable man to come to know, obey, revere, and love God. This is why He has returned to flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end God will show you that without the existence of this man, the heaven and earth will undergo a tremendous change; without the existence of this man, the heaven will grow dim, the earth will become chaos, and all mankind will live in famine and plagues. He will show you that without the salvation of God incarnate in the last days, then God would have long ago destroyed all mankind in hell; without the existence of this flesh, then you would forever be chief of sinners and corpses evermore. You should know that without the existence of this flesh, all mankind would face an inevitable calamity and find it difficult to escape God's more severe punishment of mankind in the last days. Without the birth of this ordinary flesh, you would all be in a state where neither life nor death will come no matter how you seek it; without the existence of this flesh, then this day you would not be able to receive the truth and come before the throne of God. Rather, you would be punished by God because of your grievous sins. Do you know? If not for the return of God to the flesh, none would have a chance at salvation; and if not for the coming of this flesh, God would have long ago ended the age of old. As such, can you still reject the second incarnation of God? Since you can so greatly profit from this ordinary man, then why would you not accept Him readily?

The work of God is that which you cannot comprehend. If you can neither grasp whether your decision is correct nor know whether the work of God can succeed, then why not try your luck and see whether this ordinary man is of great help to you, and whether God has done great work. However, I must tell you that in the time of Noah, men had been eating and drinking, marrying and giving in marriage to such a point that it was unbearable for God to witness, so He sent down a

great flood to destroy mankind and left behind only Noah's family of eight and all kinds of birds and beasts. In the last days, however, those kept by God are all those who have been loyal to Him until the end. Though both were times of great corruption unbearable for God to witness, and mankind in both ages was so corrupt that he denied God as the Lord, all men in the time of Noah were destroyed by God. Mankind in both ages has grieved God greatly, yet God has remained patient with men in the last days until now. Why is this? Have you never given thought to this? If you truly do not know, then let Me tell you. The reason that God can deal graciously with men in the last days is not that they are less corrupt than men in the time of Noah or that they have shown repentance to God, much less is it that God cannot bear to destroy men in the last days where technology has advanced. Rather, it is that God has work to do in a group of men in the last days and this will be done by God incarnate Himself. Furthermore, God shall choose a part of this group as His objects of salvation, the fruit of His management plan, and bring such men with Him into the next age. Therefore, no matter what, this price paid by God has entirely been in preparation for the work of His incarnation in the last days. All you have this day is because of this flesh. It is because God lives in the flesh that you have the chance to live. All this good fortune has been gained because of this ordinary man. Not only this, but in the end every nation shall worship this ordinary man, as well as give thanks to and obey this insignificant man. Because it is He who has brought the truth, the life, and the way to save all mankind, ease the conflict between God and man, bring God and man closer together, and communicate thoughts between God and man. It is also He who has brought even greater glory to God. Is not an ordinary man such as this worthy of your trust and adoration? Is such an ordinary flesh not fit to be called Christ? Can such an ordinary man not be the expression of God among men? Is not such a man who helps mankind be spared disaster worthy of your love and for you to hold? If you reject the truths uttered from His mouth and also detest His existence among you, then what will be your fate?

All of God's work in the last days is done through this ordinary man. He will bestow everything unto you, and further, He can decide everything about you. Can such a man be as you believe: a man so simple as to be unworthy of mention? Is His truth not enough to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He leads you on is not worthy for you to

follow? What is it that causes you to feel an aversion to Him and to cast Him away and shirk from Him? It is He who expresses the truth, it is He who supplies the truth, and it is He who enables you to have a path to travel. Could it be that you still cannot find the traces of God's work within these truths? Without the work of Jesus, mankind could not have come down from the cross, but without the incarnation this day, those who come down from the cross could never be commended by God or enter into the new age. Without the coming of this ordinary man, then you would never have the opportunity or be eligible to see the true countenance of God, for you are all ones that should have long ago been destroyed. Because of the coming of the second incarnation of God, God has forgiven you and shown you mercy. Regardless, the words I must leave you with in the end are still these: This ordinary man, who is God incarnate, is of vital importance to you. This is the great thing that God has already done among men.

ONLY CHRIST OF THE LAST DAYS CAN GIVE MAN THE WAY OF ETERNAL LIFE

The way of life is not something that can be possessed by just anyone, nor is it easily obtainable by all. That is because life can only come from God, which is to say, only God Himself possesses the substance of life, there is no way of life without God Himself, and so only God is the source of life, and the ever-flowing wellspring of living water of life. From when He created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life, for God Himself is eternal life, and God Himself is the way by which man is resurrected. God is never absent from the heart of man, and lives among man at all times. He has been the driving force of man's living, the fundament of man's existence, and a rich deposit for man's existence after birth. He causes man to be reborn, and enables him to tenaciously live in his every role. Thanks to His power, and His inextinguishable life force, man has lived for generation after generation, throughout which the power of God's life has been the mainstay of man's existence, and for which God has paid a price that no ordinary man has ever paid. God's life force can prevail over any power;

moreover, it exceeds any power. His life is eternal, His power extraordinary, and His life force not easily overwhelmed by any created being or enemy force. The life force of God exists, and shines its brilliant radiance, regardless of time or place. God's life remains forever unchanged throughout the upheavals of heaven and earth. All things pass away, but God's life still remains, for God is the source of the existence of all things, and the root of their existence. Man's life originates from God, the existence of the heaven is because of God, and the existence of the earth stems from the power of God's life. No object possessed of vitality can transcend the sovereignty of God, and no thing with vigor can break away from the ambit of God's authority. In this way, regardless of who they are, everyone must submit under the dominion of God, everyone must live under God's command, and no one can escape from His control.

Perhaps, now, you wish to receive life, or perhaps you wish to gain the truth. Whatever the case, you wish to find God, to find the God that you can rely on, and who can provide you with eternal life. If you wish to gain eternal life, you must first understand the source of eternal life, and must first know where God is. I have already said that only God is immutable life, and only God possesses the way of life. Since His life is immutable, so it is eternal; since only God is the way of life, so God Himself is the way of eternal life. As such, you should first understand where God is, and how to gain this way of eternal life. Let us now fellowship about these two issues separately.

If you truly wish to gain the way of eternal life, and if you are voracious in your search for it, then first answer this question: Where is God today? Perhaps you'll reply that God lives in heaven, of course—He wouldn't be living in your home, would He? Perhaps you might say, God obviously lives among all things. Or you might say that God lives in each person's heart, or that God is in the spiritual world. I don't deny any of this, but I must clarify the issue. It isn't totally correct to say that God lives in the heart of man, but neither is it completely wrong. That is because, among believers in God, there are those whose belief is true and those whose belief is false, there are those of whom God approves and those of whom He disapproves, there are those who please Him and those whom He detests, and there are those whom He makes perfect and those whom He eliminates. And so I say that God lives in but a few people's hearts, and these people are undoubtedly those who truly believe in God, those of whom God approves, those who please

Him, and those whom He makes perfect. They are the ones who are led by God. Since they are led by God, so they are the people who have already heard and seen God's way of eternal life. Those whose belief in God is false, those who are not approved by God, those who are despised by God, those who are eliminated by God—they are bound to be rejected by God, are bound to remain without the way of life, and are bound to remain ignorant of where God is. In contrast, those in whose hearts God lives know where He is. They are the people unto whom God bestows the way of eternal life, and they are the ones who follow God. Do you know, now, where God is? God is both in the heart of man and at man's side. He is not only in the spiritual world, and above all things, but even more on the earth upon which man exists. And so the arrival of the last days has taken the steps of God's work into new territory. God holds sovereignty over all things in the universe, and He is the mainstay of man in his heart, and moreover, He exists among man. Only in this way can He bring the way of life to mankind, and bring man into the way of life. God has come to earth, and lives among man, so that man may gain the way of life, and so that man may exist. At the same time, God also commands all things in the universe, so that they might cooperate with His management among man. And so, if you only acknowledge the doctrine that God is in heaven and in the heart of man, yet do not acknowledge the truth of God's existence among man, then you shall never gain life, and shall never gain the way of truth.

God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain letters, doctrines, and, moreover, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and conceptions, the entirety of your body shall be nothing but flesh, your stinking flesh. Know that the words of books do not count as life, the records of history cannot be feted as the truth, and the doctrines of the past cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's will, and His actual manner of working. If you apply the records of words spoken by God during past ages to today, then you are an archaeologist, and the best way of describing you is as an expert on historical heritage. That is

because you always believe in traces of the work that God did in times gone by, only believe in the shadow of God left from when He previously worked among man, and only believe in the way that God gave to His followers in former times. You do not believe in the direction of God's work today, do not believe in the glorious countenance of God today, and do not believe in the way of truth presently expressed by God. And so you are undeniably a daydreamer who is completely out of touch with reality. If now you still cling to words that are incapable of bringing life to man, then you are a hopeless piece of deadwood,^[a] for you are too conservative, too intractable, too impervious to reason!

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the substance of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves Christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but instead, the particular flesh assumed by God as He carries out and completes His work among man. This flesh is not one that can be replaced by just any man, but one that can adequately bear God's work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those fake Christs will all fall, for although they claim to be Christ, they possess none of the substance of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself. In this way, if you truly wish to seek the way of life, you must first acknowledge it is by coming to earth that He bestows the way of life unto man, and you must acknowledge it is during the last days that He comes to earth to bestow the way of life unto man. This is not the past; it is happening today.

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path through which man shall gain life, and the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

you are both a puppet and prisoner of history. Those who are controlled by regulations, by letters, and shackled by history will never be able to gain life, and will never be able to gain the perpetual way of life. That is because all they have is turbid water that has lain stagnant for thousands of years, instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit and passively await destruction, sticking to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands is the letters that can provide but temporary solace, not the truths that are capable of giving life. The scriptures you read are that which can only enrich your tongue, not words of wisdom that can help you know human life, much less the ways that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not allow you to understand the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming, and look at who is working now, at who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that the people who do not accept Christ of the last days shall forever be despised by God. Christ is man's gateway to the kingdom during the last days, which none may bypass. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and obey His way. You must not just think of gaining blessings without receiving the truth, or accepting the provision of life. Christ

comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme or even persecute Him, then you are bound to burn for eternity, and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution that should be suffered by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you oppose Christ of the last days, and deny Him, then there is no one who can bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you oppose is not a man, what you deny is not some puny being, but Christ. Are you aware of this consequence? You have not made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God.

YOU OUGHT TO DO ENOUGH GOOD DEEDS TO PREPARE FOR YOUR DESTINATION

I have done much work among you and, of course, have spoken as well. Yet I feel that My words and work have not entirely fulfilled the purpose of My work for the last days. For in the last days, My work is not for the sake of a certain person or people, but to demonstrate My inherent disposition. However, for a myriad of reasons—perhaps a scarcity of time or hectic schedule of work—My disposition has not enabled man to become familiar with Me in the slightest. Therefore I stride forward into My new plan, My final work, to unfold a new page so that all who see Me will beat upon their breast and weep unceasingly for My existence. For I bring the end of mankind to the world, and thereafter, I lay bare all My disposition to mankind so that all who

know Me and those who do not will feast their eyes and see that I have indeed come among men, onto the earth where all things multiply. This is My plan, My sole “confession” since My creation of mankind. I wish that you could wholeheartedly behold My every move, for My rod once again draws near to mankind, near to all those who oppose Me.

Together with the heavens, I begin the work that I must do. So I travel among the streams of people and move between heaven and earth. No one perceives My movements or notices My words. Therefore, My plan still progresses smoothly. It is only that all your senses have become so calloused that you do not know the steps of My work in the slightest. One day, however, you will realize My intention. Today, I live among you and suffer with you. I have long understood the attitude that mankind holds toward Me. I do not wish to declare more clearly, much less give further instances of that which pains Me in order to shame you. My only wish is that you keep all that you have done in your heart for the reckoning on the day when we meet again. I do not wish to falsely accuse any one among you, for I have always acted justly, fairly, and with honor. I certainly wish that you are also virtuous and do nothing that goes against heaven and earth and your conscience. This is all that I ask of you. Many are troubled and not at ease for they have committed atrocious wrongs, and many are ashamed that they have never performed a single good deed. Yet there are also many who do not feel disgraced by their sins and instead become worse and worse, completely ripping off their ugly face—which had yet to be fully revealed—to test My disposition. I do not mind or take careful notice of the actions of any one person. Rather, I do the work that I ought to, to learn information, roam the land, or do that which interests Me. At key times, I resume My work among men as planned, lagging not a moment behind, and this is done with ease and conciseness. However, some men are cast aside with every step in My work, for I despise their flattery and feigned subservience. Those abhorrent to Me will certainly be forsaken, whether intentionally or unintentionally. In short, I want all those whom I despise to be far away from Me. Needless to say, I will not spare the wicked ones remaining in My house. As the day of man’s punishment is near, I am not anxious to cast out all those despicable souls, for I have a plan of My own.

Now is the time I determine the ending for each man, not the stage at which I began to work man. I write down in My book the words and actions of each man, as well as their path as My follower, inherent

characteristics, and final performance. In this way, no manner of man shall escape My hand and all shall be with their own kind as I assign. I decide the destination of each man not on the basis of age, seniority, amount of suffering, or least of all, the degree of misery, but on whether they possess truth. There is no other choice but this. You must realize that all those who do not follow the will of God will be punished. This is an immutable fact. Therefore, all those who are punished are so punished for the righteousness of God and as retribution for their evil acts. I have not made a single change to My plan since its very inception. It is only that, to man, those to whom I direct My words seem to be diminishing in number, as are those of whom I truly approve. However, I maintain that My plan has never changed; rather, it is the faith and love of man that are ever changing, ever waning, to the extent that it is possible for each man to go from fawning over Me to being cold to Me or even casting Me out. My attitude toward you will be neither hot nor cold until I feel abhorrence and finally appoint punishment. However, on the day of punishment, I will still see you, but you shall no longer be able to see Me. I already feel that life among you is tedious and dull, so needless to say, I have chosen different surroundings in which to live so I can avoid the hurt of your malicious words and steer clear of your sordid behavior so that you may no longer slight Me and make a fool of Me. Before I leave you, I exhort you still to refrain from doing that which is not in accordance with the truth. Rather, you should do that which is pleasing to all and profits all men and your own destination, otherwise he who suffers in disaster will be none other than yourself.

My mercy is for those who love Me and deny themselves. And the punishment brought upon the wicked is proof of My righteous disposition and much more, testimony to My wrath. When disaster comes, famine and plague will befall all those who oppose Me and they will weep. Those who have committed all kinds of evil during their many years as My follower shall not be guiltless; they too will live in a constant state of panic and fear amidst the disaster that has scarcely been seen through the ages. And all My followers who have been loyal to no other shall rejoice and applaud My might. They will experience ineffable contentment and live in a joy that I have never before bestowed upon mankind. For I treasure the good deeds of men and abhor their evil deeds. Since I first began to lead mankind, I have been hoping for a group of men who are of the same mind with Me. And I

have never forgotten those not of the same mind; I have loathed them in My heart, awaiting only the opportunity to see My retribution administered on those wrongdoers and relish in such. My day has finally come and I need no longer wait!

My final work is not only to punish man but to arrange the destination of man. Moreover, it is to receive acknowledgment from all for all that I have done. I want each and every man to see that all I have done is in the right and is an expression of My disposition; it is not the doing of man, least of all nature, that brought forth mankind. On the contrary, it is I who nourish every living being among all things. Without My existence, mankind can only perish and suffer the invasion of plagues. None will ever again see the beauteous sun and moon or the green world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind's only salvation. I am mankind's only hope and even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately become stagnant. Without Me, mankind will suffer catastrophe and be trod upon by all manner of ghosts, even though none take heed of Me. I have done work that can be done by no other only in the hope that man repay Me with good deeds. Though few can repay Me, I still conclude My journey in the world and begin on the work that will next unfold, for My journey among men these many years has been fruitful, and I am very pleased. I care not about the number of men but rather about their good deeds. In any case, I hope that you do sufficient good deeds in preparation for your own destination. Then will I be satisfied; otherwise, none of you shall escape the disaster. The disaster is brought down by Me and of course orchestrated by Me. If you cannot work for good in My presence, then you will not escape suffering the disaster. In times of tribulation, your actions and deeds were not entirely appropriate, for your faith and love were hollow, and you only showed either fear or strength. Regarding this, I will only make a judgment of good or bad. My concern continues to be all for your actions and behavior, on which My determination of your end is based. However, I must make it clear that I will give no more mercy to those who were utterly disloyal to Me in times of tribulation, for My mercy only extends so far. Moreover, I have no liking for any who once betrayed Me, much less do I wish to associate with those who sell out the interests of friends. This is My disposition, regardless of who the person is. I must tell you this: Any who break My

heart shall not again receive clemency, and any who have been faithful shall forever remain in My heart.

TO WHOM ARE YOU LOYAL?

Every day that you live through now is crucial and very important to your destination and your fate, so you must cherish all that you possess and every minute that passes. You must make the most of your time to give yourselves the greatest gains, so that you will not have lived this life in vain. Perhaps you feel confused about why I speak these words. Frankly, I am not pleased by the actions of any of you. For the hopes I have had for you are not merely what you are now. Thus, I can express it this way: You are all at the very brink of danger. Your former cries for salvation and previous aspirations to pursue the truth and seek the light are drawing to an end. This is how you recompense Me in the end, which is something that I have never longed for. I do not wish to speak contrary to the fact, for you have greatly disappointed Me. Perhaps you do not wish to leave the matter at that and do not wish to face reality, yet I must solemnly ask you this question: In all these years, what have your hearts been filled with? To whom are your hearts loyal? Do not say that My question comes too suddenly, and do not ask Me why I pose such a question. You must know this: It is because I know you too well, care for you too much, and devote too much of My heart to what you do, that I question you repeatedly and bear untold hardship. However, I am repaid with disregard and unbearable resignation. So remiss are you toward Me; how could I know nothing of it? If you believe that this could be possible, it further proves the fact that you do not truly treat Me with kindness. Then I tell you that you are deceiving yourselves. You are all so clever that you know not what you are doing; then what will you use to give Me an account?

The question of most concern to Me is to whom your hearts are loyal. I would also like each of you to organize your thoughts and ask yourself to whom you are loyal and for whom you live. Perhaps you have never given careful consideration to this question, so let Me reveal the answer to you.

All those with memory will confess this fact: Man lives for himself and is loyal to himself. I do not believe that your answer is entirely

correct, for you each exist in your respective lives, each are struggling in your own distress. Therefore, what you are loyal to is the people you love and the things that please you, and you are not entirely loyal to yourselves. Because you are each influenced by the people, occurrences, and things around you, you are not truly loyal to yourselves. I speak these words not to commend being loyal to yourselves, but to expose your loyalty to any one thing. For throughout these many years, I have never received loyalty from any of you. You have followed Me these many years, yet have never given Me an iota of loyalty. Rather, you have revolved around the people you love and the things that please you, so much so that they are kept close to your hearts and never forsaken, anytime, anywhere. When you are eager or passionate about any one thing that you love, it is always during the time that you are following Me, or even when you are listening to My words. So I say, you are using the loyalty that I ask of you, to instead be loyal to and cherish the objects of your affections. Though you may sacrifice a thing or two for Me, it does not represent your all, and does not show that it is Me to whom you are truly loyal. You involve yourselves in the undertakings which you are passionate about: Some are loyal to sons and daughters, others to husbands, wives, riches, work, superiors, status, or women. For that which you are loyal to, you have never felt wearied or annoyed; rather, you increasingly long to possess greater quantities and quality of the things to which you are loyal, and you have never despaired. Myself and My words are always pushed to the very last position in terms of things about which you are passionate. And you have no choice but to rank them last; some even leave the last place for something to be loyal to that they have yet to discover. They have never kept any amount of Me in their hearts. Perhaps you will think that I ask too much of you or wrongfully accuse you, but have you ever given thought to the fact that when you are happily spending time with your family, you have never once been loyal to Me? At times like this, does it not pain you? When your hearts are filled with joy receiving payment for your labors, do you not feel disheartened that you have not furnished yourselves with sufficient truth? When have you wept for not having received My approval? You rack your brains and take great pains for your sons and daughters, yet still you are not satisfied, still you believe that you have not been diligent toward them, that you have not devoted all of your effort. But to Me, you have always been remiss and careless, keeping Me only in your memories and not enduring in

your hearts. My devotion and efforts forever go unfelt by you, and you have never tried to understand. You merely engage in brief reflection and believe that it will suffice. This manner of “loyalty” is not that which I have long yearned for, but that which has long been an abomination to Me. However, regardless of what I say, you will continue to admit only one or two things and be unable to fully accept it, for you are all very confident, and you always pick and choose what to accept from the words I have spoken. If you are still this way, I do have in reserve methods of countering your self-assuredness, and I shall render it so that you acknowledge all My words are true and not a distortion of the fact.

If I were to now place some riches in front of you and ask you to choose freely, knowing that^[a] I would not condemn you, then most would choose the riches and forsake the truth. The better among you would give up the riches and reluctantly choose the truth, while those in between would seize the riches in one hand and the truth in the other. In this way, would your true colors not be self-evident? When choosing between the truth and anything to which you are loyal, you will all make such a decision, and your attitude will remain the same. Is that not so? Are there not many among you who fluctuated between right and wrong? In contests between positive and negative, black and white, you are surely aware of the choices that you made between family and God, children and God, peace and disruption, riches and poverty, status and commonness, being supported and being cast aside, and so on. Between a peaceful family and a broken one, you chose the former, and without any hesitation; between riches and duty, you again chose the former, even lacking the will to return to shore;^[b] between luxury and poverty, you chose the former; between sons, daughters, wives, husbands, and Me, you chose the former; and between notion and truth, you once again chose the former. Faced with all manner of your evil deeds, I have nothing short of lost My faith in you. I am absolutely astounded that your hearts are so resistant to being softened. Many years of dedication and effort has apparently brought Me only resignation and your despair of Me. Yet My hopes for you grow with each passing day, for My day has already been completely laid out

Footnotes:

a. The original text omits “knowing that.”

b. Return to shore: a Chinese idiom, meaning “turn from one’s evil ways.”

before every one. However, you continue to seek that which belongs to the darkness and evil, and refuse to loosen your hold. As such, what will be your outcome? Have you given careful thought to this before? If you were asked to choose again, what then would be your position? Would it be the former still? Would what you give Me still be disappointment and wretched sorrow? Would your hearts still be the sole bit of warmth? Would you still be unaware of what to do to comfort My heart? At this moment, what is your choice? Will you submit to My words or be weary of them? My day has been laid out before your very eyes, and what you face is a new life and new starting point. However, I must tell you that this starting point is not the beginning of past new work, but the close of the old. That is, this is the final act. I believe you will all understand what is unusual about this starting point. But one day soon, you will understand the true meaning of this starting point, so let us together walk past it and usher in the next finale! However, what I continue to be uneasy about is that when faced with injustice and justice, you always choose the former. But that is all in your past. I also hope to put out of My mind that which has happened in your past, one thing after the other, though this is very difficult to do. Yet I have very good means of accomplishing it. Let the future replace the past and allow the shadows of your past to be dispelled in exchange for your true self of today. This means I will have to trouble you to make the choice once more and see to whom you are loyal.

ON DESTINATION

Whenever destination is mentioned, you treat it with special seriousness; all of you are particularly sensitive regarding this matter. Some people cannot wait to kowtow to God in order to end up with a good destination. I can identify with your eagerness, which doesn't need to be expressed in words. You absolutely do not want your flesh to fall into disaster, and even more, you do not want to descend into long-lasting punishment in the future. You only hope to live more freely and easily. So you feel particularly anxious whenever destination is mentioned, fearing deeply that if you are not attentive enough, you may offend God and be subject to the deserved retribution. You have not hesitated to make compromises for the sake of your destination, and

many of you who were once devious and flippant have even suddenly turned especially gentle and sincere; your sincerity is even chilling. Regardless, you all have honest hearts, and from start to finish you have opened up to Me without hiding any of the secrets in your heart, be they blame, deceit, or devotion. All in all, you have very candidly “confessed” to Me those essential things in your deepest recesses. Of course, I have never avoided such things, because they have become commonplace to Me. You’d rather enter the sea of fire for your final destination than lose a single strand of hair to gain God’s approval. It’s not that I’m being too dogmatic with you; it is that your heart of devotion is especially inadequate to face everything I do. You may not understand what I mean, so let Me provide you with a simple explanation: What you need is not the truth and life; it is not the principles of how to conduct yourselves, and particularly is not My painstaking work. What you need is all that you possess in the flesh—wealth, status, family, marriage, etc. You are utterly dismissive of My words and work, so I can sum up your faith in one word: half-hearted. You will go to any lengths to achieve the things that you are absolutely devoted to, but I have discovered that you do not disregard everything for the sake of matters concerning your belief in God. Rather, you are just relatively loyal, and relatively serious. That is why I say that those who lack a heart of utmost sincerity are failures in their belief in God. Think carefully—are there many failures among you?

You ought to know that success is achieved due to people’s own actions; when people don’t succeed but instead fail, that too is due to their own actions, not the impact of other factors. I believe that you would do anything it takes to get something done that is more difficult and entails more suffering than believing in God, and that you would treat it very seriously. You would even be unwilling to make any errors; these are the kinds of unremitting efforts all of you have put into your own lives. You are even capable of deceiving Me in the flesh under circumstances where you would not deceive any of your own family. This is your consistent behavior and the principle you apply in your lives. Aren’t you still cultivating a false image to deceive Me, for the sake of your destination, and to have a beautiful and happy destination? I’m aware that your devotion and your sincerity are but temporary; aren’t your aspirations and the price you pay only for now and not then? You only want to exert one final effort to secure a beautiful destination. Your purpose is only to make a trade; it’s not so

that you are not indebted to the truth, and it is particularly not to repay Me for the price I have paid. In a word, you are only willing to employ your cleverness, but you are unwilling to fight for it. Isn't this your heartfelt wish? You must not disguise yourselves, and even more, must not rack your brains over your destination to the point that you are unable to eat or sleep. Isn't it true that your destination will have been determined in the end? You should do your own duty to the best of your ability with open and upright hearts, and be willing to do whatever it takes. As you have said, when the day comes, God will not mistreat anyone who has suffered or paid a price for Him. This kind of conviction is worth holding on to, and you should never forget it. Only this way can I put My mind at ease about you. Otherwise, I will never be able to put My mind at ease regarding you, and you will forever be the objects of My distaste. If you all can follow your conscience and give your all for Me, spare no effort for My work, and devote a lifetime of effort to My gospel work, then won't My heart often jump for joy for you? Won't I be able to entirely put My mind at ease regarding you? It's a shame that what you can do is but a pitiful and tiny part of what I expect; in this case, how can you have the gall to seek from Me what you hope for?

Your destination and your fate are very important to you—they are of grave concern. You believe that if you don't do things with great care, it will be equivalent to having no destination, and the destruction of your fate. But has it ever occurred to you that if the efforts one expends are just for the sake of their destination, they are just fruitless labor? Such efforts aren't genuine—they are fake and deceitful. If that is the case, those who work for their destination will receive their final defeat, because failures in people's belief in God happen because of deception. I've previously said that I don't like to be flattered or fawned on, or treated with enthusiasm. I like honest people to face up to My truth and expectations. Even more, I like when people are able to show the utmost care and consideration for My heart, and when they can even give up everything for My sake. Only this way can My heart be comforted. Right now, how many things are there about you that I dislike? How many things are there about you that I like? Have none of you realized all the ugliness you've displayed for the sake of your destination?

In My heart, I do not wish to be hurtful to any heart that is positive and motivated, and I especially don't wish to diminish the

energy of anyone who is faithfully doing his duty; nonetheless, I must remind each of you of your inadequacies and the filthy soul deep in your hearts. The purpose of doing so is to hope that you will be able to offer up your true heart in facing My words, because what I hate most is people's deceit toward Me. I only hope that in the last stage of My work, you are able to perform outstandingly, are fully devoted, and are no longer half-hearted. Of course, I also hope that you all have a good destination. Nevertheless, I still have My own requirement, which is for you to make the best decision in offering up to Me your sole and final devotion. If someone doesn't have that sole devotion, that person is surely going to become Satan's treasure, and I will not continue to use him. I shall send him home to be looked after by his parents. My work has been very helpful for you; what I hope to get from you is a heart that is honest and positive, but up until now My hands are still empty. Think about it: When one day I am still this bitter beyond words, what will My attitude toward you be? Will I be as friendly? Will My heart be as peaceful? Do you understand the feelings of a person who has painstakingly farmed but has not harvested a single grain? Do you understand how great the injury is of someone who has been dealt great blow? Can you taste the bitterness of a person full of hope who has to part with someone on bad terms? Have you seen the anger of a person who has been provoked? Can you know the feeling of revengeful urgency of a person who has been treated with hostility and deceitfulness? If you understand the mentality of these people, I think it shouldn't be difficult for you to imagine the attitude God will have at the time of His retribution. Finally, I hope you all put in serious effort for the sake of your own destination; nonetheless, you'd better not utilize deceitful means in your efforts, or I will still be disappointed with you in My heart. What does such disappointment lead to? Aren't you fooling yourselves? Those who think of their destination yet ruin it are utterly unable to be saved. Even if such people become exasperated, who will sympathize with them? All in all, I'm still willing to wish for you to have a suitable and good destination. Even more so, I hope that none of you fall into disaster.

THREE ADMONITIONS

As a believer of God, you should be loyal to none other than Him in all things and align with His heart in all things. However, though all understand this doctrine, these most apparent and basic of truths to man cannot fully be seen to be embodied in them, due to their difficulties, such as their ignorance, absurdity, or corruption. Therefore, before your end is determined, I ought to first tell you some things, which are of utmost importance to you. Before I continue, you should first understand this: The words I speak are truths directed to all mankind, not only for a specific person or type of person. Therefore, focus solely on receiving My words from the standpoint of truth, and retain an attitude of concentration and sincerity. Do not ignore a single word or truth that I speak, and do not regard My words with disdain. In your lives I see much that you do that is irrelevant to truth, therefore I am expressly asking you to become servants of truth and not be enslaved by wickedness and ugliness. Do not tread on the truth and defile any corner of the house of God. This is My admonition to you. Now I will begin to speak about the topic at hand:

First, for the sake of your fate, you ought to seek to be approved by God. That is to say, since you acknowledge that you are numbered among the house of God, then you ought to bring peace of mind and satisfaction to God in all things. In other words, you must be principled in your actions and conform to the truth in such. If this is beyond your ability, then you shall be detested and rejected by God and spurned by all. Once you are in such a plight, then you cannot be numbered among the house of God. This is what it is to not be approved by God.

Second, you ought to know that God likes an honest man. God has the substance of faithfulness, and so His word can always be trusted. Furthermore, His actions are faultless and unquestionable. This is why God likes those who are absolutely honest with Him. Honesty means to give your heart to God; to never play Him false in anything; to be open with Him in all things, never cover the truth; to never do that which deceives those above and deludes those below; and to never do that which is done merely to ingratiate yourself with God. In short, to be honest is to refrain from impurity in your actions and words, and to deceive neither God nor man. What I speak is very simple but is doubly arduous to you. Many would rather be condemned to hell than to speak

and act honestly. Little wonder that I have other treatment in place for those who are dishonest. Of course, I understand the great difficulty you face in being an honest man. You are all very clever and adept at judging others from your own perspective, so this renders My work much simpler. And since you each harbor secrets in your heart, well then, I shall send each of you into disaster to undergo a “trial” by fire, so that thereafter you shall be utterly committed to belief in My words. Finally, I shall wrest from your mouth the words “God is a God of faithfulness,” then shall you beat upon your breast and lament that “devious is the heart of man.” What then will be your state of mind? I imagine you will not be so carried away with self-importance as you are now. And much less will you be “too profound to be understood” as you are now. Some behave decently and particularly “well-mannered” in the presence of God, yet become defiant and unrestrained in the presence of the Spirit. Would you number such a man among the ranks of the honest? If you are a hypocrite and one who is adept at socializing, then I say that you are definitely one who trifles with God. If your words are riddled with excuses and valueless justifications, then I say that you are one who is very unwilling to practice the truth. If you have many unspeakable confidences and are very unwilling to lay bare your secrets—your difficulties—to others so as to seek the way of the light, then I say that you are one for whom salvation will not be easily received and who will not easily emerge from the darkness. If seeking the way of truth pleases you well, then you are one who lives often in the light. If you are glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, for you seek no reward and are simply being an honest man. If you are willing to be candid, if you are willing to give your all, if you are able to sacrifice your life for God and stand witness, if you are honest and think only to please God, and never consider yourself or take for yourself, then I say that such people are those who are nourished by the light and shall live forever in the kingdom. You should know whether there is true faith and true loyalty within you, whether in your record you have suffered for God, and whether you wholly submit to God. If you lack these, then within you remains disobedience, deceit, greed, and discontent. As your heart is not honest, you have never received the appreciation of God and never lived in the light. What one’s fate will become hinges upon whether he has an honest and blood-red heart, and whether he has a

pure soul. If you are one who is most dishonest, with a heart of malice, and an unclean soul, then the record of your fate is certainly in the place where man is punished. If you claim to be very honest, yet never act in accordance with the truth or speak a word of truth, then do you still expect God to reward you? Do you still hope for God to regard you as the apple of His eye? Is this thinking not preposterous? You deceive God in all things, so how can the house of God accommodate one such as you who does not have clean hands?

The third thing is this: All believers in God have resisted and deceived God at some points along their path. Some misdeeds need not be recorded as an offense, but some are unforgivable; for many are that which transgresses the administrative decrees, which is an offense against the disposition of God. Many who are concerned about their own fates may ask what such deeds are. You must know that you are arrogant and haughty by nature, and unwilling to submit to the fact. Therefore, I shall tell you little by little after you have reflected upon yourselves. I exhort you to better understand the content of the administrative decrees and know the disposition of God. Otherwise, you will find it difficult to keep your lips sealed and your tongues from wagging too freely with high-sounding talk. Unknowingly you may offend the disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. For you are unprincipled in your actions. If you do or say that which you should not, then you shall receive a fitting retribution. You must know that though you are unprincipled in your words and actions, God is very principled in both. The reason you receive retribution is because you have offended God, not a man. If, in your life, you commit many offenses against the disposition of God, then you are bound to be a child of hell. To man it may appear that you have only committed a few deeds not in accordance with the truth and nothing more. Are you aware, however, that in the eyes of God, you are already one for whom there is no more sin offering? For you have transgressed the administrative decrees of God more than once and show no sign of repentance, therefore you have no choice but to fall into hell where man is punished by God. During their time following God, a small number of people committed deeds that go against the principles, but after being dealt with and guided, they gradually discovered their own corruption, then set on the right track of reality, and they remain well-grounded today. Such men are those who shall remain in the end. It is the honest whom I seek; if

you are honest and act with principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and you seek the will of God and have a heart of reverence for God, then your faith is up to the standard. Those who do not revere God and do not have a heart that trembles in fear may easily transgress the administrative decrees of God. Many serve God on the basis of passion, and know not the administrative decrees of God, much less understand the implications of His word. So despite their good intentions, they often do that which disrupts the management of God. Those who commit serious disruptions are cast out and no longer have the chance to follow Him; they are cast into hell without any further association with the house of God. These people work in the house of God with ignorant good intentions and end up provoking God's disposition. People bring their ways of serving officials and lords to the house of God, vainly thinking that such ways can be wielded here. Never did they think that God has not the disposition of a lamb but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously know God. This knowledge is not letters or doctrines, but can be used as a treasure of your confidence with God and as proof that He delights in you. If you lack real knowledge and are not equipped with the truth, then your service with passion will only bring upon you the loathing and abhorrence of God. Now you should understand that belief in God is no mere study in theology.

Though My admonition is brief in length, all I have described is what is most lacking in you. You must know that what I speak of now is for the sake of My final work among man, to determine the ending for man. I do not wish to do much more work that serves no purpose, and neither do I wish to continue leading those men that are as hopeless as driftwood, much less those with sinister intentions. Perhaps one day you will understand the earnest intentions behind My words and the contributions I have made for mankind. Perhaps one day you will grasp a principle that enables you to decide your own ending.

TRANSGRESSIONS WILL TAKE MAN TO HELL

I have given you many warnings and bestowed upon you many truths in order to conquer you. Today you feel more enriched than you did in the past, understand many principles of how a person should be, and possess so much of the common sense that faithful people should have. This is what you have gained over many years now. I do not deny your achievements, but I have to say frankly that I also do not deny your numerous disobediences and rebellions against Me these many years, because there is not one saint among you, you are without exception people corrupted by Satan, and the enemies of Christ. Your transgressions and your disobediences down to the present are countless, so it is hardly strange that I am always repeating Myself in front of you. I do not want to live this way with you, but for the sake of your futures, for the sake of your destinations, I will here go over what I have said once more. I hope you will indulge Me, and I hope even more that you will be able to believe every word that I say, and still more, that you may infer the deep implications of My words. Be in no doubt about what I say, or worse, pick up My words as you wish and toss them away at will, which I find intolerable. Do not judge My words, still less take them lightly, or say that I am always tempting you, or worse, say that what I have told you lacks accuracy. These things I find intolerable. Because you treat Me and treat what I say with such suspicion and never take it in, I am telling each of you in all seriousness: Do not link what I say with philosophy, do not put it together with the lies of charlatans, and even more, do not respond to My words with contempt. Perhaps no one in the future will be able to tell you what I am telling you, or speak to you so charitably, still less walk you through these points as patiently. The days to come will be spent in recalling the good times, or in sobbing out loud, or groaning in pain, or you will be living through dark nights without a shred of truth or life provided, or just waiting hopelessly, or in such bitter regret that you are past reason.... These alternative possibilities are virtually inescapable for any one among you. Because none of you occupies a seat on which you truly worship God; you immerse yourselves in the world of licentiousness and evil, mix into your beliefs, into your spirits, souls, and bodies so many things that have nothing to do with life and truth and actually are

in resistance to them. So what I hope for you is that you can be brought to the road of light. My sole hope is that you are able to care for yourselves, able to take care of yourselves, not place so much emphasis on your destination that you view your behavior and transgressions with indifference.

People who believe in God for a long time now have hoped for a beautiful destination, all people who believe in God hope that good fortune will suddenly come to them, and they all hope that before they know it they will peacefully find themselves seated at one place or another in heaven. But I say these people with their lovely thoughts have never known whether they have the qualification to receive such good fortune falling from heaven, or to sit on a seat in heaven. You at present have a good knowledge of yourselves, yet you still are hoping you can escape the disasters of the last days and the hand of the Almighty punishing the evil ones. It seems as though having sweet dreams and wanting a life of ease is a common feature of all people whom Satan has corrupted, not the stroke of genius of some lone individual. Even so, I still want to put an end to your extravagant desires and your eagerness to gain blessings. Given that your transgressions are numerous and the facts of your disobedience numerous and ever growing, how can these fit with your lovely blueprints for the future? If you want to go on as you please being in the wrong, with nothing holding you back, but still want dreams to come true, then I urge you to continue in your stupor and never wake up, because yours is an empty dream, and will not serve to make an exception of you in the face of the righteous God. If you just want dreams to come true, then never dream, but forever face the truth, face the facts. That is the only way to save you. What are the steps of this method in concrete terms?

First, conduct an examination of all your transgressions, and examine all your behavior and thoughts that do not conform to truth.

This is an item that you can do easily, and I believe that thinking people are able to do this. However, those people who never know what is meant by transgression and truth are the exception, because fundamentally they are not thinking people. I am talking to people who have been approved by God, are honest, have not seriously offended the administrative decrees, and can easily find their own transgressions. Although this is an item that I require of you that is easy for you, it is not the only item that I require of you. No matter what, I hope that you will not laugh in private at this requirement, or

still more, that you will not look down on it or take it lightly. Treat it seriously, and do not dismiss it.

Second, for each of your transgressions and disobediences look for a corresponding truth and use these truths to resolve them, then replace your transgressive acts and disobedient thoughts and acts with the practice of truth.

Third, be an honest person, not someone who's always being clever, always crafty. (Here I am asking you again to be an honest person.)

If you can accomplish all three of these items then you are fortunate, a person whose dreams come true and who gets good fortune. Perhaps you will treat these three unappealing requests seriously, or perhaps treat them irresponsibly. Whichever, My purpose is to fulfill your dreams, put your ideals into practice, not to make fun of you or to make a fool out of you.

My demands may be simple, but what I am telling you is not so simple as one plus one equals two. If all you do is to talk at random about this, ramble on in empty, high-sounding statements, then your blueprints and your wishes will forever be a blank page. I will have no sense of pity for those of you who suffer for many years and work hard with nothing to show for it. On the contrary, I treat those who have not met My demands with punishment, not rewards, still less any sympathy. Perhaps you imagine that for being a follower for many years you put in hard work no matter what, so in any case you can get a bowl of rice in God's house for being a service-doer. I would say the majority of you think this way because you have always up to now pursued the principle of how to take advantage of something and not be taken advantage of. So I am telling you now in all seriousness: I do not care how meritorious your hard work is, how impressive your qualifications, how closely you follow Me, how renowned you are, or how improved your attitude; so long as you have not done what I have demanded, you will never be able to win My praise. Write off all those ideas and calculations of yours as early as possible, and start treating My demands seriously. Otherwise, I will turn all people into ashes in order to bring an end to My work, and at best turn My years of work and suffering into nothing, for I cannot bring My enemies and people reeking of evil on the model of Satan into My kingdom, into the next age.

I have a lot of wishes. I wish you can conduct yourselves in a proper and well-behaved manner, be faithful to fulfill your duty, have

truth and humanity, be someone who can give up everything and give up their lives for God, and so forth. All of these hopes stem from your insufficiencies and your corruption and disobedience. If each of the conversations that I have had with you has not been sufficient to attract your attention, then probably all I can do is say no more. However, you understand the results of that. I never rest, so if I do not speak, I will do something for people to look at. I could make someone's tongue rot, or someone die dismembered, or give someone nerve abnormalities and make them act insane. Or, then again, I could make some people endure torments I ferment for them. This way I would feel glad, very happy and greatly pleased. It was always "Good is repaid with good, evil with evil," so why not in the present? If you want to oppose Me and you want to make some judgment about Me, then I will rot your mouth, and that will delight Me no end. This is because in the end you have done nothing that has anything to do with the truth, still less with life, while everything that I do is truth, everything is relevant to the principles of My work and the administrative decrees that I set down. Therefore, I urge each of you to accumulate some virtue, stop doing so much evil, and heed My demands in your leisure time. Then I will feel joyful. If you were to contribute (or donate) to truth one-thousandth of the effort that you put into the flesh, then I say you would not have frequent transgressions and rotted mouths. Isn't this obvious?

The more your transgressions are, the fewer your chances to gain a good destination. Conversely, the fewer your transgressions are, the more your chances of being praised by God. If your transgressions increase to the point that it is impossible for Me to forgive you, then you will have utterly wasted your chances of being forgiven. In that case your destination will not be above but below. If you do not believe Me then be bold and do wrong, and then see what it gets you. If you are an earnest person who practices the truth then you surely have an opportunity for your transgressions to be forgiven, and the number of your disobediences will become fewer and fewer. If you are a person unwilling to practice truth then your transgressions before God will surely increase, the number of your disobediences will grow more and more, until the ultimate moment when you are completely destroyed, and that is the time when your pleasant dream of receiving blessings is ruined. Do not regard your transgressions as mistakes of an immature or foolish person, do not use the excuse that you did not practice truth

because your poor caliber made it impossible to practice it, and even more, do not simply regard the transgressions you have committed as the acts of someone who did not know any better. If you are good at forgiving yourself and good at treating yourself with generosity, then I say you are a coward who will never gain the truth, and your transgressions will never cease haunting you, but keep you from ever meeting the demands of truth and make you forever a loyal companion of Satan. My advice to you is still: Do not pay attention only to your destination and overlook your hidden transgressions; take your transgressions seriously, and do not overlook all your transgressions out of concern for your destination.

IT IS VERY IMPORTANT TO UNDERSTAND GOD'S DISPOSITION

There are many things I hope for you to achieve. However, your actions and all your lives are unable to meet My demands entirely, so I have no choice but to come straight to the point and explain to you My will. Given that your discernment is poor and your appreciation is likewise poor, you are almost utterly ignorant of My disposition as well as of My substance, and thus it is a matter of urgency that I inform you about them. No matter how much you previously understood or whether you are willing to try to understand these issues, I must still explain them to you in detail. These issues are not entirely foreign to you, but you do not seem to understand or to be familiar with the meaning contained in them. Many of you have only a dim understanding, and what's more a partial and incomplete one at that. In order to help you better practice the truth, that is, to better put My words into practice, I think it is these issues that you must first come to know. Otherwise, your faith will remain vague, hypocritical, and filled with the trappings of religion. If you do not understand the disposition of God, then it will be impossible for you to do the work you should do for Him. If you do not know the substance of God, then it will be impossible for you to show Him reverence and fear, but instead only heedless perfunctoriness and prevarication, and moreover, incorrigible blasphemy. Although understanding God's disposition is indeed important and knowing God's substance must not be slighted, no one

has ever thoroughly examined or delved into these issues. It is plain to see that you have all dismissed the administrative decrees I have promulgated. If you do not understand the disposition of God, then you will easily offend His disposition. Such an offense is tantamount to enraging God Himself, and the ultimate fruit of your action becomes a transgression against the administrative decrees. Now you should realize that understanding God's disposition comes with knowing His substance, and that along with understanding God's disposition comes understanding the administrative decrees. Certainly, many of the administrative decrees touch upon the disposition of God, but His disposition has not been expressed in its entirety within them. Hence you need to go one step further in developing your understanding of God's disposition.

I speak with you today not as in ordinary conversation, so it behooves you to treat My words with circumspection and, moreover, reflect deeply upon them. What I mean by this is that you have devoted too little effort to the words I have spoken. When it comes to the disposition of God, you are even less willing to cogitate this issue seriously, and seldom does anyone put effort into it. For this reason I say that your faith is merely a grandiose manner of speaking. Even now, not a single one of you has dedicated any serious effort to your most vital weakness. You have let Me down after all the pains I have taken for you. No wonder that you have no regard for God and lead lives devoid of truth. How can people such as this be deemed saints? Heaven's law will not tolerate such a thing! Since you have so little understanding of this, I have no choice but to expend more breath.

The disposition of God is a subject that seems very abstract to everyone and is moreover one that is not easy for everyone to accept, for His disposition is unlike a human being's personality. God, too, has His own emotions of joy, anger, sorrow, and happiness, but these emotions differ from those of man. God is what He is and He has what He has. All that He expresses and reveals are representations of His substance and of His identity. What He is and what He has, as well as His substance and identity, are things that cannot be replaced by any man. His disposition encompasses His love for mankind, solace of mankind, hatred of mankind, and even more, a thorough understanding of mankind. The personality of man, however, may be optimistic, lively, or unfeeling. The disposition of God is one that belongs to the Ruler of the living beings among all things, to the Lord of

all creation. His disposition represents honor, power, nobility, greatness, and most of all, supremacy. His disposition is the symbol of authority, the symbol of all that is righteous, the symbol of all that is beautiful and good. More than this, it is a symbol of Him who cannot be^[a] overcome or invaded by the darkness and any enemy force, as well as a symbol of Him who cannot be offended (nor will He tolerate being offended)^[b] by any created being. His disposition is the symbol of the highest power. No person or persons can or may disturb His work or His disposition. But the personality of man is no more than a mere symbol of the slight superiority of man over beast. Man in and of himself has no authority, no autonomy, and no ability to transcend the self, but is in his substance one who cowers at the mercy of all manner of people, events, and things. The joy of God is due to the existence and emergence of righteousness and light; because of the destruction of darkness and evil. He takes delight because He has brought the light and a good life to mankind; His joy is a righteous joy, a symbol of the existence of all that is positive and, even more, a symbol of auspiciousness. The anger of God is due to the existence of injustice and the disturbance it causes that are harming His mankind; because of the existence of evil and darkness, because of the existence of things that drive out the truth, and even more because of the existence of things that oppose what is good and beautiful. His anger is a symbol that all things negative no longer exist and, even more, is a symbol of His holiness. His sorrow is due to mankind, for whom He has hopes but who has fallen into darkness, because the work He does on man does not come up to His expectations, and because the mankind He loves cannot all live in the light. He feels sorrow for the innocent mankind, for the honest but ignorant man, and for the man who is good but lacking in his own views. His sorrow is a symbol of His goodness and of His mercy, a symbol of beauty and of kindness. His happiness, of course, comes from defeating His enemies and gaining the good faith of man. More than this, it arises from the expulsion and destruction of all enemy forces, and because mankind receives a good and peaceful life. The happiness of God is unlike the joy of man; rather, it is the feeling of

Footnotes:

a. The original text reads "it is a symbol of being unable to be."

b. The original text reads "as well as a symbol of being unable to be offended (and not tolerating being offended)."

garnering good fruits, a feeling even greater than joy. His happiness is a symbol of mankind breaking free of suffering from this time forth, and a symbol of mankind entering a world of light. The emotions of mankind, on the other hand, all arise for the sake of his own interests, not for righteousness, light, or what is beautiful, and least of all for the grace bestowed by Heaven. The emotions of mankind are selfish and belong to the world of darkness. They do not exist for the sake of the will, much less for the plan of God, and so man and God can never be spoken of in the same breath. God is forever supreme and ever honorable, while man is forever base, forever worthless. This is because God is forever making sacrifices and devoting Himself to mankind; man, however, forever takes and strives only for himself. God is forever taking pains for mankind's survival, yet man never contributes anything for the sake of the light or for righteousness. Even if man makes an effort for a time, it is so weak that it cannot withstand a single blow, for the effort of man is always for his own sake and not for others. Man is always selfish, while God is forever selfless. God is the source of all that is just, good, and beautiful, while man is he who succeeds to and makes manifest all ugliness and evil. God will never alter His substance of righteousness and beauty, yet man is perfectly capable, at any time and in any situation, of betraying righteousness and straying far from God.

Every sentence I have spoken contains within it the disposition of God. You would do well to ponder My words carefully, and you will surely profit greatly from them. The substance of God is very difficult to grasp, but I trust that you all have at least some idea about the disposition of God. I hope, then, that you will show Me and do more of that which does not offend the disposition of God. Then will I be reassured. For example, keep God in your heart at all times. When you act, do so according to His words. Seek out His intentions in all things, and refrain from doing that which disrespects and dishonors God. Even less should you put God in the back of your mind to fill the future void in your heart. If you do this, you will have offended the disposition of God. Again, supposing you never make blasphemous remarks or complaints against God throughout your life, and again, supposing you are able to discharge properly all that He has entrusted to you and also to submit to all His words throughout your life, then you will have successfully avoided transgressing against the administrative decrees. For example, if you have ever said, "Why do I not think that He is

God?" "I think that these words are nothing more than some enlightenment of the Holy Spirit," "In my opinion, not everything God does is necessarily right," "The humanity of God is not superior to mine," "The words of God are simply not believable," or other such judgmental remarks, then I exhort you to confess and repent your sins more often. Otherwise, you will never have a chance at forgiveness, for you offend not a man, but God Himself. You may believe that you are judging a man, but the Spirit of God does not consider it that way. Your disrespect of His flesh is equal to disrespecting Him. This being so, have you not offended God's disposition? You must remember that all that is done by the Spirit of God is done in order to safeguard His work in the flesh and in order that this work be done well. If you neglect this, then I say that you are someone who will never be able to succeed in believing in God. For you have provoked the wrath of God, so He shall use fitting punishment to teach you a lesson.

Coming to know the substance of God is no trifling matter. You must understand His disposition. In this way, you will, gradually and unknowingly, come to know the substance of God. When you have entered into this knowledge, you will find yourself stepping forward into a higher and more beautiful state. In the end, you will come to feel ashamed of your hideous soul, so much so that you feel there is nowhere to hide yourself. At that time, there will be less and less in your conduct to offend the disposition of God, your heart will come closer and closer to that of God, and gradually a love for Him will grow in your heart. This is a sign of mankind entering a beautiful state. But as yet you have not attained this. As you bustle back and forth for the sake of your destiny, who would have the inclination to try to know the substance of God? Should this continue, you will unknowingly transgress against the administrative decrees, for you understand far too little of the disposition of God. So is not what you do now laying down a foundation for your offenses against the disposition of God? That I ask you to understand the disposition of God is not at odds with My work. For if you transgress against the administrative decrees often, then which one of you can escape punishment? Would My work then not have been entirely in vain? Therefore, I still ask that, in addition to scrutinizing your own conduct, you be cautious with the steps you take. This will be the higher demand that I make of you, and I hope that you will all consider it carefully and give it your earnest regard. Should a day come when your actions provoke Me to a towering rage, then the

consequences will be yours alone to consider, and there will be no one else to bear the punishment in your place.

HOW TO KNOW THE GOD ON EARTH

All of you are glad to receive rewards before God and to be recognized by God. This is everyone's wish after he begins to have faith in God, for man wholeheartedly seeks higher things and none are willing to fall behind others. This is the way of man. For this reason, many among you always try to gain the favor of the God in heaven, yet in truth, your loyalty and sincerity to God are far less than your loyalty and sincerity to yourselves. Why do I say this? Because I do not acknowledge your loyalty to God at all, and I further deny the existence of the God that is within your hearts. That is to say, the God that you worship, the vague God that you admire, does not exist at all. The reason I can say this so definitively is that you are too far away from the true God. The loyalty you possess comes from the existence of another idol within your hearts, and as for Me, the God regarded as neither great nor small in your eyes, you acknowledge Me with nothing but words. When I speak of your great distance from God, I am referring to how far away you are from the true God, while the vague God seems to be near at hand. When I say "not great," it is in reference to how the God that you have faith in this day appears to merely be a man without powerful abilities; a man that is not very lofty. And when I say "not small," this means that though this man cannot summon the wind and command the rain, He is able to call upon the Spirit of God to do work that shakes the heavens and earth, thus baffling man. Outwardly, you all appear to be very obedient to this Christ on earth, yet in substance you neither have faith in Him nor love Him. What I mean is that the one you truly have faith in is that vague God in your feelings, and the one you truly love is the God you yearn for night and day, yet have never seen in person. As for this Christ, your faith is merely a fraction, and your love for Him is nothing. Faith means belief and trust; love means adoration and admiration in the heart, never parting. Yet your faith in and love of the Christ of this day fall far short of this. When it comes to faith, how do you have faith in Him? When it comes to love, how is it that you love Him? You know not at all of His disposition,

much less His substance, so how is it that you have faith in Him? Where is the reality of your faith in Him? How do you love Him? Where is the reality of your love for Him?

Many have followed Me without hesitation to this day, and over these years, you have all suffered much fatigue. I have thoroughly grasped the disposition and habits of each of you. It was supremely arduous to associate with you. The pity is that though I have grasped much knowledge about you, you have not the slightest understanding of Me. No wonder others say you were tricked by a man in a moment of confusion. Indeed, you understand nothing of My disposition, and much less can you fathom what is in My mind. Now your misunderstandings toward Me are an added insult to injury, and your faith in Me remains one of confusion. As opposed to saying that you have faith in Me, it would be more apt to say that you are all trying to gain My favor and fawn over Me. Your motives are very simple—whosoever can reward me, I shall follow, and whosoever can enable me to escape the great disasters, I shall believe in, be he God or any certain God. None of this is of any concern to me. There are many such men among you, and this situation is very serious. If one day, a test is made to see how many among you have faith in Christ because you have insight into His substance, then I'm afraid that not one of you will be as I desire. Consider this question: The God in which you have faith is vastly different from Me, so what then is the essence of your faith in God? The more you believe in your so-called God, the further away you stray from Me. What, then, is at the core of this issue? I am sure none of you have ever considered this issue, but have you considered the gravity of it? Have you given thought to the consequences if you continue with such manner of faith?

Now, the problems set before you are many, and none of you are adept at bringing about solutions. Should this continue, then the ones who stand to lose are only yourselves. I will help you recognize the problems, but it rests on you to find the solutions.

I very much appreciate those who harbor no suspicion about others and very much like those who readily accept the truth; to these two kinds of men I show great care, for in My eyes they are the honest. If you are very cunning, then you will have a guarded heart and thoughts of suspicion regarding all matters and all men. For this reason, your faith in Me is built upon a foundation of suspicion. Such manner of faith is one I shall never acknowledge. Without true faith,

then your love is far from true love. And if you even doubt God and speculate about Him at will, then you are certainly the most cunning of men. You speculate whether God can be like man: unpardonably sinful, of petty character, without fairness and reason, lacking a sense of righteousness, employing measures of malice, treachery, and cunning, as well as being pleased by evil and darkness, and so on. Is not the reason that man has such thoughts because man has not the slightest knowledge of God? Such manner of faith is nothing short of sin! Moreover, there are even some who believe that I am pleased by none other than those who ingratiate and fawn, and that those who know nothing of such things will be unpopular and be unable to keep their place in the house of God. Is this the knowledge you have received over these many years? Is this what you have gained? And your knowledge of Me is far from only such misunderstandings; much more, there is your blasphemy against God's Spirit and vilification of Heaven. This is why I say that such manner of faith as yours will only cause you to stray further from Me and be in greater opposition against Me. Throughout many years of work, you have seen many truths, but do you know what My ears have heard? How many among you are willing to accept the truth? You all believe that you are willing to pay the price for the truth, but how many have truly suffered for the truth? All that exists in your hearts is iniquity, and hence you believe that anyone, no matter who, is cunning and crooked. You even believe that God incarnate would be as a normal man: without a heart of kindness or a benevolent love. Moreover, you believe that a noble character and a merciful, benevolent nature exist only within the God in heaven. And you believe that such a saint does not exist, and that only darkness and evil reign on earth, while God is merely a glorious goal upon which man places hope, and a legendary figure fabricated by man. In your hearts, the God in heaven is very upright, righteous, and great, worthy of worship and reverence, but this God on earth is merely a substitute and instrument of the God in heaven. You believe this God cannot be equivalent to the God in heaven, much less be mentioned in the same breath as Him. When it comes to the greatness and honor of God, they belong to the glory of the God in heaven, yet when it comes to the nature and corruption of man, they are attributed to the God on earth. The God in heaven is forever lofty, while the God on earth is forever insignificant, weak, and incompetent. The God in heaven is not given to emotion, only righteousness, while the God on earth only has selfish motives and is

without any fairness or reason. The God in heaven has not the slightest crookedness and is forever faithful, while the God on earth always has a dishonest side. The God in heaven loves man dearly, while the God on earth cares for man inadequately, even neglecting him entirely. This erroneous knowledge has long been kept within your hearts and may also be perpetuated onward in the future. You regard all deeds of Christ from the standpoint of the unrighteous and judge all His work and His identity and substance from the perspective of the wicked. You have made a grave mistake and done that which has never been done by those before you. That is, you only serve the lofty God in heaven with a crown upon his head and never attend to the God you regard as so insignificant as to be unseen. Is this not your sin? Is this not the typical example of your offense against the disposition of God? You very much worship the God in heaven. You very much adore lofty figures and esteem those with great eloquence. You are gladly commanded by the God that gives you handfuls of riches, and greatly pine for the God who can fulfill your every desire. The only one you do not worship is this God who is not lofty; your sole object of hatred is association with this God whom no man can regard highly. The only thing you are unwilling to do is to serve this God who has never given you a single penny, and the only one for whom you do not yearn is this unlovely God. Such kind of God cannot enable you to broaden your horizons, to feel as if you have found a treasure, much less fulfill what you wish. Why, then, do you follow Him? Have you given thought to this question?

What you do does not merely offend this Christ, but more importantly, offends the God in heaven. I think that this is not the purpose of your faith in God! You desire greatly for God to delight in you, yet you are very far away from God. What is the matter here? You accept only His words, yet not His dealing or pruning, much less His every arrangement. Moreover, you are unable to have complete faith in Him. What, then, is the matter here? Fundamentally, your faith is an empty eggshell that can never give rise to a chick. For your faith has not brought you the truth or gained you life, and has instead brought you an illusory sense of hope and support. The purpose of your faith in God is for this hope and support rather than for the truth and life. Therefore, I say that the course of your faith in God is none other than trying to gain the favor of God through servility and shamelessness, and can in no way be deemed a true faith. How can a chick appear from faith such as this? In other words, what fruit can such manner of faith

bear? The purpose of your faith in God is to fulfill your motives through making use of God. Is this not further a fact showing your offense against the disposition of God? You believe in the existence of the God in heaven but deny that of the God on earth. However, I approve not of your views. I commend only those men who keep their feet on the ground and serve the God on earth, never those who never acknowledge the Christ on earth. No matter how loyal such men are to the God in heaven, in the end, they will not escape My hand that punishes the wicked. Such men are the wicked; they are the wicked ones who resist God and have never gladly obeyed Christ. Of course, their number includes all those who do not know and, further, do not acknowledge Christ. You believe that you can act as you please toward Christ as long as you are loyal to the God in heaven. Wrong! Your ignorance of Christ is ignorance too of the God in heaven. No matter how loyal you are to the God in heaven, it is merely empty words and pretense, for the God on earth is not only instrumental in man receiving the truth and more profound knowledge, but even more instrumental in the condemnation of man and afterward in seizing the facts to punish the wicked. Have you understood the benefits and consequences here? Have you experienced them? I wish for you to one day soon understand this truth: To know God, you must know not only the God in heaven but, more importantly, the God on earth. Do not confuse what holds priority or allow the subordinate to supersede the dominant. Only in this way can you truly build a good relationship with God, become closer to God, and draw your heart closer to Him. If you have been of the faith for many years and long associated with Me, yet remain distant from Me, then I say it must be that you often offend the disposition of God, and your end will be very difficult to reckon. If the many years of association with Me have not changed you into a man who has humanity and the truth, and instead your evil ways become ingrained in your nature, if you are not only doubly arrogant but your misunderstandings of Me become even more grievous, such that you come to regard Me as your sidekick, then I say that your affliction is not skin deep, but has penetrated into your bones. And all you can do is wait and prepare for your funeral! You need not beseech Me then to be your God, for you have committed a sin deserving of death, an unforgivable sin. Even if I could have mercy on you, the God in heaven will insist on taking your life, for your offense against the disposition of God is no ordinary problem, but one very grave in nature. When the

time comes, do not blame Me for not having informed you beforehand. It all comes back to this: When you associate with the Christ—the God on earth—as an ordinary man, that is, when you believe that this God is nothing but a man, it is then that you shall perish. This is My only admonishment to you all.

A VERY SERIOUS PROBLEM: BETRAYAL (1)

My work is about to be complete. The many years we have spent together have become unbearable memories of the past. I have continued to repeat My words and have not stopped progressing in My new work. Of course, My advice is a necessary component in each piece of work that I do. Without My counsel, you will all go astray and be even more at a loss. My work is now about to finish and come to an end; I still want to do some work in providing counsel, that is, to offer some words of advice for you to listen to. I only hope you will not waste My painstaking efforts and moreover, that you can understand all the care and thought I have expended, treating My words as the foundation of how you behave as a human being. Whether it be words you are willing to listen to or not, whether it be words you enjoy accepting or accept uncomfortably, you must take them seriously. Otherwise, your casual and unconcerned dispositions and demeanors will really upset Me and, even more, disgust Me. I very much hope that all of you can read My words over and over again—thousands of times—and even know them by heart. Only that way can you not fail My expectations of you. However, none of you are living like this now. On the contrary, all of you are immersed in a debauched life of eating and drinking your fill, and none of you use My words to enrich your hearts and souls. This is the reason I have concluded that mankind's true face is one that will always betray Me and no one can be absolutely faithful to My words.

“Man has been so corrupted by Satan that he no longer has the appearance of man.” This phrase has now gained slight recognition from the vast majority of people. It is so said because the “recognition” here is merely superficial acknowledgment as opposed to true knowledge. As none of you can accurately evaluate or thoroughly dissect yourselves, you always half-believe, half-doubt My words. But

this time I am using facts to explain a most serious problem you have, and that is betrayal. All of you are familiar with the word “betrayal” because most people have done something to betray others before, such as a husband betraying his wife, a wife betraying her husband, a son betraying his father, a daughter betraying her mother, a slave betraying his master, friends betraying each other, relatives betraying each other, sellers betraying buyers, and so forth. All of these examples contain the essence of betrayal. In short, betrayal is a form of behavior in which one breaks a promise, violates moral principles, or goes against human ethics, and which demonstrates a loss of humanity. As a human being, no matter if you remember you have ever done something to betray another or if you have already betrayed others many times, generally speaking, if you are born in this world then you have done something to betray the truth. If you are capable of betraying your parents or friends then you are capable of betraying others, and moreover you are capable of betraying Me and doing things that I despise. In other words, betrayal is not just a form of immoral behavior on the surface, but it is something that conflicts with the truth. This kind of thing is precisely the source of mankind’s resistance and disobedience toward Me. This is why I have summarized it in the following statement: Betrayal is man’s nature. This nature is the natural enemy of each person being compatible with Me.

Behavior that cannot absolutely obey Me is betrayal. Behavior that cannot be loyal to Me is betrayal. Cheating Me and using lies to deceive Me is betrayal. Being full of notions and spreading them everywhere is betrayal. Not protecting My testimonies and interests is betrayal. Faking a smile when one has left Me in their heart is betrayal. These behaviors are all things that you are always capable of, and they are also commonplace among you. None of you may think that’s a problem, but that’s not what I think. I cannot treat betraying Me as a trifling matter, and moreover I cannot ignore it. I am working among you now but you are still this way. If one day there is no one there to care about and watch over you, won’t you all become kings of the hill?^[a] By then, who will clean up the mess after you when you cause a huge catastrophe? You might think that some acts of betrayal are just an occasional thing rather than persistent behavior, and should not be

Footnotes:

a. A Chinese saying, the literal meaning of which is “bandits that occupy the mountains and declare themselves as kings.”

brought up in such a serious manner, causing you to lose face. If you really believe that, then you are lacking in sensibility. The more one thinks this way, the more they are an archetype of rebellion. Man's nature is their life, it is a principle that they rely on in order to survive, and they are unable to change it. Just like the nature of betrayal—if you can do something to betray a relative or friend, this proves that it is part of your life and the nature that you were born with. This is something nobody can deny. For example, if a person likes to steal other people's things, then this "liking to steal" is a part of their life. It's just that sometimes they steal, and other times they don't. Regardless of whether they steal or not, it cannot prove that their stealing is just a type of behavior. Rather, it proves that their stealing is a part of their life, that is, their nature. Some people will ask: Since it is their nature, then why is it that they sometimes see nice things but don't steal them? The answer is very simple. There are many reasons why they don't steal, such as if the item is too large for them to snatch away under watchful eyes, or there is no suitable time to act, or the item is too expensive, guarded too tightly, or they're not particularly interested in such a nice thing, or they haven't yet thought of a use for it, and so forth. All of these reasons are possible. But no matter what, whether they steal it or not, this cannot prove that this thought only flashes inside them momentarily. On the contrary, this is a part of their nature that is hard to renew. Such a person is not satisfied with stealing just once, but thoughts of claiming others' things as their own are activated whenever they encounter something nice or a suitable situation. That is why I say that this thought is not picked up every now and then, but comes from this person's own nature.

Anyone can use their own words and actions to represent their true face. This true face is of course their nature. If you are someone who speaks in a very roundabout manner, then you have a crooked nature. If your nature is very cunning, then the way you do things is very slick and sly, and you make it very easy for people to be tricked by you. If your nature is very sinister, your words might be pleasant to listen to, but your actions cannot cover up your sinister means. If your nature is very lazy, then everything you say is all aimed at shirking blame and responsibility for your perfunctoriness and laziness, and your actions will be very slow and perfunctory, and very good at covering up the truth. If your nature is very empathetic, then your words will be reasonable and your actions will also very much conform with the

truth. If your nature is very loyal, then your words must be sincere and the way you do things must be down to earth, without much to make your master distrust you. If your nature is very lustful or greedy for money, then your heart will often be filled by these things and you will unwittingly do some deviant, immoral things that will make it hard for people to forget and moreover will disgust them. Just as I have said, if you have a nature of betrayal then you can hardly extricate yourself from it. Don't trust to luck that you don't have a nature of betrayal just because you haven't wronged anyone. If that's what you think then you are too revolting. The words I have spoken each time are targeted at all people, not just one person or a type of person. Just because you have not betrayed Me on one thing does not prove that you cannot betray Me on anything else. Some people lose their confidence in seeking the truth during setbacks in their marriage. Some people forsake their obligation to be loyal to Me during a family breakdown. Some people abandon Me for the sake of seeking a moment of joy and excitement. Some people would rather fall into a dark ravine than live in the light and gain the delight of the work of the Holy Spirit. Some people ignore the advice of friends for the sake of satisfying their lust for wealth, and even now cannot acknowledge their mistakes and turn around. Some people only live temporarily under My name in order to receive My protection, while others only devote a little because they cling to life and fear death. Aren't these and other immoral and moreover undignified actions just behaviors in which people have long betrayed Me deep in their hearts? Of course, I know people's betrayal was not planned in advance, but it is a natural revelation of their nature. Nobody wants to betray Me, and moreover nobody is happy because they have done something to betray Me. On the contrary, they are trembling with fear, right? So are you thinking about how you can redeem these betrayals, and how you can change the current situation?

A VERY SERIOUS PROBLEM: BETRAYAL (2)

Man's nature is completely different to My essence; this is because man's corrupt nature entirely originates from Satan and man's nature has been processed and corrupted by Satan. That is, man survives

under the influence of its evil and ugliness. Man does not grow up in a world of truth or a holy environment, and moreover does not live in the light. Therefore, it is not possible for the truth to be innately possessed within each person's nature, and moreover they cannot be born with a God-fearing, God-obeying essence. On the contrary, they are possessed of a nature that resists God, disobeys God, and has no love for the truth. This nature is the problem I want to talk about—betrayal. Betrayal is the source of each person's resistance of God. This is a problem that exists only in man and not in Me. Some will ask this kind of question: Since they are all living in the world of man, why is it that all men have a nature that betrays God, but Christ doesn't? This is a question that must be explained to you clearly.

Mankind's existence is predicated upon the incarnation of soul in turn. In other words, each person gains a human life of the flesh upon the incarnation of their soul. After a person's body is born, that life continues until the greatest limit of the flesh, that is, the final moment when the soul leaves its shell. This process repeats again and again with a person's soul coming and going, and coming and going, thus maintaining the existence of all mankind. The life of flesh is also the life of man's soul, and man's soul supports the existence of man's flesh. That is to say, each person's life comes from their soul; it is not their flesh that originally had life. Therefore, man's nature comes from their soul, not from their flesh. Only each person's soul knows how they have undergone Satan's temptations, affliction, and corruption. Man's flesh cannot know this. Accordingly, mankind is unwittingly becoming more and more filthy, evil and dark, while the distance between Me and man grows farther and farther, and mankind's days become darker and darker. Mankind's souls are all within Satan's grasp. As such, it goes without saying that man's flesh has also been occupied by Satan. How could flesh such as this and humans such as this not resist God and be innately compatible with Him? The reason Satan was cast down by Me into the air is because it betrayed Me, so how could humans extricate themselves from the repercussions of this? This is the reason that human nature is betrayal. I trust that once you understand this reasoning you should also have belief in the essence of Christ. The flesh worn by the Spirit of God is God's own flesh. The Spirit of God is supreme; He is almighty, holy, and righteous. So likewise, His flesh is also supreme, almighty, holy, and righteous. Flesh such as that is only able to do that which is righteous and beneficial to mankind, that which

is holy, glorious, and mighty, and is incapable of doing anything that violates the truth or morality and justice, much less anything that betrays God's Spirit. The Spirit of God is holy, and thus His flesh is incorruptible by Satan; His flesh is of a different essence than the flesh of man. For it is man, not God, who is corrupted by Satan; Satan could not possibly corrupt the flesh of God. Thus, despite the fact that man and Christ dwell within the same space, it is only man who is dominated, used, and entrapped by Satan. By contrast, Christ is eternally impervious to Satan's corruption, because Satan will never be capable of ascending to the place of the most high, and will never be able to draw near to God. Today, you should all understand that it is only mankind, which has been corrupted by Satan, who betrays Me, and that this problem will always be irrelevant for Christ.

All souls corrupted by Satan are under the control of Satan's domain. Only those who believe in Christ have been separated out, saved from Satan's camp, and brought into today's kingdom. These people no longer live under Satan's influence. Even so, man's nature is still rooted in man's flesh. That is to say that even though your souls have been saved, your nature is still of its old appearance and the chance that you will betray Me remains at one hundred percent. That is why My work is so long-lasting, because your nature is too unshakable. Now you are all suffering as much as you can in fulfilling your duties, but an undeniable fact is this: Each of you is capable of betraying Me and returning to Satan's domain, to its camp, and going back to your old lives. At that time it won't be possible for you to have a shred of humanity or appearance of a human being as you do now. In serious cases, you will be destroyed and furthermore be doomed eternally, never to be incarnated again but severely punished. This is the problem laid before you. I am reminding you in this way so that one, My work won't be in vain, and two, you can all live in days of light. Actually, whether My work is in vain is not the crucial problem. The key is for you to be able to have happy lives and a wonderful future. My work is the work of saving people's souls. If your soul falls into Satan's hands, then your body will not have peaceful days. If I am protecting your body, then your soul will surely be under My care. If I really loathe you, then your body and soul will immediately fall into Satan's hands. Can you imagine what your situation will be like then? If one day My words are lost on you, then I shall hand you all over to Satan to doubly torture you until My anger has completely dissipated,

or I shall personally punish you irredeemable humans, because your hearts of betraying Me have never changed.

You should now all look into yourselves as quickly as possible to see how much of your makeup still betrays Me. I am impatiently awaiting your response. Don't brush Me off. I never play games with people. If I say it then I will certainly do it. I hope you can all be people who take My words seriously and don't think that they are just a science fiction novel. What I want is concrete action from you, not your imaginations. Next, you must answer such questions from Me: 1. If you are truly a service-doer, then can you serve Me loyally, without any perfunctory or negative elements? 2. If you find out that I have never appreciated you, will you still be able to stay and serve Me for life? 3. If you expended a lot of effort but I am still very cold toward you, will you be able to continue working for Me in obscurity? 4. If, after you have expended some things for Me, I have not satisfied your petty demands, will you be disheartened and disappointed toward Me or even become furious and shout abuse? 5. If you've always been very loyal and loving toward Me, yet you suffer the torment of illness, the constraints of life, and the abandonment of your friends and relatives or endure any other misfortunes in life, then will your loyalty and love for Me still continue? 6. If none of what you have imagined in your heart matches what I have done, then how will you walk your future path? 7. If you don't receive anything you hoped to receive, then can you continue to be My follower? 8. If you have never understood the purpose and significance of My work, then can you be an obedient person who does not make arbitrary judgments and conclusions? 9. Can you treasure all the words I have said and all the work I have done when I'm together with mankind? 10. Are you able to be My loyal follower, willing to suffer for Me for life despite not receiving anything? 11. Are you able to not consider, plan, or prepare for your future path of survival for My sake? These questions are My final requirements of you, and I hope you can all respond to Me. If you fulfill one or two of the things from these questions, then you still need to continue working hard. If you cannot accomplish a single one of these requirements, then you are surely the type that will be cast into hell. I don't need to say any more to such people. This is because they are certainly not people who can be compatible with Me. How could I keep someone in My home who could betray Me under any circumstance? As for those who could still betray Me under the majority of circumstances, I will observe their

performance before making other arrangements. However, as long as they are people who are capable of betraying Me, regardless of under what conditions, I will never forget and I will remember them in My heart while waiting for the opportunity to repay their evil deeds. The requirements I have raised are all issues on which you should inspect yourselves. I hope you can all consider them seriously and that you don't deal with Me perfunctorily. In the near future, I will check the answers you have given Me against My requirements. By that time, I will not require anything more from you and won't give you any more earnest admonition. Instead, I shall exercise My authority. Those who should be kept will be kept, those who should be rewarded will be rewarded, those who should be given over to Satan will be given over to Satan, those who should receive heavy punishment will receive heavy punishment, and those who should perish will be destroyed. That way, there will no longer be anyone to disturb Me in My days. Do you believe My words? Do you believe in retribution? Do you believe that I will punish all those evil ones who deceive and betray Me? Do you hope for that day to come sooner or for it to come later? Are you someone who is very afraid of punishment, or someone who would rather resist Me even if they have to endure punishment? When that day arrives, can you imagine whether you will be living amidst cheers and laughter, or weeping and gnashing your teeth? What kind of ending do you hope you will have? Have you ever seriously considered whether you believe in Me one hundred percent or doubt Me one hundred percent? Have you ever carefully considered what kind of consequences and ending your actions and behavior will bring upon you? Do you really hope that all My words will be fulfilled one by one, or are you very afraid that My words will be fulfilled one by one? If you hope that I depart soon in order to fulfill My words, then how should you treat your own words and actions? If you do not hope for My departure and do not hope for My words to all be fulfilled immediately, then why do you believe in Me at all? Do you truly know why you are following Me? If it is just to widen your horizons, then you don't need to suffer such grievances. If it is so you can be blessed and evade the future disaster, then why are you not concerned about your own conduct? Why don't you ask yourself whether you can satisfy My requirements? Why don't you also ask yourself whether you are qualified to receive My future blessings?

THE TEN ADMINISTRATIVE DECREES THAT MUST BE OBEYED BY GOD'S CHOSEN PEOPLE IN THE AGE OF KINGDOM

1. Man should not magnify himself, nor exalt himself. He should worship and exalt God.

2. You should do anything that is beneficial to God's work, and nothing that is detrimental to the benefits of God's work. You should defend God's name, God's testimony, and God's work.

3. The money, material objects, and all property in God's household are the offerings that should be given by man. These offerings may be enjoyed by none but the priest and God, for the offerings of man are for the enjoyment of God, God only shares these offerings with the priest, and no one else is qualified or entitled to enjoy any part of them. All of man's offerings (including money and things that can be enjoyed materially) are given to God, not to man. And so, these things should not be enjoyed by man; if man were to enjoy them, then he would be stealing offerings. Anyone who does this is a Judas, for, in addition to being a traitor, Judas also helped himself to what was put in the money bag.

4. Man has corrupt disposition and, moreover, he is possessed of emotions. As such, it is absolutely prohibited for two members of the opposite sex to work together when serving God. Any who are discovered doing so will be expelled, without exception—and no one is exempt.

5. You shall not pass judgment on God, nor casually discuss matters related to God. You should do as man ought to do, and speak as man ought to speak, and must not overstep your limits nor transgress your boundaries. Guard your own tongue and be careful of your own footsteps. All this will prevent you from doing anything that offends God's disposition.

6. You should do that which ought to be done by man, and carry out your obligations, and fulfill your responsibilities, and hold to your duty. Since you believe in God, you should make your contribution to God's work; if you do not, then you are unfit to eat and drink the words of God, and are unfit to live in God's household.

7. In work and matters of the church, apart from obeying God, in everything you should follow the instructions of the man who is used by the Holy Spirit. Even the slightest infraction is unacceptable. You must be absolute in your compliance, and must not analyze right or wrong; what's right or wrong has nothing to do with you. You must only concern yourself with total obedience.

8. People who believe in God should obey God and worship Him. You should not exalt or look up to any person; you ought not to give first place to God, second place to the people you look up to, and third place to yourself. No person should hold a place in your heart, and you should not consider people—particularly those you venerate—to be on a par with God, to be His equal. This is intolerable to God.

9. Your thoughts ought to be of the work of the church. You should put aside the prospects of your own flesh, be decisive about family matters, wholeheartedly devote yourself to the work of God, and put God's work first and your own life second. This is the decency of a saint.

10. Kin who are not of the faith (your children, your husband or wife, your sisters or your parents, and so on) should not be forced into the church. God's household is not short of members, and there is no need to make up its numbers with people who have no use. All those who do not believe gladly must not be led into the church. This decree is directed at all people. In this matter you should check, monitor and remind each other, and no one may violate it. Even when kin who are not of the faith do reluctantly enter the church, they must not be issued books or given a new name; such people are not of God's household, and their entry into the church must be put a stop to by any means necessary. If trouble is brought upon the church due to the invasion of demons, then you yourself will be expelled or will have restrictions placed upon you. In short, everyone has a responsibility toward this matter, but you should also not be reckless, or use it to settle personal scores.

YOU OUGHT TO CONSIDER YOUR DEEDS

Judging from the actions and deeds in your life, you are all in need of a passage of words every day to supply and replenish you, for you are too lacking, and your knowledge and ability to receive are too meager.

In your daily lives, you live in an atmosphere and environment without truth or good sense. You lack the capital for existence and do not have the foundation to know Me or the truth. Your faith is merely built upon a vague confidence or upon religious rituals and knowledge based wholly on doctrine. Every day I watch your movements and examine your intentions and evil fruits. I have never found one who truly placed his heart and spirit upon My altar, which has never been moved. Therefore, I do not wish to pour out in vain all the words I wish to express upon such mankind. In My heart, I am planning only to complete My unfinished work and to bring salvation to the mankind that I have yet to save. Nevertheless, I wish for all who follow Me to receive My salvation and the truth My word bestows upon man. I hope that one day when you close your eyes, you will see a realm where fragrance fills the air and streams of living waters flow, not a bleak, cold world where darkness clouds the skies and howls never cease.

Each day, the deeds and thoughts of everyone are regarded by Him and, at the same time, are in preparation for their own tomorrow. This is a path that must be walked by all of the living and that I have predestined for all. None can escape this and exceptions are made for none. I have spoken countless words, and moreover have done a numerous amount of work. Every day, I watch as each man naturally carries out all that he is to do in accordance with his inherent nature and how it develops. Unknowingly, many have already set upon the “right track,” which I set for the revelation of every kind of man. I have already placed each kind of man in different environments, and in their place each have been expressing their inherent attributes. There is no one to bind them, no one to seduce them. They are free in their entirety and that which they express comes naturally. There is only one thing that keeps them in check, and those are My words. Therefore, a number of men grudgingly read My words only so that their end not be one of death, but never put My words into practice. On the other hand, some men find it difficult to endure the days without My words to guide and supply them, so they naturally hold My words at all times. As time goes by, they then discover the secret of human life, the destination of mankind, and the worth of being human. Mankind is no more than this in the presence of My word, and I simply allow matters to take their course. I do nothing that forces man to live by My words as the foundation of their existence. And so those who never have a conscience or worth in their existence quietly observe how things go

and then boldly cast aside My words and do as they wish. They begin to become weary of the truth and all that comes from Me. Moreover, they weary of staying in My house. These men temporarily lodge within My house for the sake of their destinations and to escape punishment, even if they are doing service. But their intentions never change, nor do their actions. This further encourages their desire for blessings, for a single passage into the kingdom where they may then remain for eternity, and even for passage into eternal heaven. The more they yearn for My day to come one day soon, the more they feel that the truth has become an obstacle, a stumbling block in their way. They can hardly wait to step foot into the kingdom to forever enjoy the blessings of the kingdom of heaven, without needing to pursue the truth or accept judgment and chastisement, and most of all, without needing to lodge subserviently within My house and do as I command. These people enter into My house not to fulfill a heart that seeks the truth nor to work together with My management. They merely aim to be one of those who will not be destroyed in the next age. Hence their hearts have never known what the truth is or how to accept the truth. This is the reason why such men have never practiced the truth or realized the extreme depth of their corruption, and yet have lodged in My house as “servants” unto the end. They “patiently” await the coming of My day, and are tireless as they are tossed about by the manner of My work. No matter how great their effort and what price they have paid, none will see that they have suffered for the truth or sacrificed for Me. In their hearts, they cannot wait to see the day I put an end to the old age, and furthermore, they anxiously wish to know how great My power and authority is. That which they have never hastened to do is to change themselves and to pursue the truth. They love that of which I am weary and are weary of that which I love. They long for that which I hate but at the same time are afraid of losing that which I abhor. They live in this wicked world yet never have hatred of it and are deeply afraid it will be destroyed by Me. The intents they hold are conflicting: They are pleased by this world which I abhor, yet at the same time yearn for Me to soon destroy this world. This way, they will be spared the suffering of destruction and be transformed into lords of the next age before they have strayed from the true way. This is because they love not the truth and are weary of all that comes from Me. Perhaps they will become “obedient people” for a short time for the sake of not losing the blessings, but their anxious-for-blessing mentality and their fear of perishing and entering

the lake of burning fire could never be obscured. As My day draws near, their desire steadily grows stronger. And the greater the disaster, the more it renders them helpless, not knowing where to start so as to make Me rejoice and to avoid losing the blessings that they have long yearned for. Once My hand begins its work, these men are eager to take action to serve as the vanguard. They think only of surging to the very front line of the troops, deeply afraid that I will not see them. They do and say that which they think to be right, never knowing that their deeds and actions have never been relevant to the truth, and merely disrupt and interfere with My plans. Though they may have put in great effort and may be true in their will and intention to endure through hardships, all that they do has nothing to do with Me, for I have never seen that their deeds come from good intentions, much less have I seen them place anything upon My altar. Such are their deeds before Me these many years.

At first I wished to supply you with more truths, but as your attitude toward the truth is much too cold and indifferent, I have to give up. I do not wish for My efforts to be wasted, nor do I wish to see people hold My words yet in all places do that which resists Me, maligns Me, and blasphemes Me. Because of your attitudes and your humanity, I merely supply you with a small part of words that are very important to you as My test among mankind. It is not until now that I truly confirm that the decisions and plans I have made are in accord with what you need, and furthermore, confirm that My attitude toward mankind is correct. Your many years of actions before Me have given Me the answer that I have never previously received. And the question to this answer is: "What is the attitude of man before the truth and the true God?" The effort I have poured into man proves My substance of loving man, and the actions and deeds of man before My presence have also proved man's substance of abhorring the truth and opposing Me. At all times I am concerned for all who have followed Me, yet at no time are those who follow Me able to receive My word; they are completely unable to accept even any suggestions that come from Me. This is what saddens Me most of all. None are ever able to understand Me and, moreover, none are able to accept Me, even though My attitude is sincere and My words are gentle. All are doing the work entrusted by Me in accordance with their original intentions; they seek not My thoughts, much less ask for My requests. They still claim to serve Me loyally, all while they rebel against Me. Many believe that

truths which are unacceptable to them or which they cannot practice are not truths. For such men, My truths become something to be denied and cast aside. At the same time, I then become one acknowledged by man in word alone as God, but also considered an outsider that is not the truth, the way, or the life. None know this truth: My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the substance of the words themselves. Even if not a single person on this earth can receive My words, the value of My words and their help to mankind are inestimable by any man. Therefore, when faced with the many men who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, and is that which man should be furnished with, and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

April 16, 2003

GOD IS THE SOURCE OF MAN'S LIFE

From the moment you come crying into this world, you begin to perform your duty. You assume your role in the plan of God and in the ordination of God. You begin the journey of life. Whatever your background and whatever the journey ahead of you, none can escape the orchestration and arrangement that Heaven has in store, and none are in control of their destiny, for only He who rules over all things is capable of such work. Since the day man came into existence, God has been steady in His work, managing this universe and directing the change and movement of all things. Like all things, man quietly and unknowingly receives the nourishment of the sweetness and rain and

dew from God. Like all things, man unknowingly lives under the orchestration of God's hand. The heart and spirit of man are held in the hand of God, and all the life of man is beheld in the eyes of God. Regardless of whether or not you believe this, any and all things, living or dead, will shift, change, renew, and disappear according to God's thoughts. This is how God rules over all things.

As the night creeps in, man remains unaware, for the heart of man cannot perceive how the darkness approaches or from whence it comes. As the night quietly slips away, man welcomes the light of day, yet the heart of man is even less clear or aware from whence the light has come and how it has driven away the darkness of the night. Such recurrent alternations of day and night take man into one period after another, moving through the times, while also ensuring that the work of God and His plan are carried out during each period and through all times. Man walked through the ages with God, yet man knows not that God rules the fate of all things and living beings or how God orchestrates and directs all things. This is something that has eluded man since time immemorial to the present day. As for the reason why, it is not because the ways of God are too elusive, or because the plan of God has yet to be realized, but because the heart and spirit of man are too distant from God. Therefore, even as man follows God, he unknowingly remains in the service of Satan. None actively seek out the footsteps or appearance of God, and none wish to exist in the care and keeping of God. Rather, they are willing to rely on the corrosion of Satan and the evil one in order to adapt to this world and to the rules of life the wicked mankind follows. At this point, the heart and spirit of man are sacrificed to Satan and become its sustenance. Moreover, the human heart and spirit become a place in which Satan can reside and a fitting playground for it. In this way, man unknowingly loses his understanding of the principles of being human, and of the worth and purpose of human existence. The laws from God and the covenant between God and man gradually fade away in man's heart until man no longer seeks or pays heed to God. As time passes, man no longer understands why God created man, nor does he understand the words that come from the mouth of God or realize all that is from God. Man begins to resist the laws and decrees from God; the heart and spirit of man become deadened. ... God loses the man of His original creation, and man loses the root of his beginning. This is the sorrow of this mankind. In actuality, from the very beginning until now, God has staged a tragedy

for mankind in which man is both the protagonist and the victim, and none can answer as to who is the director of this tragedy.

In the vast world, countless changes have occurred, over and over. None are able to lead and guide this mankind except for He who rules over all things in the universe. There is no mighty one to labor or make preparations for this mankind, much less a person who is able to lead this mankind toward the destination of light and the liberation from earthly injustices. God laments the future of mankind, and grieves the fall of mankind. He feels sorrow for mankind's slow march toward decline and the path of no return. Mankind has broken the heart of God and renounced Him to seek the evil one. None have ever given thought to the direction in which a mankind such as this will move. It is precisely for this reason that none sense the anger of God. None seek a way to please God or try to become closer to God. Moreover, none seek to comprehend the sorrow and pain of God. Even after hearing the voice of God, man continues on his path away from God, evading the grace and care of God, and shunning the truth of God, and he would rather sell himself to Satan, the enemy of God. And who has given any thought as to how God will act toward an unrepentant man who has dismissed Him? None know that the repeated reminders and exhortations of God are because He holds in His hands an unprecedented disaster that He has prepared, one that will be unbearable for the flesh and soul of man. This disaster is not merely a punishment of the flesh but of the soul as well. You must know this: When the plan of God is made void and when His reminders and exhortations beget no response, what anger will He unleash? This will be like nothing that has heretofore been experienced or heard by any creation. And so I say, this disaster is unprecedented and will never be repeated. This is because only one creation and one salvation are within the plan of God. This is the first time and also the last. Therefore, none can comprehend the kind intention and fervent anticipation of God for mankind's salvation.

God created this world and brought man, a living being unto which He bestowed life, into it. In turn, man came to have parents and kin and was no longer alone. Ever since man first laid eyes on this material world, he was destined to exist within the ordination of God. It is the breath of life from God that supports each living being throughout his growth into adulthood. During this process, none believe that man lives and grows up under the care of God. Rather, they hold that man grows

up under the love and care of his parents, and that his growth is governed by the instinct of life. This is because man knows not who bestowed life or from whence it came, much less how the instinct of life creates miracles. Man knows only that food is the basis of the continuation of life, that perseverance is the source of existence of life, and that the belief in his mind is the wealth of his survival. Man does not feel the grace and provision from God. Man then squanders the life bestowed upon him by God. ... Not one man whom God looks upon day and night takes the initiative to worship Him. God continues to work as He has planned on man for whom He holds no expectations. He does so in the hope that one day, man will awaken from his dream and suddenly comprehend the value and purpose of life, understand the cost at which God has given man everything, and know how fervently God longs for man to turn back to Him. None have ever considered the secrets to the origin and continuation of man's life. And yet, only God who understands all of this silently endures the hurt and blows from man, who has received everything from God but is not thankful. Man takes for granted all that life brings, and "as a matter of course," God is betrayed, forgotten, and extorted by man. Is the plan of God truly of such importance? Is man, the living being that came from the hand of God, truly of such importance? The plan of God is of absolute importance; however, the living being created by the hand of God exists for His plan. Therefore, God cannot lay waste to His plan out of hatred for this mankind. It is for the sake of His plan and the breath He exhaled that God endures all torment, not for the flesh of man but for the life of man. He wishes to take back not the flesh of man but the life He breathed out. This is His plan.

All who come into this world must experience life and death, and many have experienced the cycle of death and rebirth. Those living will soon die and the dead soon return. All of this is the course of life arranged by God for each living being. However, this course and cycle are the truth that God wishes for man to see, that the life bestowed upon man by God is endless and unfettered by flesh, time, or space. This is the mystery of life bestowed upon man by God and proof that life came from Him. Though many may not believe that life came from God, man inevitably enjoys all that comes from God, whether they believe in or deny His existence. Should God one day have a sudden change of heart and wish to reclaim all that exists in the world and to take back the life He has given, then all shall be no more. God uses His

life to supply all things both living and lifeless, bringing all to good order by virtue of His power and authority. This is a truth which none can conceive or easily comprehend, and these incomprehensible truths are the very manifestation of and testament to the life force of God. Now let Me tell you a secret: The greatness and power of the life of God cannot be fathomed by any creature. It is thus now, was thus then, and will be thus in time to come. The second secret I shall impart is this: The source of life comes from God, for all creation, whatever the difference in form or structure. Whatever kind of living being you are, you cannot move counter to the path of life that God has set. In any case, all I wish is for man to understand that without the care, keeping, and provision of God, man cannot receive all that he was meant to receive, no matter how great the effort or struggle. Without the supply of life from God, man loses the sense of value in living and loses the sense of purpose in life. How could God allow a man who wastes the value of His life to be so carefree? Then again, do not forget that God is the source of your life. If man fails to cherish all that God has bestowed, not only will God take back all that was given, but more than that, man shall pay twofold to make reparation for all that God has spent.

May 26, 2003

THE SIGHING OF THE ALMIGHTY

There is an enormous secret in your heart. You never know it there because you have been living in a world without light shining. Your heart and your spirit have been taken away by the evil one. Your eyes are covered by darkness; you cannot see the sun in the sky, nor the twinkling star in the night. Your ears are clogged with deceptive words and you hear not the thunderous voice of Jehovah, nor the sound of the rushing waters from the throne. You have lost everything that should have belonged to you and everything that the Almighty bestowed upon you. You have entered an endless sea of bitterness, with no strength of a rescue, no hope of survival, left only to struggle and to bustle about. ... From that moment, you are doomed to be afflicted by the evil one, kept far away from the blessings of the Almighty, out of reach of the provisions of the Almighty, and you embark on a road of no return. A

million calls can hardly rouse your heart and your spirit. You sleep deeply in the hands of the evil one, who has lured you into the boundless realm, with no direction, with no road signs. Henceforth, you have lost your original purity, innocence, and started to hide from the care of the Almighty. The evil one steers your heart in every matter and becomes your life. You no longer fear him, no longer avoid him, no longer doubt him. Instead, you treat him as the God in your heart. You begin to enshrine him, worship him, be inseparable like a shadow of his, and mutually commit to each other in life and death. You have no idea at all from where you originate, why you exist, or why you die. You view the Almighty as a stranger; you don't know His origin, let alone all that He has done for you. Everything from Him has become hateful to you. You neither cherish them nor know their value. You walk with the evil one, from the same day you started to receive provisions from the Almighty. You and the evil one walk through thousands of years of tempest and storm. Together with him, you counter God, who was the source of your life. You do not repent, let alone know that you have come to the point of perishment. You forget that the evil one has tempted you, afflicted you; you forget your origin. Just like that, the evil one has been damaging you step by step, even to now. Your heart and your spirit are desensitized and decayed. You no longer complain about the distress of the world, no longer believe the world is unjust. You don't even care about the existence of the Almighty. This is because you have deemed the evil one as your true father, and you no longer can be apart from him. This is the secret in your heart.

As dawn arrives, a morning star arises from the east. It is a star never there before. It lights up the still starry skies and ignites the extinguished light in the hearts of people. People are no longer lonely, because of this light, the light that shines upon you and upon others. But only you remain soundly asleep in the dark night. You are unable to hear the sound, nor see the light, unable to notice the advent of a new heaven and a new earth, a new age. Because your father tells you, "My child, do not get up, it is still early. The outdoors are cold, stay inside, lest the sword and spear pierce your eyes." You believe only in your father's exhortation, because you believe that father is correct as father is older than you, and that father truly loves you. Such exhortation and such love cause you to no longer believe the legend that there is light in the world, and no longer care whether the world has truth. You no longer dare to hope for rescue from the Almighty. You are content with

the status quo, no longer hope for the advent of light, and no longer keep an eye out for the coming of the legendary Almighty. In your eyes, all that is beautiful can no longer be resurrected, nor continue to exist. In your eyes, the tomorrow and the future of mankind disappears and dooms. You clench tightly to your father's clothes, willing to suffer together, fearing the loss of your travel partner and the direction of your distant journey. The vast and hazy world has made many of you, unflinching and dauntless in filling the different roles of this world. It has formed many "warriors" that do not fear death at all. More than that, it has created batches of desensitized and paralyzed humans who do not understand the purpose of their creation. The eyes of the Almighty look around the severely afflicted mankind, hearing the wailing of those suffering, seeing the shamelessness of those afflicted, and feeling the helplessness and dread of the mankind who has lost salvation. Mankind rejects His care, walks their own path, and avoids the searching of His eyes. They would rather taste all the bitterness of the deep sea, along with the enemy. The sighing of the Almighty can no longer be heard. The hands of the Almighty are no longer willing to touch the tragic mankind. He repeats His work, regaining and losing, time and again. From that moment, He grows tired, and feels weary, so He stops the work in His hand, and no longer wanders among the people. ... People are not at all aware of these changes, not aware of the coming and going, the sorrow and disappointment of the Almighty.

All that is in this world is fast changing with the Almighty's thoughts, under His eyes. Things mankind has never heard of can abruptly arrive. And yet, what mankind has always owned can unknowingly slip away. No one can fathom the Almighty's whereabouts, and further, no one can feel the transcendence and greatness of the Almighty's life power. His transcendence lies in how He can perceive what humans cannot. His greatness lies in how He is the One who is renounced by mankind yet saves mankind. He knows the meaning of life and death. Moreover, He knows the rules of living for mankind, whom He created. He is the basis for human existence and the Redeemer for mankind to resurrect again. He weighs down happy hearts with distress and lifts up sorrowful hearts with happiness. This is all for His work, and His plan.

Mankind, who left the supply of life from the Almighty, does not know why they exist, and yet fears death. There is no support, no help, but mankind is still reluctant to close their eyes, braving it all, drags out

an ignoble existence in this world in bodies without the consciousness of souls. You live like such, with no hope; he exists like such, with no aim. There is only the Holy One in the legend who will come to save those who moan in suffering and long desperately for His arrival. This belief cannot be realized so far in the people who are unconscious. However, the people still yearn for it so. The Almighty has mercy on these people who suffer deeply. At the same time, He is fed up with these people who have no consciousness, because He has to wait too long for the answer from humans. He desires to seek, seek your heart and your spirit. He wants to bring you food and water and to awaken you, so you are no longer thirsty, no longer hungry. When you are weary and when you begin to feel the desolation of this world, do not be perplexed, do not cry. Almighty God, the Watcher, will embrace your arrival any time. He is watching by your side, waiting for you to turn back. He is waiting for the day your memory suddenly recovers: becoming conscious of the fact that you came from God, somehow and somewhere once lost, falling unconscious on the roadside, and then, unknowingly having a father. You further realize that the Almighty has been watching there, awaiting your return all along. He longs bitterly, waiting for a response without an answer. His watching is priceless and is for the heart and the spirit of humans. Perhaps this watching is indefinite, and perhaps this watching is at its end. But you should know exactly where your heart and spirit are now.

May 28, 2003

MAN CAN ONLY BE SAVED AMIDST THE MANAGEMENT OF GOD

Everyone feels that the management of God is strange, because people think that the management of God is completely unrelated to man. They think that this management is the work of God alone, is God's own business, and so mankind is indifferent to the management of God. In this way, the salvation of mankind has become vague and indistinct, and is now nothing but empty rhetoric. Even though man follows God in order to be saved and enter the beautiful destination, man has no concern for how God conducts His work. Man does not

care for what God plans to do and the part he must play in order to be saved. How tragic that is! The salvation of man is inseparable from the management of God, much less can it be divorced from the plan of God. Yet man thinks nothing of the management of God, and thus grows ever more distant from God. Consequently, increasing numbers of people are becoming followers of God who don't know things that are closely related to the salvation of man such as what creation is, what belief in God is, how to worship God, and so on. At this point, then, we must have a talk about the management of God, so that each follower may clearly know the significance of following God and believing in Him. They will also be able to choose the path that they should tread more accurately, instead of following God solely to gain blessings, or avoid disaster, or become successful.

Although the management of God may seem profound to man, it is not incomprehensible to man, for all the work of God is connected to His management, is related to the work of mankind's salvation, and concerns the life, living, and destination of mankind. The work that God does among and on man is, it can be said, very practical and meaningful. It can be seen by man, experienced by man, and is far from abstract. If man is incapable of accepting all the work that God does, then what is the significance of this work? And how can such management lead to man's salvation? Many of those who follow God are only concerned with how to gain blessings or avoid disaster. At the mention of the work and management of God, they fall silent and lose all interest. They believe that knowing such tedious questions will not grow their lives or be of any benefit, and so although they have heard messages about the management of God, they treat them casually. And they do not see them as something precious to be accepted, much less do they receive them as part of their lives. Such people have one very simple aim in following God: to gain blessing, and they are too lazy to attend to anything that doesn't involve this aim. For them, believing in God to gain blessings is the most legitimate of goals and the very value of their faith. They are unaffected by anything that cannot achieve this objective. Such is the case with most of those who believe in God today. Their aim and motivation seem legitimate, because at the same time as believing in God, they also expend for God, dedicate themselves to God, and perform their duty. They give up their youth, forsake family and career, and even spend years busying about away from home. For the sake of their ultimate goal, they change their interests, alter their

outlook on life, and even change the direction they seek, yet they cannot change the aim of their belief in God. They run about for the management of their own ideals; no matter how far the road is, and no matter how many hardships and obstacles there are along the way, they stick to their guns and remain fearless of death. What power makes them continue to dedicate themselves in this way? Is it their conscience? Is it their great and noble character? Is it their determination to do battle with the forces of evil to the very end? Is it their faith in which they bear witness to God without seeking recompense? Is it their loyalty for which they are willing to give up everything to achieve the will of God? Or is it their spirit of devotion in which they've always forgone personal extravagant demands? For people who have never known the work of God's management to give so much is, quite simply, a wondrous miracle! For the moment, let us not discuss how much these people have given. Their behavior, however, is highly worthy of our analysis. Apart from the benefits that are so closely associated with them, could there be any other reason for these people who never understand God to give so much to Him? In this, we discover a previously unidentified problem: Man's relationship with God is merely one of naked self-interest. It is the relationship between the receiver and giver of blessings. To put it plainly, it is like the relationship between employee and employer. The employee works only to receive the rewards bestowed by the employer. In a relationship like this, there is no affection, only a deal; there is no loving and being loved, only charity and mercy; there is no understanding, only resignation and deception; there is no intimacy, only a gulf that cannot be bridged. When things get to this point, who is able to reverse such a trend? And how many people are capable of truly understanding how desperate this relationship has become? I believe that when people immerse themselves in the joyousness of being blessed, none are able to imagine how embarrassing and unsightly such a relationship with God is.

The saddest thing about mankind's belief in God is that man conducts his own management amidst the work of God and is heedless of God's management. Man's biggest failure lies in how, at the same time as seeking to submit to God and worship Him, man is constructing his own ideal destination and calculating how to receive the greatest blessing and the best destination. Even if people understand how pitiable, hateful, and pathetic they are, how many are there who could

readily abandon their ideals and hopes? And who is able to halt their own steps and stop thinking only of themselves? God needs those who will cooperate closely with Him and complete His management. He requires those who will devote their mind and body to the work of His management in order to submit to Him; He does not need people who will hold out their hands and beg from Him every day, much less does He need those who give a little and then wait to be repaid the favor. God despises those who make a small contribution and then rest on their laurels. He hates those cold-blooded people who resent the work of His management and only want to talk about going to heaven and gaining blessings. He has an even greater loathing for those who take advantage of the opportunity presented by the work He does in saving mankind. That's because these people have never cared about what God wishes to achieve and acquire through the work of His management. They are only concerned with how they can use the opportunity provided by the work of God to gain blessings. They are uncaring of God's heart, being wholly preoccupied with their own future and fate. Those who resent the work of God's management and have not the slightest interest in how God saves mankind and His will, are all doing what pleases them independent of the work of God's management. Their behavior is not commemorated by God, is not approved of by God, much less is it looked upon with favor by God.

How many creatures are there living and reproducing in the vast expanse of the universe, following the law of life over and over, adhering to one constant rule. Those who die take with them the stories of the living, and those who are living repeat the same tragic history of those who have died. And so mankind can't help but ask itself: Why do we live? And why do we have to die? Who is in command of this world? And who created this mankind? Was mankind really created by Mother Nature? Is mankind really in control of its own fate? ... For thousands of years mankind has asked these questions, over and over again. Unfortunately, the more that mankind has become obsessed with these questions, the more of a thirst he has developed for science. Science offers brief gratification and temporary enjoyment of the flesh, but is far from sufficient to free mankind of the solitariness, loneliness, and barely-concealed terror and helplessness deep within his soul. Mankind merely uses scientific knowledge that the naked eye can see and the brain can comprehend to anesthetize his heart. Yet such scientific knowledge cannot stop mankind from exploring mysteries. Mankind

does not know who is the Sovereign of all things in the universe, much less does he know the beginning and future of mankind. Mankind merely lives, perforce, amidst this law. None can escape it and none can change it, for among all things and in the heavens there is but One from everlasting to everlasting who holds sovereignty over everything. He is the One who has never been beheld by man, the One whom mankind has never known, in whose existence mankind has never believed, yet He is the One who breathed the breath into mankind's ancestors and gave life to mankind. He is the One who supplies and nourishes mankind for its existence, and guides mankind up to the present day. Moreover, He and He alone is whom mankind depends on for its survival. He holds sovereignty over all things and rules all living beings beneath the universe. He commands the four seasons, and it is He who calls forth wind, frost, snow, and rain. He gives mankind sunshine and brings the coming of night. It was He who laid out the heavens and earth, providing man with mountains, lakes and rivers and all the living things within them. His deed is everywhere, His power is everywhere, His wisdom is everywhere, and His authority is everywhere. Each of these laws and rules are the embodiment of His deed, and every one of them reveals His wisdom and authority. Who can exempt themselves from His sovereignty? And who can discharge themselves from His designs? All things exist beneath His gaze, and moreover, all things live beneath His sovereignty. His deed and His power leave mankind with no choice but to acknowledge the fact that He really does exist and holds sovereignty over all things. No other thing apart from Him can command the universe, much less can it ceaselessly provide for this mankind. Regardless of whether you are able to recognize the deed of God, and irrespective of whether you believe in the existence of God, there is no doubt that your fate lies within the ordination of God, and there is no doubt that God will always hold sovereignty over all things. His existence and authority are not predicated upon whether or not they can be recognized and comprehended by man. Only He knows man's past, present and future, and only He can determine the fate of mankind. Regardless of whether you are able to accept this fact, it will not be long before mankind witnesses all of this with his own eyes, and this is the fact that God will soon bring to bear. Mankind lives and dies under the eyes of God. Mankind lives for the management of God, and when his eyes close for the final time, that is also for the very same management. Over and over again, man comes and goes, back and

forth. Without exception, it is all part of the sovereignty and designs of God. The management of God is always going forward and has never ceased. He will make mankind aware of His existence, trust in His sovereignty, behold His deed, and return to His kingdom. This is His plan, and the work that He has been conducting for thousands of years.

The work of God's management began at the creation of the world, and man is at the core of this work. God's creation of all things, it can be said, is for the sake of man. Because the work of His management stretches over thousands of years, and is not carried out in the space of mere minutes or seconds, or a blink of an eye, or over one or two years, He had to create more things necessary for the survival of man, such as the sun, moon, all sorts of living creatures, and food and a living environment for mankind. This was the start of God's management.

After that, God handed mankind over to Satan, man lived under the domain of Satan, and this gradually led to God's work of the first age: the story of the Age of Law.... During several thousand years of the Age of Law, mankind became accustomed to the guidance of the Age of Law, and they began to take it lightly, and gradually left the care of God. And so, at the same time as sticking to the law, they also worshiped idols and committed evil acts. They were without the protection of Jehovah, and merely lived their lives before the altar in the temple. In fact, the work of God had left them long ago, and even though the Israelites still stuck to the law, and spoke the name of Jehovah, and even proudly believed that only they were the people of Jehovah and were the chosen ones of Jehovah, the glory of God quietly abandoned them....

When God does His work, He always quietly leaves one place while softly carrying out the new work He begins in another place. This seems incredible to people, who are benumbed. People have always treasured the old and regarded new, unfamiliar things with enmity, or seen them as a nuisance. And so, whatever new work God does, from the start to the very end, man is the last to know of it among all things.

As has always been the case, after the work of Jehovah in the Age of Law, God began His new work of the second stage: assuming the flesh, being incarnated as man for ten, twenty years, and speaking and doing His work among believers. Yet without exception, no one knew, and only a small number of people acknowledged that He was God become flesh after the Lord Jesus was nailed to the cross and resurrected. Problematically, there appeared one called Paul, who set

himself in mortal enmity to God. Even after he was struck down and became an apostle, Paul's old nature did not change, and he wrote many epistles. Unfortunately, later generations took his epistles as the words of God to be enjoyed, to the extent that they were included in the New Testament and confused with the words spoken by God. This is truly a big disgrace since the advent of Scripture. And wasn't this mistake committed due to the foolishness of man? Little did they know that, in the records of God's work in the Age of Grace, epistles or spiritual writings of man simply should not be there to impersonate the work and words of God. But this is beside the point, so let's return to our original topic. As soon as the second stage of God's work was completed—after the crucifixion—God's work of recovering man from sin (which is to say, recovering man from the hands of Satan) was accomplished. And so, from that moment onward, mankind had only to accept the Lord Jesus as the Savior for his sins to be forgiven. Nominally speaking, the sins of man were no longer a barrier to his achieving salvation and coming before God and were no longer the leverage by which Satan accused man. That is because God Himself had done real work, had become in the likeness and foretaste of sinful flesh, and God Himself was the sin offering. In this way, man descended from the cross, being redeemed and saved thanks to the flesh of God, the likeness of this sinful flesh. And so, after being taken captive by Satan, man came one step closer to accepting salvation before God. Of course, this stage of work was the management of God that was one step on from the Age of Law, and of a deeper level than the Age of Law.

Such is the management of God: to hand mankind over to Satan—a mankind that doesn't know what God is, what the Creator is, how to worship God, and why it is necessary to submit to God—and give free rein to the corruption of Satan. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is the management of God. All this sounds like a mythical story; and it seems perplexing. People feel that it is like a mythical story, and that is because they have no inkling of how much has happened to man over the last several thousand years, much less do they know how many stories have occurred in the expanse of this universe. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man, and that is because man has no

understanding of the significance of God's salvation of mankind and the significance of the work of God's management, and does not comprehend how God ultimately wishes mankind to be. Is it a mankind akin to Adam and Eve, uncorrupted by Satan? No! The management of God is in order to gain a group of people who worship God and submit to Him. This mankind has been corrupted by Satan, but no longer sees Satan as his father; he recognizes the ugly face of Satan, and rejects it, and comes before God to accept His judgment and chastisement. He knows what is ugly, and how it contrasts with that which is holy, and he recognizes the greatness of God and the evil of Satan. A mankind such as this will no longer work for Satan, or worship Satan, or enshrine Satan. That's because they are a group of people that have truly been gained by God. This is the significance of God's managing mankind. During the work of God's management of this time, mankind is the object of Satan's corruption, and at the same time is the object of God's salvation, as well as the product God and Satan fight for. At the same time as conducting His work, God gradually recovers man from the hands of Satan, and so man comes ever closer to God....

And then came the Age of Kingdom, which is a more practical stage of work and yet is also the hardest for man to accept. That is because the closer that man comes to God, the nearer God's rod approaches man, and the more clearly God's face appears before man. Following the redemption of mankind, man officially returns to the family of God. Man thought that now was the time for enjoyment, yet he is subjected to a full-frontal assault by God the likes of which has not been foreseen by anyone. As it turns out, this is a baptism that the people of God have to "enjoy." Under such treatment, people have no choice but to stop and think to themselves, I am the lamb, lost for many years, that God spent so much to buy back, so why does God treat me like this? Is it God's way of laughing at me, and revealing me? ... After years have passed, man has become weather-beaten, having experienced the hardship of refinement and chastisement. Although man has lost the "glory" and "romance" of times past, he has unconsciously come to understand the truth of being a man, and has come to appreciate God's years of devotion to saving mankind. Man slowly begins to loathe his own barbarousness. He begins to hate how feral he is, and all the misunderstandings toward God, and the unreasonable demands he has made of Him. Time cannot be reversed; past events become the regretful memories of man, and the words and

love of God become the driving force in man's new life. Man's wounds heal day by day, his strength returns, and he stands up and looks upon the face of the Almighty ... only to discover that He has always been at my side, and that His smile and His beautiful countenance are still so stirring. His heart still holds concern for the mankind He created, and His hands are still as warm and powerful as they were at the beginning. It is as if man returned to the Garden of Eden, yet this time man no longer listens to the enticements of the serpent, no longer turns away from the face of Jehovah. Man kneels before God, looks up at God's smiling face, and offers his most precious sacrifice—Oh! My Lord, my God!

The love and compassion of God permeates each and every detail of His management work, and regardless of whether people are able to understand God's good intentions, He is still tirelessly doing the work that He intends to accomplish. Irrespective of how much people understand of the management of God, the benefits and assistance of the work done by God can be appreciated by everyone. Perhaps, today, you have not felt any of the love or life provided by God, but as long as you do not abandon God, and do not give up on your determination to seek the truth, then there will always be a day when God's smile will be revealed to you. For the aim of the work of God's management is to recover the mankind who is under the domain of Satan, not to abandon the mankind who has been corrupted by Satan and opposes God.

Expressed on September 23, 2005

PART THREE

KNOWING GOD IS THE PATH TO FEARING GOD AND SHUNNING EVIL

Every one of you should examine anew your life of believing in God to see whether, in the pursuit of God, you have truly understood, truly comprehended, and truly come to know God, whether you truly know what attitude God bears to the various types of human beings, and whether you truly understand what God is working upon you and how God defines your every act. This God, who is by your side, guiding the direction of your progress, ordaining your destiny, and supplying your needs—how much do you, in the final analysis, understand and how much do you really know about Him? Do you know what He works on you every single day? Do you know the principles and purposes on which He bases His every action? Do you know how He guides you? Do you know the means by which He supplies you? Do you know the methods with which He leads you? Do you know what He wishes to obtain from you and what He wishes to achieve in you? Do you know the attitude He takes to the multifarious ways in which you behave? Do you know whether you are a person beloved of Him? Do you know the origin of His joy, anger, sorrow, and delight, the thoughts and ideas behind them, and His essence? Do you know, ultimately, what kind of God is this God that you believe in? Are these and other questions of the sort something that you have never understood or thought about? In pursuing your belief in God, have you, through real appreciation and experience of God's words, cleared up your misunderstandings about Him? Have you, after receiving God's discipline and chastening, arrived at genuine submission and caring? Have you, in the midst of God's chastisement and judgment, come to know the rebelliousness and satanic nature of man and gained a modicum of understanding about God's holiness? Have you, under the guidance and enlightenment of God's words, begun to have a new outlook of life? Have you, in the midst of the trial sent by God, felt His intolerance for man's offenses as well as what He requires of you and how He is saving you? If you do not know what it is to misunderstand God, or how to clear up this misunderstanding, then one can say that you have never entered into true communion with God and have never understood God, or at least one can say you have never wished to understand Him. If you do not know what is God's discipline and chastening, then you surely do not

know what are submission and caring, or at least you have never truly submitted to or cared for God. If you have never experienced God's chastisement and judgment, then you will surely not know what is His holiness, and you will be even less clear as to what man's rebellion is. If you have never truly had a correct outlook on life, or a correct aim in life, but are still in a state of perplexity and indecision over your future path in life, even to the point of being hesitant to go forward, then it is certain that you have never truly received God's enlightenment and guidance, and one can also say that you have never truly been supplied or replenished by God's words. If you have not yet undergone God's trial, then it goes without saying that you will certainly not know what is God's intolerance for man's offenses, nor would you understand what God ultimately requires of you, and even less what, ultimately, is His work of managing and saving man. No matter how many years a person has believed in God, if he has never experienced or perceived anything in God's words, then assuredly he is not walking the path toward salvation, his faith in God is assuredly without actual content, his knowledge of God too is assuredly zero, and it goes without saying that he has no idea at all what it is to revere God.

God's possessions and being, God's essence, God's disposition—all has been made known in His words to humankind. When he experiences God's words, man will in the process of carrying them out come to understand the purpose behind the words God speaks, and to understand the wellspring and background of God's words, and to understand and appreciate the intended effect of God's words. For humanity, these are all things that man must experience, grasp, and access in order to access truth and life, grasp God's intentions, become transformed in his disposition, and become able to submit to God's sovereignty and arrangements. At the same time that man experiences, grasps, and accesses these things, he will gradually have gained an understanding of God, and at this time he will also have gained different degrees of knowledge about Him. This understanding and knowledge does not come out of something man has imagined or composed, but rather from what he appreciates, experiences, feels, and corroborates within himself. Only after appreciating, experiencing, feeling, and corroborating these things does man's knowledge of God acquire content, only the knowledge that he obtains at this time is actual, real, and accurate, and this process—of attaining genuine understanding and knowledge of God through appreciating, experiencing,

feeling, and corroborating His words—is no other than true communion between man and God. In the midst of this kind of communion, man comes truly to understand and comprehend God's intentions, comes truly to understand and know God's possessions and being, comes truly to understand and know God's essence, comes gradually to understand and know God's disposition, arrives at real certainty about, and a correct definition of, the fact of God's dominion over all creation, and gains a substantive bearing on and knowledge of God's identity and position. In the midst of this kind of communion, man changes, step by step, his ideas about God, no longer imagining Him out of thin air, or giving rein to his own suspicions about Him, or misunderstanding Him, or condemning Him, or passing judgment on Him, or doubting Him. In consequence, man will have fewer debates with God, he will have fewer conflicts with God, and there will be fewer occasions on which he rebels against God. Conversely, man's caring for and submission to God will grow greater, and his reverence for God will become more real as well as more profound. In the midst of this kind of communion, man will not only attain the provision of truth and the baptism of life, but he will at the same time also attain true knowledge of God. In the midst of this kind of communion, man will not only be transformed in his disposition and receive salvation, but he will at the same time also garner the true reverence and worship of a created being toward God. Having had this kind of communion, man's faith in God will no longer be a blank sheet of paper, or a promise offered up in lip service, or a form of blind pursuit and idolization; only with this kind of communion will man's life grow toward maturity day by day, and only now will his disposition gradually become transformed, and his faith in God will, step by step, pass from a vague and uncertain belief into genuine submission and caring, into real reverence; man will also, in his pursuit of God, gradually progress from a passive to an active stance, from one who is acted upon into one who takes positive action; only with this kind of communion will man arrive at true understanding and comprehension of God, at true knowledge of God. Because the great majority of people have never entered into true communion with God, their knowledge of God stops at the level of theory, at the level of letters and doctrines. That is to say, the great majority of people, no matter how many years they have believed in God, are as far as knowing God is concerned still in the same place where they started, stuck at the foundation of traditional forms of

homage, with their trappings of legendary color and feudal superstition. That man's knowledge of God should be stalled at its starting point means that it is practically non-existent. Apart from man's affirmation of God's position and identity, man's faith in God is still in a state of vague uncertainty. This being so, how much can man have of true reverence for God?

No matter how firmly you believe in His existence, this cannot take the place of your knowledge of God, nor of your reverence for God. No matter how much you have enjoyed of His blessings and His grace, this cannot take the place of your knowledge of God. No matter how willing and eager you are to consecrate your all and expend your all for His sake, this cannot take the place of your knowledge of God. Perhaps you have grown so familiar with the words He has spoken, or you even know them by heart and can rattle them off backward, but this cannot take the place of your knowledge of God. However intent man may be on following God, if he has never had genuine communion with God, or had a genuine experience of God's words, then his knowledge of God would be no more than a sheer blank or an endless reverie; for all that you may have "brushed shoulders" with God in passing, or met Him face to face, your knowledge of God would still be zero, and your reverence for God no more than an empty catchword or an ideal.

Many people hold up God's words to read day by day, even to the point of carefully committing to memory all the classic passages therein as their most prized possession, and moreover preach God's words everywhere, supplying and aiding others by means of His words. They think that to do this is to bear witness to God, to bear witness to His words, that to do this is to follow God's way; they think that to do this is to live by God's words, that to do this is to bring His words into their actual lives, that doing this will enable them to receive God's commendation, and to be saved and perfected. But, even as they preach the words of God, they never comply with God's words in practice, or try to bring themselves in line with what is revealed in God's words. Rather, they use God's words to gain the adoration and trust of others by trickery, to enter into management on their own, and to embezzle and steal God's glory. They hope, vainly, to use the opportunity afforded by spreading God's words to be awarded God's working and His commendation. How many years have gone by, but not only have these people been incapable of earning God's commendation in the process of preaching God's words, and not only have they been

incapable of discovering the way that they should follow in the process of bearing witness to God's words, and not only have they not aided or supplied themselves in the process of supplying and aiding others by means of God's words, and not only have they been incapable of knowing God, or awakening in themselves genuine reverence for God, in the process of doing all these things; but, on the contrary, their misunderstandings about God grow ever deeper, their mistrust of Him ever graver, and their imaginings about Him ever more hyperbolic. Supplied and guided by their theories about God's words, they appear as if completely in their element, as if plying their skills with effortless ease, as if they have found their purpose in life, their mission, and as if they have won new life and been saved, as if, with God's words rolling crisply off the tongue in recital, they have gained access to the truth, grasped God's intentions, and discovered the path to knowing God, as if, in the process of preaching God's words, they often come face to face with God. Also, they are often "moved" to bouts of weeping, and, often led by the "God" in God's words, they appear to be ceaselessly grasping at His earnest solicitude and kind intention, and at the same time to have grasped God's salvation of man and His management, to have come to know His essence, and to have understood His righteous disposition. Based on this foundation, they seem to believe even more firmly in God's existence, to be more cognizant of His exalted state, and to feel even more deeply His grandeur and transcendence. Steeped in the superficial knowledge of God's words, it would appear that their faith has grown, their resolve to endure suffering has strengthened, and their knowledge of God has deepened. Little do they know that, until they actually experience God's words, all their knowledge of God and their ideas about Him come out of their own wishful imagination and conjecture. Their faith would not hold up under any kind of test from God, their so-called spirituality and stature would simply not hold up under God's trial or inspection, their resolution is but a castle built upon the sand, and their so-called knowledge of God too no more than a figment of their imagination. In fact, these people, who have, as it were, put a lot of effort into God's words, have never ever realized what is real faith, what is real submission, what is real caring, or what is real knowledge of God. They take theory, imagination, knowledge, gift, tradition, superstition, and even the moral values of humanity, and make them into "investment capital" and "military arms" for believing in God and pursuing Him, even making them into the foundations of

their belief in God and their pursuit of Him. At the same time, they also take this capital and weaponry and make them into a magic talisman for knowing God, for meeting and contending with God's inspection, trial, chastisement, and judgment. In the end, what they garner still consists of nothing more than conclusions about God that are steeped in religious connotation, in feudal superstition, and in all that is romantic, grotesque, and enigmatic, and their way of knowing and defining God is stamped in the same mold as that of people who believe only in Heaven Above, or the Old Man in the Sky, while God's realness, His essence, His disposition, His possessions and being, and so forth—all that has to do with the real God Himself—are things that their knowing has failed to grasp, is completely irrelevant to and even poles apart from. In this way, although they live under the provision and nourishment of God's words, they are nevertheless unable truly to tread the path of fearing God and shunning evil. The true reason for this is that they have never become acquainted with God, neither have they ever had genuine contact or communion with Him, and so it is impossible for them to arrive at mutual understanding with God, or to awaken in themselves genuine belief in, pursuit of, or worship for God. That they should thus regard God's words, that they should thus regard God—this perspective and attitude has doomed them to return empty-handed from their endeavors, has doomed them never in all eternity to be able to tread the path of fearing God and shunning evil. The goal for which they are aiming, and the direction in which they are going, signifies that they are God's enemies through eternity, and that through eternity they will never be able to receive salvation.

If, in the case of a man who has followed God for many years and enjoyed the provision of His words for many years, his definition of God be, in its essence, the same as that of someone who prostrates himself in homage before idols, then this would signify that this man has not attained to the reality of God's words. This is because he has simply not entered into the reality of God's words, and for this reason the reality, the truth, the intentions, and the demands upon humanity, all of which inhere in God's words, have nothing whatsoever to do with him. That is to say, no matter how hard such a man may work on the surface meaning of God's words, all is futile: Because what he pursues is mere words, what he gets will also of necessity be mere words. Whether the words spoken by God are, in outward appearance, plain or abstruse, they are all truths indispensable to man as he enters into life;

they are the fount of living waters that enables him to survive in both spirit and flesh. They provide what man needs to stay alive; the dogma and creed for conducting his daily life; the path, goal, and direction through which he must pass in order to receive salvation; every truth that he should possess as a created being before God; and every truth about how man obeys and worships God. They are the guarantee that ensures man's survival, they are man's daily bread, and they are also the sturdy support that enables man to be strong and stand up. They are rich in the reality of the truth of normal humanity as it is lived out by created mankind, rich in the truth by which mankind breaks free from corruption and eludes Satan's snares, rich in the tireless teaching, exhortation, encouragement, and solace that the Creator gives to created humanity. They are the beacon that guides and enlightens men to understand all that is positive, the guarantee which ensures that men will live out and come into possession of all that is righteous and good, the criterion by which people, events, and objects are all measured, and also the navigation marker that leads men toward salvation and the path of light. Only in the real experience of God's words is man supplied with the truth and with life; only herein does he come to understand what is normal humanity, what is a meaningful life, what is a genuine created being, what is real obedience to God; only herein does he come to understand how he should care for God, how to fulfill the duty of a created being, and how to possess the likeness of a real man; only herein does he come to understand what is meant by genuine faith and genuine worship; only herein does he understand who is the Ruler of the heavens and earth and all things; only herein does he come to understand the means by which the One who is the Master of all creation rules over, leads, and provides for creation; and only herein does he come to understand and grasp the means by which the One who is the Master of all creation exists, becomes manifest, and works.... Separated from the real experience of God's words, man has no real knowledge of or insight into God's words and the truth. Such a man is a downright living corpse, a consummate shell, and all knowledge relating to the Creator has nothing whatsoever to do with him. In God's eyes, such a man has never believed in Him, nor has he ever followed Him, and so God recognizes him neither as His believer nor as His follower, even less as a genuine created being.

A genuine created being must know who the Creator is, what man's creation is for, how to carry out the responsibilities of a created

being, and how to worship the Lord of all creation, must understand, grasp, know, and care for the Creator's intentions, wishes, and demands, and must act in accordance with the way of the Creator—fear God and shun evil.

What is to fear God? And how to shun evil?

“To fear God” does not mean nameless fright and horror, nor to evade, nor to put at a distance, nor is it idolization or superstition. Rather, it is admiration, esteem, trust, understanding, caring, obedience, consecration, love, as well as unconditional and uncomplaining worship, requital, and surrender. Without genuine knowledge of God, humanity will not have genuine admiration, genuine trust, genuine understanding, genuine caring or obedience, but only dread and unease, only doubt, misunderstanding, evasion, and avoidance; without genuine knowledge of God, humanity will not have genuine consecration and requital; without genuine knowledge of God, humanity will not have genuine worship and surrender, only blind idolization and superstition; without genuine knowledge of God, humanity cannot possibly act in accordance with the way of God, or fear God, or shun evil. Conversely, every activity and behavior in which man engages will be filled with rebellion and defiance, with slanderous imputations and calumnious judgments about Him, and with evil conduct running contrary to the truth and to the true meaning of God's words.

Having real trust in God, humanity will really know how to follow God and depend on Him; only with real trust in and dependence on God can humanity have genuine understanding and comprehension; along with real comprehension of God comes real caring for Him; only with genuine caring for God can humanity have genuine obedience; only with genuine obedience to God can humanity have genuine consecration; only with genuine consecration to God can humanity have requital that is unconditional and without complaint; only with genuine trust and dependence, genuine understanding and caring, genuine obedience, genuine consecration and requital, can humanity truly come to know God's disposition and essence, and to know the identity of the Creator; only when they have truly come to know the Creator can humanity awaken in themselves genuine worship and surrender; only when they have real worship for and surrender to the Creator will humanity be able truly to put aside their evil ways, that is to say, to shun evil.

This constitutes the whole process of “fearing God and shunning

evil,” and is also the content in its entirety of fearing God and shunning evil, as well as the path that must be traversed in order to arrive at fearing God and shunning evil.

“Fearing God and shunning evil” and knowing God are indivisibly connected by a myriad threads, and the connection between them is self-evident. If one wishes to attain to shunning evil, one must first have real fear of God; if one wishes to attain to real fear of God, one must first have real knowledge of God; if one wishes to attain to knowledge of God, one must first experience God’s words, enter into the reality of God’s words, experience God’s chastening and discipline, His chastisement and judgment; if one wishes to experience God’s words, one must first come face to face with God’s words, come face to face with God, and ask God to furnish opportunities to experience God’s words in the form of all sorts of environments involving people, events, and objects; if one wishes to come face to face with God and with God’s words, one must first possess a simple and honest heart, readiness to accept the truth, the will to endure suffering, the resolution and the courage to shun evil, and the aspiration to become a genuine created being.... In this way, going forward step by step, you will draw ever closer to God, your heart will grow ever more pure, and your life and the value of being alive will, along with your knowledge of God, become ever more meaningful and wax ever more radiant. Until, one day, you will feel that the Creator is no longer a riddle, that the Creator has never been hidden from you, that the Creator has never concealed His face from you, that the Creator is not at all far from you, that the Creator is no longer the One that you constantly long for in your thoughts but that you cannot reach with your feelings, that He is really and truly standing guard to your left and right, supplying your life, and controlling your destiny. He is not on the remote horizon, nor has He secreted Himself high up in the clouds. He is right by your side, presiding over your all, He is everything that you have, and He is the only thing you have. Such a God allows you to love Him from the heart, cling to Him, hold Him close, admire Him, fear to lose Him, and be unwilling to renounce Him any longer, disobey Him any longer, or any longer to evade Him or put Him at a distance. All you want is to care for Him, obey Him, requite all that He gives you, and surrender to His dominion. You no longer refuse to be guided, supplied, watched over, and kept by Him, no longer refuse what He dictates and ordains for you. All you want is to follow Him, walk alongside Him to His left or

right, all you want is to accept Him as your one and only life, to accept Him as your one and only Lord, your one and only God.

August 18, 2014

HOW TO KNOW GOD'S DISPOSITION AND THE RESULT OF HIS WORK

First, let's sing a hymn: The Kingdom Anthem (I) The Kingdom
Has Descended on the World

I

God's kingdom has come on earth;
God's person is full and rich.
Who can stand still and not rejoice?
Who can stand still and not dance?
Oh Zion, raise your banner of victory to celebrate for God.
Sing your song of victory to spread His holy name over the world.
Countless people praise God with joy,
countless voices exalt His name.
Look at His awesome deeds;
now His kingdom on earth has come.

II

All things on earth, make yourselves clean;
come and make offerings to God.
Stars, return to your nest in the sky,
show God's might in the heavens above.
On earth voices rise up and sing,
pouring out infinite love and boundless reverence to God.
He attently listens to them.
Countless people praise God with joy,
countless voices exalt His name.
Look at His awesome deeds;
now His kingdom on earth has come.

III

On that day all things are revived,
God in person comes to the earth.
Flowers burst out in joyful bloom,

birds sing and all things rejoice.
See the kingdom of Satan fall
as the salute of God's kingdom sounds,
trampled down, never to rise again,
drowned beneath the anthem of praise.
Countless people praise God with joy (with joy),
countless voices exalt His name (His name).
Look at His awesome deeds;
now His kingdom on earth has come.

IV

Who on earth dare rise to resist?
When God stands among men,
He's brought His wrath and all disasters to earth.
The world has become God's kingdom.
Clouds roll and toss in the skies,
lakes and streams stir up a merry tune.
Resting animals leave their caves,
and man is awakened from their dreams.
Now that longed-for day has arrived
and all honor God with their songs,
the most beautiful songs of all time.
Countless people praise God with joy (with joy),
countless voices exalt His name (His name).
Look at His awesome deeds;
now His kingdom on earth has come.

What do you think about every time you sing this song? (Very excited; thrilled; think about how glorious the beauty of the kingdom is, and mankind and God will be joined forever.) Has anyone thought about the form man must take on in order to be with God? In your imaginations, how must a person be in order to join with God and enjoy the glorious life that follows in the kingdom? (They should have a changed disposition.) They should have a changed disposition, but changed to what extent? What will they be like after it has been changed? (They will become holy.) What is the standard for holiness? (All their thoughts and considerations are compatible with Christ.) How does such a compatibility manifest? (They don't resist God, don't betray God, but offer absolute obedience to God, and fear God in their hearts.) Some of your answers are on the right track. Open your hearts, all of you, and share what your heart is telling you. (People who live

with God in the kingdom can do their duty, faithfully do their duty, by pursuing the truth and not being restrained by any person, event, or object. And it becomes possible to break away from the influence of darkness, align their hearts with God, and fear God and shun evil.) (Our perspective of looking at things can be aligned with God, and we can break away from the influence of darkness. The minimum standard is to not be exploited by Satan, to cast off any corrupt disposition, to achieve obedience to God. We believe that breaking away from the influence of darkness is the key point. If someone cannot break away from the influence of darkness, cannot break free from Satan's bonds, then they have not attained God's salvation.) (The standard for being perfected by God is man being of one heart and mind with God. Man doesn't resist God anymore; he can know himself, put truth into practice, attain an understanding of God, love God, and align with God. That's all one needs to do.)

The Outcome's Weight in People's Hearts

It seems like you have got something in your hearts about the way you should walk in and you have developed a good grasp and understanding of it. But whether everything you said turns out to be hollow words or actual reality depends on what you pay attention to in your day-to-day practice. You have reaped a harvest from all aspects of the truth over the years, both in doctrines and in the content of the truth. This proves that people nowadays put an emphasis on striving for the truth. And as a result, every aspect and every item of the truth has surely put down roots in the hearts of some people. However, what is it that I fear the most? That though the subjects of the truth, and these theories, have put down their roots, the actual content just doesn't hold much weight in your hearts. When you encounter issues, faced with trials, faced with choices—how much will you be able to put the reality of these truths to good use? Will they help you pass through your difficulties and emerge from your trials having satisfied God's intentions? Will you stand firm in your trials and testify loud and clear for God? Have you been interested in these matters before? Allow Me to ask you: In your hearts, in all your daily thoughts and contemplations, what is it that is most important to you? Have you ever come to a conclusion? What do you believe is the most important thing? Some people say "it's putting truth into practice, of course";

some people say “of course it’s reading God’s word every day”; some people say “it’s placing myself before God and praying to God every day, of course”; and then there are those who say “of course it’s doing my duty properly every day”; there are some people yet who say they are only ever thinking about how to satisfy God, how to obey Him in all things, and how to act in harmony with His will. Is this how it is? Is this all there is? For example, there are some who say: “I only want to obey God, but when something happens I can’t obey Him.” Some people say: “I only want to satisfy God. Even if I could satisfy Him just once, that would be fine, but I can never satisfy Him.” And some people say: “I only want to obey God. In times of trial I only want to submit to His orchestrations, obeying His sovereignty and arrangements, without any complaints or requests. Yet almost every time I fail to be obedient.” Some other people say: “When I’m faced with decisions, I can never choose to put truth into practice. I always want to satisfy the flesh, always want to satisfy my personal selfish desires.” What’s the reason for this? Before God’s test comes, have you already challenged yourselves multiple times, and tried and tested yourselves multiple times? See if you can really obey God, really satisfy God, and be certain not to betray God. See whether you can not satisfy yourselves, not satisfy your selfish desires, but only satisfy God, devoid of your individual choices. Is anyone like that? Actually, there is only one fact that has been placed before your very eyes. It’s what every one of you is most interested in, what you most want to know, and that is the matter of everyone’s outcome and destination. You may not realize it, but this is something that no one can deny. I know there are some people who, when it comes to the truth of man’s outcome, God’s promise to humanity, and what kind of destination God intends to bring man into, have already studied God’s word on these matters several times. Then there are those who are repeatedly looking for it and thinking it over in their minds, and they still get no result, or maybe arrive at some ambiguous conclusion. In the end they still aren’t certain about what kind of outcome awaits them. When accepting communication of the truth, when accepting church life, when performing their duty, most people always want to know a definitive answer to the following questions: What will my outcome be? Can I walk the path right up to its end? What is God’s attitude toward man? Some people even worry: I’ve done some things in the past, I’ve said some things, I’ve been disobedient to God, I’ve done some things that have betrayed God,

there were some matters where I did not satisfy God, hurt God's heart, made God disappointed in me, made God hate me and loathe me, so perhaps my outcome is unknown. It's fair to say that most people feel uneasy about their own outcome. No one dares say: "I feel with one hundred percent certainty that I will be a survivor; I am one hundred percent certain that I can satisfy God's intentions; I am a person who is after God's heart; I am a person who God praises." Some people think it's particularly hard to follow God's way, and that putting truth into practice is the hardest thing of all. Consequently, these people think they're beyond help, and don't dare to get their hopes up about a good outcome. Or maybe they believe that they can't satisfy God's intentions, and can't become a survivor, and because of this will say that they don't have an outcome, and can't attain a good destination. Regardless of how exactly people think, everyone is wondering about their outcome many times. On questions of their future, on questions of what they'll get when God finishes His work, these people are always calculating, always planning. Some people pay double the price; some people abandon their families and their jobs; some people give up on their marriage; some people resign to spend for God; some people leave their homes to do their duty; some people choose hardship, and begin to take on the most bitter and tiring task; some people choose to dedicate wealth, dedicate their all; still some people choose to pursue truth, and pursue knowing God. No matter how you choose to practice, is the manner in which you do so important? (Not important.) How do we explain that it's not important, then? If the manner isn't important, then what is? (Outward good behavior is not representative of putting truth into practice.) (What everyone thinks is not important. The key here is whether we have put truth into practice, and whether we love God.) (The fall of antichrists and false leaders helps us understand that outward behavior isn't the most important thing. They outwardly seem to have forsaken much, and they seem to be willing to pay the price, but upon dissection we can see that they simply don't have a heart that fears God; in all respects they oppose Him. They are always standing with Satan at critical times, interfering with God's work. Thus, the main considerations here are which side we stand on when the time comes, and our viewpoints.) You all speak well, and it seems like you already have a basic understanding of and a standard for putting truth into practice, God's intentions, and what God demands of man. That you're able to speak like this is very moving. Although there are a few

inappropriate words here and there, your statements are already nearing an explanation worthy of the truth. This proves that you have developed your own real understandings of the people, events, and objects around you, all of your surroundings that God has arranged, and everything that you can see. These understandings are nearing the truth. Even though what you said isn't totally comprehensive, and a few words aren't very appropriate, your understandings are already nearing the reality of the truth. Hearing you speak this way makes Me feel good.

People's Beliefs Cannot Substitute for the Truth

There are some people who can bear hardships; they can pay the price; their outward behavior is very good; they are well respected; and they have the admiration of others. What do you think: Can this kind of outward behavior be regarded as putting truth into practice? Can you say that this person is satisfying God's intentions? Why is it that time and time again people see this kind of individual and think that they are satisfying God, think that they are walking the path of putting truth into practice, that they are walking in God's way? Why do some people think this way? There's only one explanation for it. And what explanation is that? It's that for a great many people, questions like what it is to put truth into practice, what it is to satisfy God, what it is to really have the reality of the truth—these questions aren't very clear. So there are some people who are often deceived by those who outwardly seem spiritual, seem noble, seem to have lofty images. As for those people who can speak of letters and doctrines, and whose speech and actions appear worthy of admiration, their admirers have never looked at the essence of their actions, the principles behind their deeds, what their goals are. And they have never looked at whether these people truly obey God, and whether or not they are someone who truly fears God and shuns evil. They have never discerned the substance of the humanity of these people. Rather, from the first step of getting acquainted, bit by bit, they come to admire these people, venerate these people, and in the end these people become their idols. Moreover, in some people's minds, the idols who they worship, who they believe can abandon their families and jobs, and pay the price on the surface—these idols are the ones who are really satisfying God, the ones who can really receive a good outcome and a good destination. In

their minds, these idols are the people who God praises. What causes people to have this kind of belief? What's the essence of this issue? What are the consequences it can lead to? Let's first discuss the matter of its essence.

These issues regarding people's viewpoints, people's practices, which principles people choose to practice, and what everyone normally emphasizes, essentially these all have nothing to do with God's demands on mankind. Regardless of whether people are focusing on shallow matters or deep ones, on letters and doctrines or reality, people don't adhere to that which they should adhere to most, and they don't know that which they should know the most. The reason for this is that people don't like the truth at all. Therefore, people aren't willing to put time and effort into finding and practicing principles in God's word. Instead, they prefer to use shortcuts, and sum up what they understand, what they know, to be good practice and good behavior. This summary then becomes their own goal to pursue, becomes truth to be practiced. The direct consequence of this is people using human good behavior as a substitute for putting truth into practice, which also satisfies people's desire to curry favor with God. This gives people capital with which to contend with the truth, and to reason with and dispute God. At the same time, people also unscrupulously put God aside, and place their heart's idol in God's position. There is only one root cause which makes people have these ignorant actions, ignorant viewpoints, or one-sided viewpoints and practices, and today I'll tell you about it. The reason is that although people may follow God, pray to Him every day, and read the word of God every day, they don't actually understand God's intentions. This is the root of the problem. If someone understands God's heart, understands what God likes, what God loathes, what God wants, what God rejects, what kind of person God loves, what kind of person God dislikes, what kind of standard God applies to His demands on man, what kind of approach He takes for perfecting man, can that person still have their own personal ideas? Can they just go and worship another person? Could an ordinary person become their idol? If one understands God's intentions, their viewpoint is a bit more rational than that. They aren't going to arbitrarily idolize a corrupted person, nor will they, while walking the path of putting truth into practice, believe that arbitrarily adhering to a few simple rules or principles is tantamount to putting truth into practice.

There Are Many Opinions Concerning the Standard With Which God Establishes Man's Outcome

Let's come back to this topic and continue discussing the matter of outcome.

Since every person is concerned with their outcome, do you know how God determines that outcome? In what manner does God establish a person's outcome? And what kind of standard does He use to establish a person's outcome? And when man's outcome has yet to be established, what does God do to reveal this outcome? Does anyone know this? As I just said, there are some who have already researched God's word a long time. These people are searching for clues about mankind's outcome, about the categories that this outcome is divided into, and about the different outcomes awaiting different kinds of people. They also want to know how God's word establishes man's outcome, the type of standard that God uses, and the manner in which He establishes man's outcome. Yet in the end these people never manage to find anything. In actual fact, there is precious little said on the matter among God's word. Why is this? So long as man's outcome has yet to be revealed, God doesn't want to tell anyone what's going to happen in the end, nor does He want to inform anyone of their destination ahead of time. The reason for this is that God's doing so would not have any benefit to man. Right now, I only want to tell you about the manner in which God establishes the outcome of man, about the principles He employs in His work to establish the outcome of man, and to manifest this outcome, as well as the standard He uses to establish whether or not someone can survive. Isn't this what you're most concerned about? So then, how do people conceive the way by which God establishes man's outcome? You spoke a bit on this matter just now. Some of you said it's a question of doing their duty faithfully, spending for God; some people said obeying God and satisfying God; some people said being at the mercy of God; and some people said leading a low-key life.... When you put these truths into practice, when you practice the principles of your imagination, do you know what God thinks? Have you considered whether or not going on like this is satisfying God's intentions? Whether it caters to God's standard? Whether it caters to God's demands? I believe that most people don't really think this over. They just mechanically apply a portion of God's word, or a portion of the sermons, or the standards of certain spiritual

men they adore, forcing themselves to do this, to do that. They believe that this is the correct way, so they keep adhering to it, doing it, no matter what happens in the end. Some people think: “I’ve believed for some many years; I’ve always practiced this way; I feel like I have really satisfied God; I also feel like I’ve gotten a lot out of it. For I’ve come to understand a lot of truths during this period, and come to understand many things I did not understand before—in particular, many of my ideas and views have changed, my life values have changed a lot, and I have a pretty good understanding of this world.” Such people believe that this is a harvest, and it is the final result of God’s work for man. In your opinion, with these standards and all of your practices taken together—are you satisfying God’s intentions? Some people will say with all certainty: “Of course! We are practicing according to God’s word; we are practicing according to what the brother preached and fellowshiped; we’re always doing our duty, always following God, and we have never left God. Therefore we can say with complete confidence that we’re satisfying God. No matter how much we understand of God’s intentions, no matter how much we understand of God’s word, we have always been on the path of seeking to be compatible with God. If we act correctly, and practice correctly, then the result will be correct.” What do you think about this perspective? Is it correct? Perhaps there are some who say: “I’ve never thought about these things before. I only think that if I continue to do my duty and keep acting according to the requirements of God’s word, then I can survive. I have never considered the question of whether I can satisfy God’s heart, and I have never considered whether I am achieving the standard required by Him. Since God has never told me, nor provided me with any clear instructions, I believe that as long as I keep going, God will be satisfied and He shouldn’t have any additional demands of me.” Are these beliefs correct? As far as I’m concerned, this way of practicing, this way of thinking, and these viewpoints—they all bring with them fancies and a bit of blindness. When I say this, perhaps there are some of you who feel a little disheartened: “Blindness? If it’s a ‘blindness,’ then our hope of salvation, our hope of surviving is very small, and very uncertain, is it not? Isn’t Your phrasing it like that akin to pouring cold water on us?” No matter what you believe, the things I say and do aren’t meant to make you feel as if cold water is being poured on you. Rather, it’s meant to improve your understanding of God’s intentions, and improve your grasp on what God is thinking, what God wants to accomplish, what

kind of person that God likes, what God loathes, what God despises, what type of person God wants to gain, and what type of person God spurns. It's meant to give your minds clarity, to help you clearly know how far the actions and thoughts of each and every one of you have strayed from the standard required by God. Is it necessary to discuss these topics? Because I know you have believed for so long, and have listened to so much preaching, but these are precisely the things that are most lacking. You may have recorded every truth in your notebook, you may have also recorded that which you personally believe to be important in your mind, and in your heart. Plan to use it when you're practicing, to satisfy God; use it when you find yourself in need; use it to get through the difficult times that lie before your eyes; or simply let these truths accompany you while you live your life. As far as I'm concerned, if you're only practicing, how exactly you're practicing isn't important. What, then, is the very important thing? It's that while you're practicing, your heart knows with all certainty whether or not everything you're doing, every deed, is what God wants; whether or not everything you do, everything you think, and the result and the goal in your heart satisfy God's intentions, cater to God's demands, and whether or not God approves of them. These are the important things.

Walk in God's Way: Fear God and Shun Evil

There's a saying you should take notes of. I believe this saying is very important, because for Me it comes to mind countless times every single day. Why is that? Because every time I'm faced with someone, every time I hear someone's story, every time I hear of someone's experience or their testimony of believing in God, I always use this saying to weigh whether or not this individual is the type of person God wants, the type of person God likes. So what's this saying, then? Now you are all eagerly waiting. When I reveal the saying, perhaps you will feel disappointed because there are those who have been paying it lip service for many years. But as for Me, I've never paid it any lip service. This saying resides in My heart. So what is this saying? It's "walk in God's way: fear God and shun evil." Is this not an exceedingly simple phrase? Yet though the saying may be simple, someone who genuinely has a deep understanding of it will feel that it's of great weight; that it has a lot of value for practice; that it's language of life with the reality of the truth; that it's a lifelong objective to strive toward for those seeking

to satisfy God; and that it's a lifelong way to be followed by anyone who's considerate of God's intentions. So what do you think: Is this saying truth? Does it have this kind of significance? Perhaps there are some people who are thinking about this saying, trying to figure it out, and some yet who are suspicious of it: Is this saying very important? Is it very important? Is it so necessary and worthy of emphasis? Perhaps there are some people who don't much like this saying because they think taking God's way and distilling it into this one saying is too much of an oversimplification. To take all of which God said and boil it down to one saying— isn't this making God out to be a little too insignificant? Is that how it is? It could be that most of you don't fully understand the profound meaning behind these words. Though you have made note of it, you don't intend to place this saying in your heart; you just write it down, and revisit it and mull it over in your spare time. There are some other people who won't even bother memorizing the saying, let alone trying to put it to good use. But why do I discuss this saying? Regardless of your perspective, or what you will think, I have to discuss this saying because it is extremely relevant to how God establishes the outcomes of man. No matter what your current understanding of this saying is, or how you treat it, I'm still going to tell you: If someone can properly practice this saying and achieve the standard of fearing God and shunning evil, then they're assured as a survivor, then they're assured as someone with a good outcome. If you can't attain the standard laid out by this saying, then it could be said that your outcome is an unknown. Thus I speak to you about this saying for your own mental preparation, and so that you know what kind of standard God uses to measure you. As I just discussed, this saying is extremely relevant to God's salvation of man, and how He establishes man's outcome. Where does this relevance lie? You would really like to know, so we will talk about it today.

God Makes Use of Different Trials to Test Whether People Fear God and Shun Evil

In every age, God bestows some words upon man when He works in the world, telling man of some truths. These truths serve as the way to be adhered to by man, the way that is to be walked in by man, the way that enables man to fear God and shun evil, and the way that people should put into practice and adhere to in their lives and over the

course of their life journeys. It's for these reasons that God bestows these words on man. These words that come from God should be adhered to by man, and to adhere to them is to receive life. If a person does not adhere to them, does not put them into practice, and does not live out God's words in their lives, then this person is not putting truth into practice. And if they're not putting truth into practice, then they're not fearing God and shunning evil, nor can they satisfy God. If someone can't satisfy God, then they cannot receive God's praise; this kind of person has no outcome. So how in the course of God's work does He establish a person's outcome, then? What method does God use to establish man's outcome? Perhaps you're not too clear on this right now, but when I tell you the process it will become quite clear. This is because a lot of people have already experienced it themselves.

Over the course of God's work, from the beginning up until now, God has set out trials for every person—or you could say, every person who follows Him—and these trials come in different sizes. There are those who have experienced the trial of being rejected by their family; those who have experienced the trial of adverse environment; those who have experienced the trial of being arrested and tortured; those who have experienced the trial of being faced with a choice; and those who have faced the trials of money and status. Generally speaking, every one of you has faced all sorts of trials. Why does God work like that? Why does God treat everyone like that? What kind of result does He want to see? This is the important point of what I want to tell you: God wants to see whether this person is the type who is fearing God and shunning evil. What this means is that when God is giving you a trial, making you face up to some circumstance, He wants to test whether or not you are that person who fears God, that person who shuns evil. If someone is faced with the duty of safekeeping an offering, and they come into contact with God's offering, then do you think this is something that God has arranged? No question! Everything you face is something God has arranged. When you're faced with this matter, God will observe you in secret, watching how you choose, how you practice, what you're thinking about. The end result is what God is most concerned with, since it's the result that will allow Him to measure whether or not you have achieved God's standard in this trial. However, when people are faced with some matter, they often don't think about why they're being faced with it, or the standard being demanded by God. They don't think about what God wants to see of

them, what He wants to obtain from them. When faced with this matter, this kind of person is only thinking: "This is something I'm faced with; I must be careful, not careless! No matter what, this is God's offering and I can't touch it." This person believes that they can fulfill their responsibility possessing such a simplistic thinking. Would God be satisfied by the result of this trial? Or would He not be satisfied? You can discuss this. (If someone fears God in their heart, then when faced with the duty that allows them to contact God's offering, they would consider just how easy it would be to offend God's disposition, so they would be sure to proceed with caution.) Your response is on the right track, but it's not quite there yet. Walking in God's way is not about observing rules on the surface. Rather, it means that when you're faced with a matter, first of all, you view it as a circumstance that has been arranged by God, a responsibility bestowed on you by Him, or something that He has entrusted to you, and that when you're facing this matter, you should even view it as a trial from God. When facing this matter, you must have a standard, you must think that it has come from God. You must think about how to deal with this matter such that you can fulfill your responsibility, and be faithful to God; how to do it and not infuriate God, or offend His disposition. We just spoke about the safekeeping of offerings. This matter involves offerings, and it also involves your duty, your responsibility. You are duty-bound to this responsibility. Yet when you're faced with this matter, is there any temptation? There is! Where does this temptation come from? This temptation comes from Satan, and it also comes from man's evil, corrupt disposition. Since there's temptation, this involves standing testimony; standing testimony is also your responsibility and duty. Some people say: "This is such a small matter; is it really necessary to make a big deal out of it?" Yes it is! Because in order to walk in God's way, we cannot let go of anything to do with ourselves, or anything that happens around us, even the little things. No matter whether we think we should pay attention to it or not, as long as any matter is facing us we should not let it go. All of it should be viewed as God's test for us. How's this kind of attitude? If you have this kind of attitude, then it confirms one fact: Your heart fears God, and your heart is willing to shun evil. If you have this desire to satisfy God, then what you put into practice isn't far from the standard of fearing God and shunning evil.

There are often those who believe that the matters which aren't paid much heed by people, the matters that aren't usually

mentioned—these are merely minor trifles, and they don't have anything to do with putting truth into practice. When these people are faced with just such a matter, they don't give it much thought and let it slide. But in actual fact, this matter is a lesson for which you should be studying, a lesson on how to fear God, on how to shun evil. Moreover, what you should be even more concerned about is knowing what God is doing when this matter arises to face you. God is right at your side, observing every one of your words and deeds, observing your actions, your mind changes—this is God's work. Some people say: "Then why don't I feel it?" You haven't felt it because the way of fearing God and shunning evil hasn't been your most important way to be adhered to. Therefore, you can't feel the subtle work of God in man, which manifests itself according to people's different thoughts and different actions. You're a scatterbrain! What's a big matter? What's a small matter? All matters that involve walking in God's way aren't divided into big or small ones. Can you accept that? (We can accept it.) In terms of everyday matters, there are some which people view as very big and significant, and others that are viewed as minor trifles. People often view these big matters as being the very important ones, and they consider them to be sent by God. However, over the course of these big matters playing out, owing to the immature stature of man, and owing to man's poor caliber, man is often not up to God's intentions, cannot obtain any revelations, and cannot acquire any actual knowledge that is of value. So far as the small matters are concerned, these are simply overlooked by man, left to slip away little by little. Thus, they have lost many opportunities to be examined before God, to be tested by Him. Should you always overlook the people, things, and matters, and circumstances that God arranges for you, what will this mean? It means that every day, even every moment, you're always renouncing God's perfection of you, and God's leadership. Whenever God arranges a circumstance for you, He is watching in secret, looking upon your heart, looking upon your thoughts and considerations, looking at how you think, looking at how you will act. If you are a careless person—a person who has never been serious about God's way, God's word, or the truth—then you won't be mindful, you won't pay attention to that which God wants to complete, and that which God demands of you when He arranges circumstances for you. You also won't know how the people, things, and matters that you encounter relate to the truth or God's intentions. After you face repeated circumstances and repeated trials

like this, with God not seeing any achievements to your name, how will God proceed? After repeatedly facing trials, you don't magnify God in your heart, and you don't treat the circumstances God arranges for you as they are—as God's trials or God's tests. Rather you reject the opportunities that God bestows on you one after the other, and let them slip away time and time again. Is this not huge disobedience by man? (It is.) Will God be grieved because of this? (He will.) God won't be grieved! Hearing Me speak like this has shocked you once more. After all, wasn't it said earlier that God always grieves? God won't be grieved? When will God be grieved then? Anyway, God will not be grieved by this situation. Then what's God's attitude toward the type of behavior outlined above? When people reject the trials, the tests, that God sends them, when they shirk from them, there's only one attitude that God has toward these people. What attitude is this? God spurns this kind of person from the bottom of His heart. There are two layers of meaning for the word "spurn." How do I explain them? Deep down, the word carries connotations of loathing, of hate. And as for the second layer of meaning? That's the part that implies giving up on something. You all know what "give up" means, correct? In short, spurn means God's ultimate reaction and attitude toward those people who are behaving in such a way. It is extreme hatred toward them, disgust, and thus the decision to abandon them. This is God's final decision toward a person who has never walked in God's way, who has never feared God and shunned evil. Can all of you now see the importance of this saying I have spoken?

Now do you understand the method God uses to establish man's outcome? (Arranging different circumstances every day.) Arranging different circumstances—this is what people can feel and touch. Then what's God's motive for this? The motive is that God wants to give each and every person trials in different ways, at different times, and in different places. What aspects of man are tested in a trial? Whether or not you are the kind of person who fears God and shuns evil in every matter you face, you hear about, you see, and you personally experience. Everyone will face this kind of trial, because God is fair toward all people. Some people say: "I've believed in God for many years; how come I have not faced a trial?" You feel you haven't faced a trial because whenever God has arranged circumstances for you, you haven't taken them seriously, and haven't wanted to walk in God's way. So you just don't have any sense of God's trials. Some people say: "I've

faced a few trials, but I don't know the proper way of practice. Even though I practiced, I still don't know whether I stood firm during the trials." People with this type of situation are definitely not in the minority. So what is the standard by which God measures people then? It is just as I said moments ago: Everything you do, everything you think, and everything you express—is it fearing God and shunning evil? This is how to determine whether or not you're a person who fears God and shuns evil. Is this a simple concept? It's easy enough to say, but is it easy to put into practice? (It's not so easy.) Why is it not so easy? (Because people don't know God, don't know how God perfects man, and so when they're faced with matters they don't know how to seek out truth to solve their problem; people must go through various trials, refinements, chastisements, and judgments, before they have the reality of fearing God.) You put it like that, but as far as you're concerned, fearing God and shunning evil, seems easily doable right now. Why do I say this? Because you have listened to a lot of sermons, and received no small amount of watering of the reality of the truth. This has allowed you to understand how to fear God and shun evil in terms of theory and thinking. With regard to your practice of fearing God and shunning evil, this has all been helpful and made you feel like such a thing is easily achievable. Then why in actual fact can people never achieve it? This is because the essence of man's nature does not fear God, and likes evil. That's the real reason.

To Not Fear God and Shun Evil Is to Oppose God

Let's begin by addressing where this saying "fear God and shun evil" came from. (The Book of Job.) Now that you've mentioned Job, let's discuss him. In Job's time, was God working for the conquest and salvation of man? He wasn't, was He? And so far as Job was concerned, how much knowledge did he have of God at the time? (Not a lot of knowledge.) And how did that knowledge of God compare to the knowledge you have right now? How can it be that you don't dare answer this? Was Job's knowledge more or less than the knowledge you have right now? (Less.) This is a very easy question to answer. Less! This is certain! You are now face-to-face with God, and face-to-face with God's word. Your knowledge of God is much more than Job's. Why do I bring this up? Why do I speak like this? I'd like to explain a fact to you, but before I do, I want to ask you a question: Job knew very little

of God, yet he could fear God and shun evil. So why is it that people these days fail to do so? (Deep corruption.) Deep corruption—that’s the surface of the question, but I’ll never view it like that. You often take doctrines and letters that you commonly speak of, like “deep corruption,” “rebellious against God,” “disloyalty toward God,” “disobedience,” “not liking the truth,” and you use these phrases to explain the essence of every single question. This is a flawed way of practicing. Using the same answer to explain questions with differing natures inevitably raises suspicions of blaspheming the truth and God. I don’t like hearing this kind of answer. Think about it! None of you have thought about this matter, but every single day I can see it, and every single day I can feel it. Thus, you are doing, and I am watching. When you are doing it, you can’t feel the essence of this matter. But when I see it, I can see its essence, and I can feel its essence as well. So what is this essence then? Why can’t people these days fear God and shun evil? Your answers are quite a ways from being able to explain the essence of this question, and they can’t solve the essence of this question. That’s because there’s a source here that you don’t know about. What is this source? I know you want to hear about it, so I’ll tell you about the source of this question.

At the very beginning of God’s work, what did He regard man as? God rescued man; He regarded man as a member of His family, as the target of His work, as that which He wanted to conquer, to save, and as that which He wanted to perfect. This was God’s attitude toward man at the outset of His work. But what was man’s attitude toward God at that time? God was strange to man, and man regarded God as a stranger. It could be said that man’s attitude toward God was incorrect, and man wasn’t clear on how he should treat God. So he treated Him however he liked, and did whatever he liked. Did man have a viewpoint on God? In the beginning, man did not have any viewpoint on God. Man’s so-called viewpoint was just some conceptions and imaginings concerning God. That which conformed to people’s conceptions was accepted; that which did not conform was obeyed on the surface, but in their hearts people strongly clashed with and opposed it. This was man and God’s relationship in the beginning: God viewed man as a family member, yet man treated God as a stranger. But after a period of God’s work, man came to understand what God was trying to achieve. People came to know that God was the true God, and they came to know what man could obtain from God. What did man regard God as at this time? Man

regarded God as a lifeline, hoping to obtain grace, obtain blessings, obtain promises. And what did God regard man as at this juncture? God regarded man as the target of His conquest. God wanted to use words to judge man, to test man, to give man trials. But as far as mankind was concerned at this point in time, God was an object that he could use to achieve his own goals. People saw that the truth issued by God could conquer and save them, and that they had an opportunity to obtain the things they wanted from God, the destination that they wanted. Because of this, a tiny bit of sincerity formed in their hearts, and they were willing to follow this God. Some time passed, and people had some superficial and doctrinal knowledge of God. It could be said that they were getting more and more “familiar” with God. With the word spoken by God, His preaching, the truth He had issued forth, and His work—people were more and more “familiar.” So, people mistakenly thought that God was no longer strange, and that they were already walking the path of compatibility with God. Up until now, people have listened to a lot of sermons on the truth, and have experienced a lot of God's work. Yet under the interferences and obstructions of many different factors and circumstances, most people can't attain putting truth into practice, and can't attain satisfying God. People are increasingly slack, increasingly lacking in confidence. They increasingly feel like their own outcome is an unknown. They don't dare have any extravagant ideas, and don't seek to make any progress; they just reluctantly follow along, going forward step-by-step. With regard to the present state of man, what is God's attitude toward man? God's only desire is to give these truths to man, and imbue His way unto man, and then arrange various circumstances in order to test man in different ways. His goal is to take these words, these truths, and His work, and bring about an outcome where man can fear God and shun evil. Most people I've seen just take God's word and regard it as doctrines, regard it as letters, regard it as regulations to be observed. When they go about things and speak, or face trials, they don't regard God's way as the way that they should observe. This is especially true when people are faced with major trials; I have not seen anyone who was practicing in the direction of fearing God and shunning evil. Because of this, God's attitude toward man is full of extreme loathing and aversion. After God has repeatedly given trials to people, even hundreds of times, they still don't have any clear attitude to demonstrate their determination—I want to fear God and shun evil!

Since people don't have this determination, and they don't make this kind of display, God's present attitude toward them is no longer the same as in the past, when He extended mercy, extended tolerance, extended forbearance and patience. Instead, He is extremely disappointed in man. Who caused this disappointment? The kind of attitude God has toward man, who does this depend on? It depends on every person who follows God. During the course of His many years of work, God has made many demands of man, and arranged many circumstances for man. But no matter how man has performed, and no matter what man's attitude toward God is, man cannot practice in clear accordance to the goal of fearing God and shunning evil. Thus, I'll sum it up in one saying, and use this saying to explain everything we just spoke of on why people cannot walk in God's way—fear God and shun evil. What is this saying? This saying is: God regards man as the object of His salvation, the object of His work; man regards God as his enemy, as his antithesis. Are you clear on this matter now? What man's attitude is; what God's attitude is; what the relationship between man and God is—these are all very clear. No matter how much preaching you've listened to, those things that you've summed up for yourselves—like being faithful to God, obeying God, seeking the way of compatibility with God, wanting to spend a lifetime for God, living for God—to Me those things aren't consciously walking in God's way, which is fearing God and shunning evil. Instead, they're channels through which you can attain certain goals. To achieve these goals, you reluctantly observe some regulations. And it's precisely these regulations that take people even further from the way of fearing God and shunning evil, and place God in opposition to man once more.

The question we are discussing today is a little heavy, but no matter what, I still hope that when you go through the experiences to come, and the times to come, you can do what I've just told you. Don't neglect God and regard Him as empty air, feeling like He exists at times when He is of use to you, but when He is of no use feeling like He does not exist. When you subconsciously hold this kind of understanding, you have already infuriated God. Perhaps there are people who say: "I don't regard God as empty air, I always pray to God, I always satisfy God, and everything I do falls within the scope and standard and principles demanded by God. I'm definitely not proceeding according to my own ideas." Yes, the manner in which you're going about things is correct. But how do you think when you come face-to-face with a

matter? How do you practice when you're faced with a matter? Some people feel that God exists when they pray to Him, and appeal to Him. But when faced with a matter, they come up with their own ideas and want to abide by them. This regards God as empty air. This type of situation renders God non-existent. People think that God should exist when they need Him, and when they don't need God He shouldn't exist. People think that going by their own ideas to practice is enough. They believe they can do things however it pleases them. They simply think they don't need to seek out God's way. People who are currently in this kind of condition, this kind of state—are they not at the edge of danger? Some people say: “Regardless of whether I am on the edge of danger or not, I have believed for so many years, and I believe that God won't abandon me because He couldn't bear to abandon me.” Other people say: “Even from the time I was in my mother's womb, I believed in the Lord, all the way up until now, forty or fifty years in all. In terms of time, I'm most qualified to be saved by God; I am most qualified to survive. Over this period of four or five decades, I abandoned my family and my job. I gave up all that I had, like money, status, enjoyment and family time; I have not eaten many delicious foods; I have not enjoyed many amusing things; I have not visited many interesting places; I have even experienced suffering that ordinary people couldn't endure. If God can't save me because of all this, then I am being treated unjustly and I can't believe in this type of God.” Are there a lot of people with this kind of view? (There are a lot of them.) Then today I'll help you understand a fact: Each and every one of those who hold this kind of view are shooting themselves in the foot. This is because they're using their own imaginations to cover their eyes. It is precisely their imaginations, and their own conclusions that replace the standard of what God demands of man, holding them back from accepting God's true intentions, making it so they cannot feel God's true existence, and making them lose their opportunity to be perfected by God and have no part or share in God's promise.

How God Establishes Man's Outcome and the Standard by Which He Establishes Man's Outcome

Before you have any of your own views or conclusions, you should first understand God's attitude toward you, what God is thinking, and then decide whether or not your own thinking is correct. God has never

used units of time to establish a person's outcome, and He has never used the amount of suffering endured by someone to establish their outcome. Then what does God use as a standard for establishing man's outcome? Using time units to establish a person's outcome—this is what most conforms to people's conceptions. And there are also those individuals who you often see, those who at one point devoted a lot, spent a lot, paid a lot, suffered a lot. These are ones who, in your views, can be saved by God. All that these people show, all that they live out, is precisely mankind's conception of the standard by which God establishes the outcome of man. Regardless of what you believe, I won't list out these examples one by one. In short, so long as it isn't the standard of God's own thinking, then it comes from man's imagination, and it's all man's conception. What's the consequence of blindly insisting on your own conception and imagination? Obviously, the consequence can only be God spurning you. This is because you always flaunt your qualifications before God, compete with God, and dispute with God, and you do not try to truly comprehend God's thinking, nor do you try to comprehend God's intentions and God's attitude toward humanity. Proceeding like this is honoring yourself above all, not honoring God. You believe in yourself; you don't believe in God. God doesn't want this type of person, and God won't save this type of person. If you can let go of this kind of viewpoint, and then rectify these incorrect viewpoints of the past; if you could proceed according to God's demands; start practicing the way of fearing God and shunning evil from this point forward; manage to honor God as great in all things; don't use your own personal fancies, viewpoints, or beliefs to define yourself, define God. And instead, you seek out God's intentions in all respects, you achieve a realization and understanding of God's attitude toward humanity, and you use God's standard to satisfy God—that would be wonderful! This would mean you are about to embark on the way of fearing God and shunning evil.

Since God doesn't use how people think this way or that way, their ideas and viewpoints, as a standard to establish the outcome of man, then what kind of standard does He use? God uses trials to establish the outcome of man. There are two standards for using trials to establish man's outcome: The first is the number of trials that people undergo, and the second is the people's result in these trials. It is these two indicators that establish man's outcome. Now we will elaborate on these two standards.

First of all, when you are faced with a trial from God (note: It's possible that in your eyes this trial is a small one and isn't worth mentioning), God will make you distinctly aware that this is the hand of God upon you, and that it is God who has arranged this circumstance for you. When your stature is immature, God will arrange trials in order to test you. These trials will correspond to your stature, that which you're able to understand, and that which you're able to withstand. Test what part of you? Test your attitude toward God. Is this attitude very important? Of course it's important! Moreover, it's especially important! Because this attitude of man is the result God wants, it is the most important thing as far as God is concerned. Otherwise God wouldn't spend His efforts on people by engaging in these kinds of work. God wants to see your attitude toward Him by way of these trials; He wants to see whether or not you are on the right path; and He wants to see whether or not you are fearing God and shunning evil. Therefore, regardless of whether you understand a lot or a little of the truth at that particular time, you will still be faced with God's trial, and following any increase in the amount of truth you understand, God will continue to arrange corresponding trials for you. When you are once again faced with a trial, God wants to see whether your viewpoint, your ideas, and your attitude toward God have had any growth in the meantime. Some people say: "Why does God always want to see people's attitudes? Hasn't God seen how they put truth into practice? Why would He still want to see people's attitudes?" This is mindless drivel! Since God proceeds like this, then God's intentions must lie therein. God always observes people from their side, watching their every word and deed, their every act and movement, even their every thought and idea. Everything that happens to people: their good deeds, their faults, their transgressions, and even their rebellions and betrayals, God will record it all as evidence in establishing their outcome. As God's work builds up step-by-step, you hear more and more truth, you accept more and more positive things, positive information, and the reality of the truth. Over the course of this process, God's requirements of you will also increase. At the same time, God will arrange heavier trials for you. His goal is to examine whether your attitude toward God has matured in the meantime. Of course, during this time, the viewpoint God demands of you conforms to your understanding of the reality of the truth.

As your stature gradually builds up, the standard God demands of you will also gradually build up. When you're immature, God will give

you a very low standard; when your stature is a little bigger, God will give you a little higher of a standard. But what will God be like after you understand all of the truth? God will have you face even bigger trials. Amid these trials, what God wants to obtain, what God wants to see, is your deeper knowledge of God and your true fear. At this time, God's demands of you will be higher and "harsher" than when your stature was more immature (note: People view it as harsh, but God actually views it as reasonable). When God is giving trials to people, what kind of reality does God want to create? God is constantly asking that people give Him their heart. Some people will say: "How does one give that? I do my duty, I abandoned my home and livelihood, I spent for God. Are these not all examples of giving my heart to God? How else could I give my heart to God? Could it be that these aren't examples of giving my heart to God? What is God's specific requirement?" This requirement is very simple. In fact, there are some people who have already given their heart to God in varying degrees at various stages of their trials. But the vast majority of people never give their heart to God. When God gives you a trial, God sees whether your heart is with God, with the flesh, or with Satan. When God gives you a trial, God sees whether you are standing in opposition to God or whether you are standing in a position that is compatible with Him, and He sees whether your heart is on the same side as Him. When you are immature and facing trials, your confidence is very low, and you can't know exactly what it is you need to do in order to satisfy God's intentions because you have a limited understanding of the truth. Despite all this, you can still genuinely and sincerely pray to God, be willing to give your heart to God, make God your sovereign, and be willing to offer unto God those things that you believe to be most precious. This is what it is to have already given your heart to God. As you listen to more and more preaching, and you understand more and more truth, your stature will also gradually mature. The standard which God demands of you at this time is not the same as that when you were immature; He demands a higher standard than that. When man's heart is gradually given to God, it is getting closer and closer to God; when man can truly get near to God, they increasingly have a heart that fears Him. God wants this kind of heart.

When God wants to obtain someone's heart, He will give them numerous trials. During these trials, if God does not obtain this person's heart, nor does He see that this person has any attitude—that is to say He doesn't see that this person goes about things or behaves

in a way that fears God, and He doesn't see an attitude and resolution that shuns evil from this person. If this is how it is, then after numerous trials, God's patience toward this individual will be withdrawn, and He will not tolerate this person anymore. He will no longer give trials to them, and He will no longer work on them. Then what does that mean this person's outcome is? It means that they will have no outcome. It's possible that this person has done no evil. It's also possible that they have done nothing to disrupt or disturb. It's also possible they have not openly resisted God. However, this person's heart is hidden from God. They have never had a clear attitude and viewpoint toward God, and God cannot clearly see that their heart has been given to Him, and He can't clearly see that this person is seeking to fear God and shun evil. God no longer has patience for these people, He will no longer pay any price, He will no longer extend mercy, and He will no longer work on them. The life of this person's belief in God is already over. This is because in all of the many trials that God has given this person, God has not obtained the result He wants. Thus, there are a number of people in whom I have never seen the enlightenment and illumination of the Holy Spirit. How is it possible to see this? This kind of person might have believed in God for many years, and on the surface they have been very active. They have read many books, handled many affairs, filled over 10 notebooks with notes, and mastered a lot of letters and doctrines. However, there is never any visible growth, and never any visible viewpoint toward God from this person, nor is there any clear attitude. That is to say that you cannot see this person's heart. Their heart is always wrapped up, their heart is sealed—it's sealed to God, so God has not seen this person's true heart, He has not seen this person's true fear toward God, and even more, He has not seen how this person walks in God's way. If up until now God has not gained this type of person, can He gain them in the future? He can't! Will God keep pushing for things that cannot be obtained? He won't! What is God's current attitude toward these people, then? (He spurns them, He doesn't heed them.) He doesn't heed them! God doesn't heed this kind of person; He spurns them. You have memorized these words very quickly, very accurately. It seems like you have understood what you've heard!

There are some people who, at the outset of following God, are immature and ignorant; they don't understand God's intentions; they also don't know what it is to believe in God, adopting a man-made and

mistaken way of believing in God, following God. When this kind of person is faced with a trial, they aren't aware of it, and are numb to the guidance and enlightenment of God. They don't know what it is to give their heart to God, and what it is to stand firm during a trial. God will give this person a limited amount of time, and during this time, He will let them understand what God's trial is, what God's intentions are. Afterward, this person needs to display their viewpoint. Regarding those people who are at this stage, God is still waiting. Regarding those people who have some views yet still waver back and forth, who want to give their heart to God but are not reconciled to doing so, who, although they have put some basic truths into practice, when faced with a major trial, they shirk it and want to give up—what is God's attitude toward these people? God still has a little bit of expectation toward these people. The result depends on their attitudes and performances. How does God respond if people aren't active to make progress? He gives up. This is because before God gives up on you, you already gave up on yourself. Thus, you can't blame God for doing so, can you? Is this fair? (It's fair.)

A Practical Question Brings About All Kinds of Embarrassments in People

There is another type of person who has the most tragic outcome of all. These are the ones that I like mentioning the least. It's not tragic because this person receives God's punishment, or that God's demands on them are harsh and they have a tragic outcome. Rather, it's tragic because they do it to themselves, as it's often said: They dig their own grave. What type of person is this? This person does not walk the correct path, and their outcome is revealed in advance. God views this type of person as the utmost target of His loathing. As people put it, these ones are the most tragic of all. This type of person is very enthusiastic at the outset of following God; they pay many prices; they have a good opinion on the outlook of God's work; they are full of imagination about their own future; they are particularly confident in God, believing that God can make man complete, and bring man a glorious destination. Yet for whatever reason, this person then runs away in the course of God's work. What does it mean that this person runs away? It means that they disappear without a goodbye, without a sound. They leave without a word. Although this kind of person claims

to believe in God, they never really put down any roots on the path of believing in God. Thus, no matter how long they have believed for, they can still turn away from God. Some people leave to go into business, some people leave to live their life, some people leave to get rich, some people leave to get married, have a child.... Among those who leave, there are some who have an attack of conscience and want to come back, and others who are getting by very poorly, drifting in the world for years and years. These drifters have experienced a lot of suffering, and they believe that being in the world is too painful, and that they cannot be separated from God. They want to return to God's house to receive comfort, peace, joy, and continue believing in God in order to escape disaster, or to be saved and obtain a beautiful destination. That's because these people believe that God's love is boundless, that God's grace is inexhaustible and that it cannot be used up. They believe that no matter what someone has done, God should forgive them and be tolerant of their past. These people say they want to come back and do their duty. There are those who even donate some of their belongings to the church, hoping that this is their way back to God's house. What is God's attitude toward this type of person? How should God establish their outcome? Feel free to speak up. (Thought that God would admit this type of person, but after hearing that just now, maybe they won't be admitted again.) And what's your reasoning? (This type of person comes before God so that their outcome won't be one of death. They don't come out of genuine sincerity. Rather, out of knowledge that God's work will soon be finished, they come under the delusion of receiving blessings.) You're saying that this person doesn't sincerely believe in God, so God can't admit them? Is that it? (Yes.) (My understanding is that this kind of person is an opportunist, and they don't sincerely believe in God.) They have not come to believe in God; they're an opportunist. Well said! These opportunists are the type of person that everyone hates. They just sail in whichever direction the wind blows, and can't be bothered to do anything unless they get something out of it. Of course they're despicable! Do any other brothers or sisters have a viewpoint? (God will not admit them anymore because God's work is about to be complete and now is when people's outcomes are being set. It's at this time that these people want to come back. It's not because they really want to pursue the truth; they want to come back because they see disasters descending, or they're being influenced by external factors. If they really had a heart which was seeking after

the truth, they would have never run away in the middle of the course.) Are there any other opinions? (They won't be admitted. God really gave them opportunities, but their attitude toward God was to always pay Him no heed. No matter what this person's intentions are, and even if they really do repent, God still won't admit them. This is because God already gave them lots of opportunities, yet they already demonstrated their attitude: They wanted to leave God. Therefore, when they come back now, God won't admit them.) (I also accept that God won't admit this type of person, because if a person has seen the true way, experienced God's work for such a long period of time, and can still return to the world, return to Satan's embrace, then this is a big betrayal of God. Despite the fact that the essence of God is mercy, is love, it depends what kind of person it's being directed at. If this person comes before God looking for comfort, looking for something to put their hope in, then this kind of person simply is not the type who sincerely believes in God, and God's mercy toward them only goes this far.) God's essence is mercy, so why does He not give this kind of person a little more mercy? With a little mercy, do they not then get an opportunity? Before, it would often be said: God wants every person to be saved, and does not want anyone to suffer perdition. If one among a hundred sheep is lost, God will leave the ninety-nine and search for the missing one. Nowadays, with regard to this type of person, if it's for the sake of their true belief in God, should God admit them and give them a second chance? It's actually not a difficult question; it's very simple! If you truly comprehend God and have a real understanding of God, then not much explanation is needed; not much speculation is needed either, right? Your answers are on the right track, but there's still some distance between them and God's attitude.

Just now there were some of you who were certain that God couldn't admit this type of person. Others weren't too clear, believing that God might admit them, and might not admit them—this attitude is the more moderate one; and then there were those whose viewpoint was that they hope God admits this kind of person—this is the ambiguous attitude. The ones with the certain attitude believe that God has worked until now and His work is complete, so God doesn't need to be tolerant of these people, and He won't admit them again. The moderate people believe that these matters should be handled according to their circumstances: If this person's heart is inseparable from God, and they're still a person who truly believes in God, a person

who seeks after the truth, then God shouldn't remember their previous weaknesses and faults; He should forgive them, give them another chance, let them return to God's house, and accept God's salvation. However, if this person runs away once again, that's when God can no longer want this person and it cannot be considered doing them an injustice. There's another group who hope that God can admit this person. This group doesn't clearly know if God is admitting them or not. If they believe that God should admit them, but God doesn't admit them, then it seems that they are a little bit out of conformity with God's viewpoint. If they believe that God shouldn't admit them, and God happens to say that His love toward man is indefinite and that He's willing to give this person another chance, then is this not an example of human ignorance being laid bare? In any case, you all have your own viewpoints. These viewpoints are a knowledge in your own thoughts; they're also a reflection of the depth of your understanding of the truth and your understanding of God's intentions. Well put, no? It's wonderful that you have opinions on this matter! But as to whether your opinions are correct or not, there is still a question mark. Aren't you all a little bit worried? "What is correct then? I can't see clearly, and don't know exactly what God is thinking. God didn't tell me anything. How can I know what God is thinking? God's attitude toward man is love. According to God's past attitude, He should admit this person. But I'm not too clear on God's present attitude—I can only say that maybe He will admit this person, and maybe He won't." Isn't this ridiculous? This has really stumped you. If you don't have a proper view on this matter, then what will you do when your church is truly faced with this kind of person? If you don't deal with it properly, then maybe you'll offend God. Is this not a dangerous issue?

Why do I want to ask about your views on what I was just discussing? I want to test your viewpoints, test how much knowledge of God you have, how much understanding you have of God's intentions and God's attitude. What's the answer? The answer lies within your viewpoints. Some of you are very conservative, and some of you are using their imaginations to guess. What is "guessing"? It's when you have no idea how God thinks, so you come up with groundless ideas on how God should think this way or that. You don't actually know if your guess is right or wrong, so you voice an ambiguous viewpoint. Faced with this fact, what do you see? When following God, people seldom pay attention to God's intentions, and seldom take heed of God's

thoughts and God's attitude toward man. You don't understand God's thoughts, so when asked questions involving God's intentions, involving God's disposition, you get into a muddle; you are deeply uncertain, and you either guess or gamble. What is this attitude? It proves this fact: Most people who believe in God regard Him as empty air, as indistinct. Why do I put it like that? Because every time you are faced with a matter, you don't know God's intentions. Why don't you know? It's not that you just don't know right now. Rather, from the beginning to the end you don't know what God's attitude is toward this matter. In those times that you cannot see and you don't know God's attitude, have you pondered it over? Have you sought it? Have you communicated it? No! This confirms a fact: The God of your belief and the true God are not connected. You, who believe in God, only ponder your own will, only ponder your leaders' will, and only ponder the superficial and doctrinal meaning of God's word, but do not truly try to know and seek God's will at all. Isn't that how it is? The essence of this matter is awful! Over many years, I have seen lots of people who believe in God. What form does this belief take on? Some people believe in God as if He were empty air. These people have no answer to questions of God's existence because they can't feel or be aware of God's presence or absence, let alone clearly see or understand it. Subconsciously, these people think that God doesn't exist. Some others believe in God as if He were a man. These people believe that God is unable to do all of the things that they are unable to do, and that God should think however they think. This person's definition of God is "an invisible and untouchable person." There's also a group of people who believe in God as if He were a puppet. These people believe that God has no emotions, that God is a statue. When faced with a matter, God has no attitude, no viewpoint, no ideas; He's at the mercy of man. People just believe however they want to believe. If they make Him great, He's great; if they make Him small, He's small. When people sin and need God's mercy, need God's tolerance, need God's love, then God should extend His mercy. These people think up a God in their own minds, and make this God fulfill their demands and satisfy all of their desires. No matter when or where, and no matter what this person does, they will adopt this fancy in their treatment of God, and their belief in God. There are even those who believe that God can save them after they have aggravated God's disposition. This is because they believe that God's love is boundless, God's disposition is righteous, and that no matter

how people offend God, God won't remember any of it. Since man's faults, man's trespasses, and man's disobedience are momentary expressions of that person's disposition, God will give people chances, and be tolerant and patient with them. God will still love them as before. So the hope of their salvation is still great. In fact, no matter how someone believes in God, so long as they are not seeking after the truth, then God holds a negative attitude toward them. This is because while you're believing in God, maybe you treasure the book of God's word, you study it every day, you read it every day, but you set aside the real God, you regard Him as empty air, regard Him as a person, and some of you simply regard Him as a puppet. Why do I put it this way? Because from how I see it, regardless of whether you're faced with a matter or encounter a circumstance, those things that exist in your subconscious, those things that are developed within—none of them have any connection with God's word or seeking after the truth. You only know what you yourself are thinking, what your own viewpoints are, and then your own ideas, your own viewpoints are forced onto God. They become God's viewpoints, which are used as standards to be unwaveringly adhered to. Over time, proceeding like this puts you further and further away from God.

Understand God's Attitude and Drop All Misconceptions of God

This God that you currently believe in, have you ever thought about what kind of God He is? When He sees an evil person doing evil things, does He despise it? (He despises it.) When He sees the mistakes of ignorant people, what is His attitude? (Sadness.) When He sees people stealing His offerings, what is His attitude? (He despises them.) This is all very clear, right? When He sees someone being careless in their belief in God, and in no way seeking after the truth, what is God's attitude? You're not totally clear on this one, right? Carelessness is an attitude that isn't a sin, and it isn't offending God. People believe that it shouldn't be considered a blunder. Then what do you think God's attitude is? (He's unwilling to respond to it.) Unwilling to respond to it—what attitude is this? It's that God looks down on these people, scorns these people! God deals with these people by giving them the cold shoulder. His approach is to set them aside, not engaging in any work on them, including enlightenment, illumination, chastening, or

discipline. This type of person just does not count in God's work. What is God's attitude toward people who aggravate His disposition, and offend His administrative decrees? Extreme loathing! God is extremely enraged by people who are unrepentant about aggravating His disposition! "Enraged" is just a feeling, a mood; it can't represent a clear attitude. But this feeling, this mood, will bring about an outcome for this person: It will fill God with extreme loathing! What is the consequence of this extreme loathing? It's that God will set this person aside, and not respond to them for the time being. He will wait for them to be sorted out during the retribution. What does this imply? Does this person still have an outcome? God never intended to give this type of person an outcome! So is it not then normal that God currently doesn't respond to this type of person? (Yes.) How should this type of person prepare now? They should prepare to take on the negative consequences caused by their behavior, and the evil they've done. This is God's response to this kind of person. So I now clearly say to this type of person: Do not hold on to delusions anymore, and don't engage in wishful thinking anymore. God will not be tolerant of people indefinitely; He will not endure their trespasses or disobedience indefinitely. Some people will say: "I've also seen a few people like this. When they pray they are especially touched by God, and they weep bitterly. Usually they're also very happy; they seem to have God's presence, and God's guidance." Don't say that nonsense! Weeping bitterly is not necessarily being touched by God or having God's presence, let alone God's guidance. If people anger God, will God still guide them? In short, when God has determined to eliminate someone, to abandon them, that person already doesn't have an outcome. It doesn't matter how complacent they feel about themselves when they pray, and how much confidence they have in God in their heart; this is already unimportant. The important thing is that God doesn't need this kind of confidence, that God has already spurned this person. How to deal with them afterward is also unimportant. What is important is that in the moment this person angers God, their outcome is already established. If God has determined to not save this type of person, then they will be left behind to be punished. This is God's attitude.

Though part of God's essence is love, and He extends mercy toward everyone, people overlook and forget the point that His essence is dignity as well. That He has love doesn't mean that people can freely offend Him and He doesn't have any feelings, or any reactions. That He

has mercy doesn't mean that He doesn't have any principles in how He treats people. God is living; He really exists. He is not an imagined puppet or something else. Since He exists, we should carefully listen to His heart's voice at all times, pay attention to His attitude, and understand His feelings. We shouldn't use people's imaginings to define God, and we shouldn't impose the thoughts and wishes of people onto God, making God employ man's style and thinking in how He treats mankind. If you do so, then you're angering God, you're tempting God's wrath, and you're challenging God's dignity! Thus, after you've understood the severity of this matter, I urge each and every one of you here to be cautious and prudent in your actions. Be cautious and prudent in your speaking. And regarding how you treat God, the more cautious and prudent you are, the better! When you don't understand what God's attitude is, don't speak carelessly, don't be careless in your actions, and don't carelessly apply labels. Even more, don't arbitrarily come to conclusions. Instead, you should wait and seek; this is also a manifestation of fearing God and shunning evil. If you can achieve this point above all, and possess this attitude above all, then God will not blame you for your stupidity, your ignorance, and your unreasonableness. Instead, owing to your fear of offending God, your respect for God's intentions, and your attitude of willingness to obey Him, God will remember you, guide and enlighten you, or tolerate your immaturity and ignorance. Conversely, should your attitude toward Him be irreverent—arbitrarily judging God, arbitrarily guessing and defining God's ideas—God will give you a conviction, discipline, even punishment; or He will give you a statement. Perhaps this statement involves your outcome. Therefore, I still want to emphasize this once more, and inform everyone present to be cautious and prudent toward everything that comes from God. Don't speak carelessly, and don't be careless in your actions. Before you say anything, you should think: Would doing this anger God? Is doing this fearing God? Even for simple matters, you should still really try to figure these questions out, really consider them. If you can truly practice according to these principles everywhere, in all things, and all of the time, especially with regard to the matters you don't understand, then God will always guide you, and will always give you a path to follow. No matter what people are displaying, God sees it all clearly, plainly, and He will provide you with an accurate and suitable evaluation of these displays. After you've experienced the final trial, God will take all of your behavior and sum it up completely to

establish your outcome. This result will convince everyone beyond the shadow of a doubt. What I'd like to tell you is that your every deed, your every action, and your every thought will decide your fate.

Who Sets the Outcome of Man

There's another most important matter, and that's your attitude toward God. This attitude is crucial! It determines whether ultimately you will walk toward destruction, or into a beautiful destination that God has prepared for you. In the Age of Kingdom, God has already worked for more than 20 years, and over the course of these 20 years perhaps your hearts have been a bit unsure about your performance. However, in God's heart, He has made an actual and truthful record for each and every one of you. Beginning from when each person starts following Him and listening to His preaching, understanding more and more of the truth, all the way to when they perform their duty—God has a record of each and every one of these displays. When someone does their duty, when they're being faced with all manner of circumstances, all manner of trials, what is the person's attitude? How do they perform? How do they feel toward God in their heart? ... God has an account of all of this, a record of all of it. Perhaps from your point of view, these issues are confusing. However, from where God stands, they're all crystal clear, and there isn't even the slightest hint of sloppiness. This is an issue that involves the outcome of each and every person, and their fates and future prospects as well. Even more, this is where God expends all of His painstaking efforts. Hence God doesn't dare to neglect it in the slightest, and won't tolerate any sloppiness. God is recording this account of mankind, recording an account of the entire course of man following God, from the beginning right up to the end. Your attitude toward God in this time will determine your fate. Is this not true? Now, do you believe that God is righteous? Are God's actions appropriate? Do you still have any other picture of God in your heads? (No.) Then do you say that man's outcome is for God to set or for man himself to set? (It's for God to set.) Who is it that sets it? (God.) You're not sure, are you? Brothers and sisters of the Hong Kong churches, speak up—who sets it? (Man sets it himself.) Man sets it himself? Then doesn't that mean it has nothing to do with God? Who wants to speak up from the Korean churches? (God establishes man's outcome based on all of their actions and deeds, and based on the path

they walk.) This is a very objective response. There's a fact here that I must inform all of you: In the course of God's salvation work, He sets a standard for man. This standard is that man can obey the word of God, and walk in God's way. It is this standard that is used to weigh man's outcome. If you practice in accordance with this standard of God, then you can obtain a good outcome; if you don't, then you cannot obtain a good outcome. Then who is it you say that sets this outcome? It's not God alone who sets it, but rather God and man together. Is this correct? (Yes.) Why is that? Because it's God who actively wants to engage in the work of mankind's salvation, and prepare a beautiful destination for man; man is the target of God's work, and this outcome, this destination, is what God prepares for man. If there was no target for His work, then God wouldn't need to do this work; if God didn't do this work, then man wouldn't have an opportunity for salvation. Man is the target for salvation, and although man is the passive side in this process, it is the attitude of this side that determines whether or not God will be successful in His work to save mankind. If not for the guidance that God gives you, then you wouldn't know His standard, and you would have no objective. If you have this standard, this objective, yet you don't cooperate, you don't put it into practice, you don't pay the price, then you still won't obtain this outcome. This is why we say that this outcome cannot be separated from God, and it cannot be separated from man. And now you know who sets man's outcome.

People Tend to Define God Based on Experience

When communicating the topic of knowing God, have you noticed something? Have you noticed that God's current attitude has undergone a change? Is God's attitude toward mankind unchangeable? Will God always endure like this, extending all of His love and mercy to man indefinitely? This matter also involves the essence of God. Let's return to the question of the so-called prodigal son from before. After this question was asked, your answers weren't very clear. In other words, you still don't well understand God's intentions. Once people know that God loves mankind, they define God as a symbol of love: No matter what people do, no matter how they behave, no matter how they treat God, and no matter how disobedient they are, none of it matters because God has love, and God's love is unlimited and immeasurable. God has love, so He can be tolerant with people; God has love, so He

can be merciful toward people, merciful toward their immaturity, merciful toward their ignorance, and merciful toward their disobedience. Is this really the way it is? For some people, when they have experienced God's patience once, or a few times, they will treat it as capital in their own understanding of God, believing that God will forever be patient toward them, be merciful toward them, and over the course of their life they will take God's patience and regard it as the standard of how God treats them. There are also those people who, when they have experienced God's tolerance once, will forever define God as tolerance, and this tolerance is indefinite, unconditional, and even totally unprincipled. Are these beliefs correct? Every time matters of God's essence or God's disposition are discussed, you seem bewildered. Seeing you like this makes Me a little angry. You have heard a lot of truth concerning God's essence; you have also listened to many topics concerning God's disposition. However, in your minds these issues, and the truth of these aspects, are just memories based on theory and written words. None of you are ever able to experience just what God's disposition is in your real lives, nor can you see just what God's disposition is. Therefore, you're all muddleheaded in your beliefs, you all blindly believe, to the point that you have an irreverent attitude toward God, that you brush Him aside. What does your having this kind of attitude toward God lead to? It leads to you always making conclusions about God. Once you acquire a little bit of knowledge, you feel very satisfied, you feel like you have obtained God in His entirety. Afterward, you conclude that this is how God is, and you don't let Him move freely. And whenever God does something new, you just don't admit that He is God. One day, when God says: "I don't love man anymore; I don't extend mercy to man anymore; I don't have any tolerance or patience toward man anymore; I am full of extreme loathing and antipathy toward man," people will clash with this kind of statement from the bottom of their hearts. Some of them will even say: "You're not my God anymore; You're no longer the God that I want to follow. If this is what You say, then You're no longer qualified to be my God, and I don't need to keep following You. If You don't give me mercy, don't give me love, don't give me tolerance, then I will not follow You anymore. Only if You are tolerant of me indefinitely, are always patient with me, and let me see that You are love, that You are patience, that You are tolerance, only then can I follow You, and only then can I have the confidence to follow to the end. Since I have Your patience and

mercy, my disobedience and my trespasses can be forgiven indefinitely, be pardoned indefinitely, and I can sin anytime and anywhere, confess and be pardoned anytime and anywhere, and anger You anytime and anywhere. You shouldn't have any of Your own ideas or conclusions concerning me." Though you may not think about this kind of question in such a subjective and conscious manner, whenever you consider God to be a tool for having your sins forgiven and an object to be used for obtaining a beautiful destination, you have already imperceptibly placed the living God in opposition to you, as your enemy. This is what I see. You may keep on saying, "I believe in God"; "I seek after the truth"; "I want to change my disposition"; "I want to break free from the influence of darkness"; "I want to satisfy God"; "I want to obey God"; "I want to be faithful toward God, and do my duty well"; and so forth. However, no matter how nice whatever you say sounds, no matter how much theory you know, no matter how imposing that theory is, how dignified it is, the fact of the matter is that there are now many of you who have already learned how to use the regulation, the doctrine, the theory you've mastered to draw conclusions about God, and place Him in opposition to yourselves in a totally natural way. Although you have mastered letters and mastered doctrines, you have not really entered the reality of the truth, so it's very hard for you to get close to God, to know God, to understand God. This is pathetic!

I saw this scene on a video: A few sisters were holding a book of *The Word Appears in the Flesh*, and they were holding it up very high. They were holding this book in the middle of them, higher than their own heads. Although this is just an image, what it evokes inside Me isn't an image. Rather, it makes Me think that what every person holds high in their heart isn't God's word, but the book of God's word. This is a very depressing matter. This way of practicing is simply not a case of holding God high. It's because you don't understand God such that an obvious question, a very small question, has you coming up with your own notions. When I ask things of you, when I'm being serious with you, you respond with conjecture and your own imaginings; some of you even adopt a doubtful tone and ask back. This confirms it even more clearly to Me that the God you believe in is not the true God. After reading God's word for so many years, you use God's word, use God's work, and more doctrines to draw conclusions about God once again. Moreover, you never attempt to understand God; you never try to figure out God's intentions; you don't attempt to understand what

God's attitude toward man is; or how God thinks, why He is sad, why He is angry, why He spurns people, and other such questions. What's more, even more people believe that God has always been silent because He's just watching mankind's actions, because He has no attitude toward them, nor does He have His own ideas. Another group takes it even further. These people believe that God doesn't utter a sound because He has acquiesced, God doesn't utter a sound because He is waiting, God doesn't utter a sound because He has no attitude, because God's attitude has already been elaborated fully in the book, it has already been expressed in its entirety to mankind, and doesn't need to be repeatedly told to people time and time again. Although God is silent, He still has an attitude, has a viewpoint, and has a standard He demands of people. Though people don't try to understand Him, and don't try to seek Him, His attitude is very clear. Consider someone who once passionately followed God, but at some point abandoned Him and left. Should this person want to come back now, surprisingly enough, you don't know what God's viewpoint would be, and what God's attitude would be. Isn't this pathetic? In fact, this is a fairly superficial matter. If you truly understood God's heart, you would know His attitude toward this kind of person, and you wouldn't give an ambiguous answer. Since you don't know, allow Me to fill you in.

God's Attitude Toward Those Who Run Away During His Work

You'll find this kind of person everywhere: After they have been certain about God's way, for various reasons, they depart silently and without a parting word to go off and do whatever their heart desires. For the time being, we won't get into why this person leaves. First we'll take a look at what God's attitude is toward this kind of person. It's very clear! From the moment this person leaves, in God's eyes, the span of their belief is over. It's not this person that ended it, but God. That this person left God means that they have already rejected God, that they already don't want God. It means that they already don't accept God's salvation. Since this person doesn't want God, can God still want them? Moreover, when this person has this attitude, this view, and is determined to leave God, they have already aggravated God's disposition. Even though they didn't fly into a rage and curse God, even though they didn't engage in any vile or excessive behavior, and even

though this person is thinking: If there comes a day when I've had my fill of fun on the outside, or when I still need God for something, I will come back. Or if God calls on me, I will come back. Or they say: When I am hurt on the outside, when I see that the outside world is too dark and too wicked and I no longer want to go with the flow, I will come back to God. Even though this person has calculated in their mind at what point they're coming back, even though they leave the door open for their return, they don't realize that no matter how they think and how they plan, this is all just wishful thinking. Their biggest mistake is being unclear about how God feels when they want to leave. Starting from that moment when this person determines to leave God, God has completely abandoned them; God has already established their outcome in His heart. What outcome is that? That this person is one of the hamsters, and will perish along with them. Thus, people often see this kind of situation: Someone abandons God, but they don't receive a punishment. God operates according to His own principles. People are able to see some things, and some things are only concluded in God's heart, so people cannot see the result. That which people see isn't necessarily the true side of things; but the other side, the side you do not see—this is the true thoughts and conclusions of God's heart.

People Who Run Away During God's Work Are Those Who Abandon the True Way

So why can God give this kind of person such a serious punishment? Why is God so enraged toward them? First of all we know that God's disposition is majesty, is wrath. He is not a sheep to be slaughtered by anyone; even more, He is not a puppet to be controlled by people however they want. He is also not empty air to be bossed around by people. If you really believe that God exists, you should have a heart that fears God, and you should know that God's essence is not to be angered. This anger may be caused by a word; perhaps a thought; perhaps some kind of vile behavior; perhaps mild behavior, behavior that's passable in the eyes and ethics of man; or perhaps it is caused by a doctrine, a theory. However, once you anger God, your opportunity is lost and your end days have arrived. This is a terrible thing! If you don't understand that God cannot be offended, then maybe you aren't afraid of God, and maybe you offend Him all the time. If you don't know how to fear God, then you're unable to fear

God, and you don't know how to put yourself on the path of walking in God's way—fearing God and shunning evil. Once you become aware, you can be conscious that God cannot be offended, then you will know what it is to fear God and shun evil.

Walking in the way of fearing God and shunning evil isn't necessarily about how much truth you know, how many trials you have experienced, or how much you have been disciplined. Rather, it depends on what the essence of your heart is with regard to God, and what your attitude toward God is. People's essence and their subjective attitudes—these are very important, very key. With regard to those people who have renounced and left God, their contemptible attitude toward God and their hearts that despise the truth have aggravated God's disposition, thus so far as God is concerned they will never be forgiven. They have known about God's existence, they have had the information that God has already arrived, they have even experienced God's new work. Their departure isn't a case of being deluded, nor is it that they're hazy about it. It's even less a case of them being forced into it. Rather they have consciously, and with a clear mind, chosen to leave God. Their departure isn't losing their way; it's not their being cast off. Therefore, in God's eyes, they are not a lamb who has strayed from the flock, let alone a prodigal son who lost his way. They departed with impunity, and such a condition, such a situation, aggravates God's disposition, and it is out of this aggravation that He gives them a hopeless outcome. Is this kind of outcome not frightful? So if people don't know God, they can offend God. This is no small matter! If someone doesn't take God's attitude seriously, and still believes that God is looking forward to their return—because they are one of God's lost lambs and God is still waiting for them to have a change of heart—then this person is not that far removed from their day of punishment. God won't just refuse to admit them. This is their second time aggravating His disposition; it's an even more terrible matter! This person's irreverent attitude has already offended God's administrative decree. Will God still admit them? God's principles regarding this matter are: If someone has been certain about the true way yet can still consciously and with a clear mind reject God, and distance themselves from God, then God will block off the road to their salvation, and the gate into the kingdom will henceforth be closed to them. When this person comes knocking once more, God will not open the door for them again. This person will be shut out forever. Perhaps some of you have

read the story of Moses in the Bible. After Moses was anointed by God, the 250 leaders were dissatisfied with Moses because of his actions and other various reasons. Who did they refuse to obey? It wasn't Moses. They refused to obey God's arrangements; they refused to obey God's work on this matter. They said the following: "You take too much on you, seeing all the congregation are holy, every one of them, and the LORD is among them...." In man's eyes, are these words very serious? They're not serious! At least the literal meaning of the words is not serious. In a legal sense, they don't break any laws, because on their very surface it's not hostile language, or vocabulary, much less has any blasphemous meaning. A common sentence is all there is, nothing more. Yet why is it that these words can trigger such rage from God? It's because they are not spoken to people, but to God. The attitude and disposition expressed by them is precisely what aggravates God's disposition, especially that of God's disposition which cannot be offended. We all know what their outcome was in the end. Regarding those who abandoned God, what is their viewpoint? What is their attitude? And why does their viewpoint and attitude lead to God dealing with them in such a manner? The reason is that they clearly know He is God yet they still choose to betray Him. That is why they are totally stripped of their chance for salvation. Just like the Bible says: "For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins." Are you clear on this matter now?

Man's Fate Is Decided by His Attitude Toward God

God is a living God, and just as people perform differently in different situations, God's attitude toward these performances differs because He is not a puppet, nor is He empty air. Getting to know God's attitude is a worthy pursuit for mankind. People should learn how, by knowing God's attitude, they can know God's disposition and understand His heart bit by bit. When you come to understand God's heart bit by bit, you won't feel that fearing God and shunning evil is a difficult thing to accomplish. What's more, when you understand God, it's harder for you to make conclusions about Him. When you stop making conclusions about God, you're less likely to offend Him, and unwittingly God will lead you to have a knowledge of Him, and thereby you will fear God in your heart. You will stop defining God using the

doctrines, the letters, and the theories you've mastered. Rather, by always seeking out God's intentions in all things, you will unconsciously become a person who is after God's heart.

God's work is unseen and untouchable by mankind, but as far as God is concerned, the actions of each and every person, along with their attitude toward Him—these are not just perceptible by God, but visible as well. This is something that everyone should recognize and be clear about. You might be always asking yourself: "Does God know what I'm doing here? Does God know what I'm thinking about right now? Maybe He does, maybe He doesn't." If you adopt this kind of viewpoint, following and believing in God yet doubting His work and His existence, then sooner or later there will come a day when you anger Him, because you're already teetering on the edge of a dangerous precipice. I've seen people who have believed in God for many years, but they still haven't gained the reality of the truth, nor do they even understand God's will. Their life stature doesn't make any progress, adhering only to the shallowest of doctrine. This is because these people have never taken God's word as their own life, and they have never faced up to and accepted His existence. Do you think that God sees such people and is filled with enjoyment? Do they comfort Him? In that case, it's the method of people's belief in God that decides their fate. Whether it's the question of how you seek after God or how you treat God, it's your own attitude that is the most important thing. Don't neglect God like He is empty air in the back of your head. Always think of the God of your belief as a living God, a real God. He's not up there in the third heaven with nothing to do. Rather, He's constantly looking into everyone's hearts, looking at what you're up to, into every little word and every little deed, looking into how you behave and what your attitude toward God is. Whether you're willing to give yourself to God or not, all of your behavior and your innermost thoughts and ideas are before God, being looked upon by Him. It's according to your behavior, according to your deeds, and according to your attitude toward God, that His opinion of you, and His attitude toward you, is constantly changing. I'd like to offer some advice to those who would place themselves like a little baby in the hands of God, as if He should dote on you, as if He could never leave you, as if His attitude toward you is fixed and could never change: Quit dreaming! God is righteous in His treatment of each and every person. He approaches the work of mankind's conquest and salvation earnestly. That's His management.

He treats every single person seriously, not like a pet to play with. God's love for man is not the pampering or spoiling kind; His mercy and tolerance toward mankind is not indulgent or unmindful. On the contrary, God's love for mankind is to cherish, to pity, and to respect life; His mercy and tolerance convey His expectations of man; His mercy and tolerance are what humanity needs to survive. God is alive, and God actually exists; His attitude toward mankind is principled, not a dogmatic rule at all, and it can change. His will for humanity is gradually changing and transforming with time, with circumstance, and with the attitude of each and every person. So you should be crystal clear on this, and understand that the essence of God is immutable, and His disposition will issue forth at different times, and in different contexts. You might not think that this is a serious issue, and you use your own personal conceptions to imagine how God should do things. But there are times when the total opposite of your viewpoint is true, and that by using your own personal conceptions to try and gauge God, you've already angered Him. This is because God doesn't operate like you think He does, and God won't treat this matter like you say He will. And so I remind you to be careful and prudent in your approach to everything around you, and learn how to follow the principle of walking in God's way in all things—fearing God and shunning evil. You must develop a firm understanding on matters of God's will and God's attitude; find enlightened people to communicate it to you, and seek earnestly. Don't view the God of your belief as a puppet—arbitrarily judging, arriving at arbitrary conclusions, not treating God with the respect He deserves. In the process of God's salvation, when He defines your outcome, no matter if He grants you mercy, or tolerance, or judgment and chastisement, His attitude toward you is not fixed. It depends on your attitude toward God, and your understanding of God. Don't let one passing aspect of your knowledge or understanding of God define Him in perpetuity. Don't believe in a dead God; believe in a living one. Remember this! Though I've discussed some truths here, truths you needed to hear, in light of your present state and present stature, I won't make any greater demands so as not to sap your enthusiasm. Doing so could fill your hearts with too much bleakness, and make you feel too much disappointment toward God. Instead I hope you can use the love of God in your hearts, and use an attitude that is respectful of God when walking the path ahead. Don't muddle through the matter of how to treat the belief of God. Treat it as one of

the biggest questions there is. Place it in your heart, put it into practice, connect it with real life—don't just pay it lip service. For this is a matter of life and death, and it's one that will determine your destiny. Don't treat it like a joke, like a child's game! After sharing these words with you today, I wonder what the harvest of understanding has been in your minds. Are there any questions you wish to ask about what I've said here today?

Although these topics are a bit new, and a bit removed from your views and what you usually pursue and pay attention to, I think that after they've been communicated for a period of time, you'll develop a common understanding of everything I've said here. As these are new topics, topics that you've never considered before, I hope that they won't add to your burden. I speak these words today not to frighten you, nor do I try to deal with you; rather, My aim is to help you understand the truth of the fact. After all, there is a distance between mankind and God: Though man believes in God, he has never understood God; he has never known God's attitude. Man has also never been enthusiastic in his concern for God's attitude. Rather, he has believed blindly, he has proceeded blindly, and he has been careless in his knowledge and understanding of God. So I feel compelled to clear up these issues for you, and help you understand just what kind of God this God you believe in is; what He is thinking; what His attitude is in His treatment of different kinds of people; how far you are from fulfilling His requirements; and the disparity between your actions and the standard He demands. The goal in your knowing this is to give you a yardstick in your hearts with which to measure against and know what kind of harvest the road you're on has led to, what you haven't obtained on this road, and what areas you simply haven't got involved in. When you're communicating amongst yourselves, you usually speak on a few commonly-discussed topics; the scope is narrow, and the content is very shallow. There is a distance, a gap, between that which you discuss and God's intentions, between your discussions and the scope and standard of God's demands. Proceeding like this over time will make you deviate further and further from God's way. You are just taking existing words from God and turning them into objects of worship, into ritual and regulation. That's all this is! In fact, God simply has no place in your hearts, and God has never obtained your hearts. Some people think that to know God is very difficult—this is the truth. It's difficult! If people are asked

to do their duty and get things done on the outside, if they are asked to work hard, then people will think that believing in God is very easy, because all of this falls within the scope of man's abilities. Yet the moment the topic shifts toward the areas of God's intentions and God's attitude toward man, then things get a lot more difficult so far as everyone is concerned. That's because this involves people's understanding of the truth and their entry into reality; of course there's a degree of difficulty! But after you get through the first door, after you start entering into it, it gradually gets easier and easier.

The Starting Point for Fearing God Is to Treat Him Like God

Someone just raised a question: How is it that we know more of God than Job did, yet we still can't fear God? We touched on this matter a little bit previously, right? In fact, the essence of this question has also been discussed before, that though Job didn't know God back then, he treated Him like God, and regarded Him as the Master of all things in heaven and earth. Job did not consider God to be an enemy. Rather, he worshiped Him as the Creator of all things. Why is it that people nowadays resist God so much? Why can't they fear God? One reason is that they have been deeply corrupted by Satan. With their satanic nature deeply ingrained, people become an enemy of God. Thus, even though they believe in God and acknowledge God, they can still resist God and place themselves in opposition to Him. This is determined by human nature. The other reason is that although people believe in God, they simply don't treat Him as God. Instead, they consider God to be opposed to man, regarding Him as man's enemy, and they are irreconcilable with God. It's that simple. Wasn't this matter broached during the previous session? Think about it: Is that the reason? Though you have a bit of knowledge of God, just what is this knowledge? Is this not what everyone is talking about? Is it not what God told you? You only know the theoretical and doctrinal aspects; have you ever experienced the real aspect of God? Do you have subjective knowledge? Do you have practical knowledge and experience? If God didn't tell you, could you know this? Your knowledge of theory doesn't represent real knowledge. In short, no matter how much you know and how you came to know it, prior to your attaining a real understanding of God, God is your enemy, and prior to your actually treating God as such, He is placed in opposition to you,

for you are an embodiment of Satan.

When you're together with Christ, perhaps you can serve Him three meals a day, perhaps serve Him tea, attend to His life's needs, seemingly treating Christ as God. Whenever something happens, people's viewpoints are always contrary to God's. They always fail to understand God's viewpoint, fail to accept it. Though people might get along with God on the surface, this doesn't mean that they are compatible with Him. As soon as something happens, the truth of man's disobedience emerges, confirming the hostility that exists between man and God. This hostility is not God opposing man; it's not God wanting to be hostile to man, and it's not God placing man in opposition and treating man as such. Rather, it's a case of this oppositional essence toward God lurking in man's subjective will, and in man's subconscious mind. Since man regards all that which comes from God as the object of his research, his response toward that which comes from God and that which involves God is, above all, to guess, and to doubt, and then to quickly adopt an attitude that conflicts with God, and oppose God. After that, man will take these passive moods and dispute God or contest God, even to the point where he'll doubt whether this kind of God is worth him following. Despite the fact that man's rationality tells him he shouldn't proceed like this, he will still choose to do so in spite of himself, such that he will proceed without hesitation to the very end. For example, what is the first reaction of some people when they hear some rumor or slander about God? Their first reaction is: I don't know if this rumor is true or not, whether it exists or not, so I'll wait and see. Then they start to ponder: There's no way to verify this; does it exist? Is this rumor true or not? Though this person is not showing it on the surface, their heart has already started to doubt, already started to deny God. What is the essence of this kind of attitude, this kind of viewpoint? Is it not betrayal? Before they are faced with the matter, you can't see what this person's viewpoint is—it seems like they don't conflict with God, like they don't regard God as an enemy. However, as soon as they're faced with it, they immediately stand with Satan and oppose God. What does this suggest? It suggests that man and God are opposed! It's not that God regards man as an enemy, but that the very essence of man itself is hostile toward God. Regardless of how long someone follows God, how much they pay; regardless of how someone praises God, how they keep themselves from resisting God, even urging themselves to love God, they can never

manage to treat God as God. Is this not determined by man's essence? If you treat Him as God, you truly believe that He is God, can you still have any doubt toward Him? Can there still be any question marks concerning Him in your heart? There can't. The trends of this world are so evil, this human race is so evil—how is it that you don't have any conceptions about them? You yourself are so wicked—how is it that you don't have any conceptions about that? Yet just a few rumors, some slander, can produce such big conceptions about God, can produce so many ideas, which shows just how immature your stature is! Just the "buzzing" of a few mosquitos, a few repulsive flies, that's all it takes to deceive you? What kind of person is this? Do you know what God thinks about this kind of person? God's attitude is actually very clear in how He treats these people. It's only that God's treatment of these people is to give them the cold shoulder—His attitude is to not pay any attention to them, and to not be serious with these ignorant people. Why is that? Because in His heart He never planned on obtaining those people who have pledged to be hostile toward Him to the very end, and who have never planned on seeking out the way of compatibility with Him. Perhaps these words I have spoken hurt a few people. Well, are you willing to always let Me hurt you like this? Regardless of whether you're willing or not, everything I say is the truth! If I always hurt you like this, always expose your scars, will it affect the lofty image of God in your hearts? (It won't.) I agree that it won't. For there simply is no God in your hearts. The lofty God that inhabits your hearts, the one you strongly defend and protect, simply isn't God. Rather it's a figment of man's imagination; it simply does not exist. So it's all the better that I expose the answer to this riddle. Is this not the whole truth? The real God is not the imaginings of man. I hope you can all face this reality, and it will help in your knowledge of God.

Those People Who Are Not Acknowledged by God

There are some people whose belief has never been acknowledged in God's heart. In other words, God does not recognize that these people are His followers, because God does not praise their belief. For these people, regardless of how many years they have followed God, their ideas and views have never changed. They are like the non-believers, adhering to the non-believers' principles and manner of doing things, adhering to their laws of survival and belief. They never

accepted the word of God as their life, never believed that God's word is truth, never intended on accepting God's salvation, and never recognized God as their God. They regard believing in God as some kind of amateur hobby, treating God merely as spiritual sustenance, so they don't think it's worth it to try and understand God's disposition, or God's essence. You could say that all that which corresponds to the true God has nothing to do with these people. They're not interested, and they can't be bothered to respond. This is because deep in their hearts there's an intense voice that's always telling them: God is invisible and untouchable, and God doesn't exist. They believe that trying to understand this kind of God would not be worth their efforts; it would be fooling themselves. They just acknowledge God in words, and don't take any real stand. They also don't do anything in practical terms, thinking that they're pretty clever. How does God look upon these people? He views them as non-believers. Some people ask: "Can non-believers read God's word? Can they do their duty? Can they say these words: 'I'll live for God'?" What man often sees are the surface displays of people, not their essence. Yet God doesn't look at these surface displays; He only sees their inner essence. Thus, God has this kind of attitude, this kind of definition, toward these people. Regarding what these people say: "Why does God do this? Why does God do that? I can't understand this; I can't understand that; this doesn't conform to the notions of man; You must explain that to me; ..." My answer is: Is it necessary to explain this matter to you? Does this matter have anything to do with you? Who do you think you are? Where did you come from? Are you qualified to give out pointers to God? Do you believe in Him? Does He acknowledge your belief? Since your belief has nothing to do with God, what business are His doings to you? You don't know where you stand in God's heart, yet you're qualified to dialogue with God?

Words of Admonishment

Aren't you uncomfortable after hearing these remarks? Though you may be unwilling to listen to these words, or unwilling to accept them, they are all facts. Because this stage of the work is for God to perform, if you aren't concerned with God's intentions, aren't concerned with God's attitude, and don't understand God's essence and disposition, then in the end you're the one who will lose out. Don't blame My words for being hard to listen to, and don't blame them for

deflating your enthusiasm. I speak the truth; I don't mean to discourage you. No matter what I ask of you, and no matter how you're required to do it, I hope that you walk the correct path, and hope that you follow God's way and do not deviate from this path. If you do not proceed in accordance to God's word, and don't follow His way, then there can be no doubt that you are rebelling against God and have wandered from the correct path. Thus I feel there are some matters that I must clarify for you, and make you believe unequivocally, clearly, without a shred of uncertainty, and help you explicitly know God's attitude, God's intentions, how God perfects man, and in what way He sets the outcomes of man. Should there come a day when you're unable to embark upon this path, then I bear no responsibility, because these words have already been spoken to you very clearly. As for how you treat your own outcome—this matter is entirely up to you. God has different attitudes regarding the outcomes of different kinds of people. He has His own ways of measuring man, and His own standard of requirements. His standard of measuring people is one that's fair to everyone—there is no doubt about that! So some people's fears are unnecessary. Are you relieved now? That's it for today. Goodbye!

April 29, 2014

GOD'S WORK, GOD'S DISPOSITION, AND GOD HIMSELF I

Today we are communicating an important topic. This is a topic that has been discussed since the commencement of God's work until now, and is of vital significance to every single person. In other words, this is an issue that everyone will come into contact with throughout the process of their belief in God and an issue that must be touched upon. It's a crucial, unavoidable issue mankind cannot separate itself from. Speaking of importance, what is the most important thing for every believer in God? Some people think the most important thing is understanding God's will; some believe it is most important to eat and drink more of God's words; some feel the most important thing is to know themselves; others are of the opinion that the most important thing is knowing how to find salvation through God, how to follow God,

and how to fulfill God's will. We will put all of these issues aside for today. So what are we discussing then? We are discussing a topic about God. Is this the most important topic to every person? What is the content of a topic about God? Of course, this topic certainly cannot be separated from God's disposition, God's essence, and God's work. So today, let's discuss "God's Work, God's Disposition, and God Himself."

From the time man started believing in God, they have been in touch with topics such as God's work, God's disposition, and God Himself. When it comes to God's work, some people will say: "God's work is done on us; we experience it every day, so we are not unfamiliar with it." Speaking of God's disposition, some people will say: "God's disposition is a topic we study, explore, and focus on our entire lives, so we should be familiar with it." As for God Himself, some people will say: "God Himself is who we follow, who we have faith in, and the One we pursue, so we are also not uninformed about Him." God has never stopped His work since creation, throughout which He has continued to express His disposition and used various ways to express His word. At the same time, He has never stopped expressing Himself and His essence to mankind, expressing His will toward man and what He requires from man. So from a literal perspective, these topics should not be foreign to anyone. For people who follow God today, however, God's work, God's disposition, and God Himself are actually all very unknown to them. Why is that the case? As man experiences God's work, they are also coming into contact with God, making them feel as though they understand God's disposition or know a part of what it is like. Accordingly, man does not think he is a stranger to God's work or God's disposition. Rather, man thinks he is very familiar with God and understands a lot about God. But based on the current situation, many people's understanding of God is restricted to what they've read in books, limited to the scope of personal experiences, restrained by their imaginations, and above all, confined to facts they can see with their own eyes. All of this is very far off from the true God Himself. So just how far is this "far"? Perhaps man is not sure himself, or perhaps man has a bit of a sense, a bit of an inkling—but when it comes to God Himself, man's understanding of Him is much too far off from the essence of the true God Himself. This is why we necessarily have to use a topic like "God's Work, God's Disposition, and God Himself" to systematically and specifically communicate this information.

In fact, God's disposition is open to everyone and is not hidden,

because God has never consciously avoided any person and has never consciously sought to conceal Himself so that people will not be able to know Him or understand Him. God's disposition has always been open and has always been facing each person in a frank manner. During God's management, God does His work, facing everyone; and His work is done on every single person. As He does this work, He is continuously revealing His disposition, continuously using His essence and what He has and is to guide and provide for each single person. In every age and on every stage, regardless of whether the circumstances are good or bad, God's disposition is always open to each individual, and His possessions and being are always open to each individual, in the same way that His life is constantly and unceasingly providing for mankind and supporting mankind. Despite all of this, God's disposition remains hidden to some. Why is that so? It is because even though these people live within God's work and follow God, they have never sought to understand God or wanted to get to know God, let alone get closer to God. For these people, understanding God's disposition means their end is coming; it means they are about to be judged and convicted by God's disposition. Therefore, these people have never desired to understand God or His disposition, and don't covet a deeper understanding or knowledge of God's will. They don't intend to comprehend God's will through conscious cooperation—they just forever enjoy and never tire of doing the things they want to do; believe in the God they want to believe in; believe in the God that exists only in their imaginations, the God that exists only in their conceptions; and believe in a God that cannot be separated from them in their daily lives. When it comes to the true God Himself, they are completely dismissive, with no desire to understand Him, to pay heed to Him, and have even less intention of growing closer to Him. They are only using the words God expresses to gloss over themselves, to package themselves. For them, that already makes them successful believers and people with faith in God inside their hearts. In their hearts, they are guided by their imaginations, their conceptions, and even their personal definitions of God. The true God Himself, on the other hand, has absolutely nothing to do with them. Because once they understand the true God Himself, understand God's true disposition, and understand what God has and is, this means that their actions, their faith, and their pursuits will be condemned. That is why they are not willing to understand God's essence, and why they are reluctant and unwilling to actively seek or

pray to better understand God, better know God's will, and better understand God's disposition. They would rather God be something made up, hollow and elusive. They would rather God be someone who is exactly as they have imagined Him, someone who can be at their beck and call, inexhaustible in supply and always available. When they want to enjoy God's grace, they ask God to be that grace. When they need God's blessing, they ask God to be that blessing. When they are faced with adversity, they ask God to embolden them, to be their safety net. These people's knowledge of God is stuck within the ambit of grace and blessing. Their understanding of God's work, God's disposition, and God is also restricted to their imaginations and merely letters and doctrines. But there are some people who are eager to understand God's disposition, want to genuinely see God Himself, and truly understand God's disposition and what He has and is. These people are in pursuit of the reality of truth and God's salvation, and seek to receive God's conquest, salvation, and perfection. These people use their hearts to read God's word, use their hearts to appreciate every situation and every person, happening, or thing God has arranged for them, and pray and seek with sincerity. What they want most is to know God's will and to understand God's true disposition and essence. This is so they will no longer offend God, and through their experiences, will be able to see more of God's loveliness and His true side. It is also so that a genuinely real God will exist inside their hearts, and so that God will have a place in their hearts, such that they will no longer be living among imaginations, conceptions, or elusiveness. For these people, the reason they have a pressing desire to understand God's disposition and His essence is because God's disposition and essence are things mankind could need at any moment in their experiences, things that supply life throughout their lifetimes. Once they understand God's disposition, they will be able to better revere God, better cooperate with God's work, and be more considerate toward God's will and do their duty to the best of their abilities. These are the two types of people when it comes to their attitudes toward God's disposition. The first don't want to understand God's disposition. Even though they say they want to understand God's disposition, get to know God Himself, see what God has and is, and genuinely appreciate God's will, deep down inside they would rather that God does not exist. It is because this type of people consistently disobey and resist God; they fight God for position in their own hearts and often suspect or

even deny God's existence. They don't want to let God's disposition or let the real God Himself occupy their hearts. They only want to satisfy their own desires, imaginations, and ambitions. So, these people may believe in God, follow God, and can also give up their families and jobs for Him, but they don't put an end to their evil ways. Some even steal or squander offerings, or curse God in private, while others might use their positions to repeatedly testify about themselves, aggrandize themselves, and compete with God for people and status. They use various methods and measures to make people worship them, constantly trying to win people over and control them. Some even intentionally mislead people into thinking that they are God so they can be treated like God. They would never tell people they have been corrupted, that they are also corrupt and arrogant, and not to worship them, and that no matter how well they do, it is all due to God's exaltation and what they ought to be doing anyway. Why don't they say these things? Because they are deeply afraid of losing their place in people's hearts. This is why such people never exalt God and never bear witness to God, as they have never tried to understand God. Can they know God without understanding Him? Impossible! Thus, while the words in the topic "God's Work, God's Disposition, and God Himself" may be simple, their meaning is different to everyone. For someone who often disobeys God, resists God, and is hostile toward God, it means condemnation; whereas for someone who seeks the reality of the truth and often comes before God to seek God's will, it is undoubtedly like a fish to water. So among you, when some hear talk of God's disposition and God's work, they start to get a headache, their hearts grow full of resistance, and they become extremely uncomfortable. But there are others among you who think: This topic is exactly what I need, because this topic is so beneficial to me. It's a part that cannot be missing in my life experience; it is the crux of the crux, the foundation of faith in God, and something mankind cannot afford to abandon. For all of you, this topic might seem both near and far, unknown yet familiar. But no matter what, this is a topic that everyone sitting here must listen to, must know, and must understand. No matter how you deal with it, no matter how you look upon it or how you receive it, the importance of this topic cannot be ignored.

God has been doing His work since creating mankind. At the start, the work was very simple, but even so, it still contained expressions of God's essence and disposition. While God's work has now been

elevated, with Him putting an enormous amount of concrete work into every person who follows Him and expressing a significant amount of His word, from the beginning until now, God's person has been hidden from mankind. Although He has been incarnated twice, from the time of the biblical accounts to modern days, who has ever seen God's real person? Based on your understanding, has anyone ever seen God's real person? No. No one has seen God's real person, meaning no one has ever seen God's true self. This is something everybody is in consensus with. That is to say, God's real person, or God's Spirit, is concealed from all of humanity, including Adam and Eve, whom He created, and including the righteous Job, whom He had accepted. Even they did not see God's real person. But why does God knowingly mask His real person? Some people say: "God's afraid of scaring people." Others say: "God hides His real person because man is too small and God is too big; humans are not allowed to see Him, or else they will die." There are also those who say: "God is busy managing His work every day, He might not have the time to appear to let people see Him." No matter what you believe, I have a conclusion here. What is that conclusion? It's that God doesn't even want people to see His real person. Being hidden from humanity is something God does deliberately. In other words, it is God's intent for people to not see His real person. This should be clear to all by now. If God has never shown His person to anyone, then do you think God's person exists? (He exists.) Of course He does. The existence of God's person is indisputable. But as for how big God's person is or what He looks like, are these questions mankind should investigate? No. The answer is negative. If God's person is not a topic we should be exploring, then what is a question we should look into? (God's disposition.) (God's work.) Before we begin communicating the official topic, however, let's return to what we were discussing just then: Why has God never shown His person to mankind? Why does God intentionally hide His person from mankind? There is only one reason, and that is: Although the created man has been through thousands of years of God's work, there isn't a single person who knows God's work, God's disposition, and God's essence. Such people, in God's eyes, are in opposition to Him, and God would not show Himself to people who are hostile toward Him. This is the sole reason God has never shown mankind His person and why He deliberately shields His person from them. Are you now clear on the importance of knowing God's disposition?

Since the existence of God's management, He has always been fully dedicated to carrying out His work. Despite veiling His person from them, He has always been by man's side, doing work on them, expressing His disposition, guiding all of humanity with His essence, and doing His work on every single person through His might, His wisdom, and His authority, thus bringing the Age of Law, the Age of Grace, and now the Age of Kingdom into being. Though God conceals His person from man, His disposition, His being and possessions, and His will toward mankind, are unreservedly revealed to man for man to see and to experience. In other words, though human beings cannot see or touch God, the disposition and essence of God that humanity has been in contact with are absolutely expressions of God Himself. Isn't that the truth? Regardless of in what method or from what angle God does His work, He always treats people to His true identity, doing what He is supposed to do and saying what He is supposed to say. No matter what position God speaks from—He could be standing in the third heaven, or standing in the flesh, or even as an ordinary person—He always speaks to man with all His heart and all His mind, without any deception or concealment. When He carries out His work, God expresses His word and His disposition, and expresses what He has and is, without any reservation whatsoever. He guides mankind with His life and His being and possessions. This is how man lived through the Age of Law—the cradle era of humanity—under the guidance of the unseeable and untouchable God.

God became flesh for the first time after the Age of Law, an incarnation that lasted thirty-three and a half years. For a human being, is thirty-three and a half years a long time? (Not long.) Since the lifespan of a human being is usually much longer than thirty-something years, this is not a very long time for man. But for God incarnate, these thirty-three and a half years is very long. He became a person—an ordinary person who bore God's work and commission. This meant that He had to take on work an ordinary person cannot handle, while also endure suffering that ordinary people cannot withstand. The amount of suffering endured by the Lord Jesus during the Age of Grace, from the start of His work to when He was nailed to the cross, may not be something the people of today could have witnessed in person, but can you at least appreciate a bit of it through the stories in the Bible? Irrespective of how many details there are in these recorded facts, all in all, God's work during this period was full of hardship and suffering.

For a corrupted human, thirty-three and a half years is not a long time; a little suffering is no big deal. But for the holy, unblemished God, who has to bear all of mankind's sins, and eat, sleep, and live with sinners, this pain is too great. He is the Creator, the Master of all things and the Ruler of everything, yet when He came to the world He had to endure the oppression and cruelty of corrupted humans. In order to complete His work and rescue humanity from misery, He had to be condemned by man, and bear the sins of all mankind. The extent of the suffering He went through cannot possibly be fathomed or appreciated by ordinary people. What does this suffering represent? It represents God's devotion to humankind. It stands for the humiliation He suffered and the price He paid for man's salvation, to redeem their sins, and to complete this stage of His work. It also means man would be redeemed from the cross by God. This is a price paid in blood, in life, a price created beings cannot afford. It is because He has God's essence and is equipped with what God has and is that He can bear this kind of suffering and this type of work. This is something no created being can do in His stead. This is the work of God during the Age of Grace and a revelation of His disposition. Does this reveal anything about what God has and is? Is it worth mankind getting to know?

In that age, though man did not see God's person, they received God's sin offering and were redeemed from the cross by God. Mankind may not be unfamiliar with the work God did during the Age of Grace, but is anyone familiar with the disposition and will expressed by God during this period? Man merely knows the content of God's work during different ages through various channels, or knows of stories related to God that took place at the same time God was carrying out His work. These details and stories are at most just some information or legends about God, and have nothing to do with God's disposition and essence. So no matter how many stories people know about God, it doesn't mean that they have a deep understanding and knowledge of God's disposition or His essence. Like it was in the Age of Law, though people from the Age of Grace had experienced an up-close and intimate contact with God in the flesh, their knowledge of God's disposition and God's essence was virtually non-existent.

In the Age of Kingdom, God became flesh again, in the same way He did the first time. During this period of work, God still unreservedly expresses His word, does the work He should be doing, and expresses what He has and is. At the same time, He continues to endure and

tolerate man's disobedience and ignorance. Doesn't God continuously reveal His disposition and express His will during this period of work too? Therefore, from the creation of man until now, God's disposition, His being and possessions, and His will, have always been open to every person. God has never deliberately hidden His essence, His disposition, or His will. It's just that mankind doesn't care about what God is doing, what His will is—that's why man's understanding of God is so pitiful. In other words, while God conceals His person, He is also standing by mankind at every moment, openly projecting His will, disposition, and essence at all times. In a sense, God's person is also open to people, but due to man's blindness and disobedience, they are always unable to see God's appearance. So if that is the case, then shouldn't understanding God's disposition and God Himself be easy for everyone? That is a very difficult question to answer, right? You can say it's easy, but while some people seek to know God, they can't really get to know Him or get a clear understanding of Him—it's always hazy and vague. But if you say it's not easy, that's not correct either. Having been the subject of God's work for so long, everyone should, through their experiences, have had genuine dealings with God. They should at least have sensed God to some extent in their hearts or previously collided with God on a spiritual level, and so they should at least have some emotional awareness of God's disposition or gained some understanding of Him. From the time man began to follow God until now, mankind has received far too much, but due to all sorts of reasons—man's poor caliber, ignorance, rebelliousness, and various intentions—mankind has also lost too much of it. Has God not already given mankind enough? Though God hides His person from humans, He supplies them with what He has and is, and even His life; humanity's knowledge of God should not only be what it is now. That is why I think it is necessary to further fellowship with you about the topic of God's work, God's disposition, and God Himself. The purpose is so that the thousands of years of care and thought God has poured into man does not end up in vain, and so that mankind can genuinely understand and appreciate God's will toward them. It is so people can move forward onto a new step in their knowledge of God. It will also return God to His rightful place in people's hearts, that is, to do Him justice.

To understand God's disposition and God Himself you must begin with something very little. But from a little bit of what should you start? First of all, I have dug up some chapters of the Bible. The information

below contains Bible verses, all of which are related to the topic of God's work, God's disposition, and God Himself. I specifically found these excerpts as reference materials to help you know God's work, God's disposition, and God Himself. Here I will share them with you to see what kind of disposition and essence God has revealed through His past work but people don't know about. These chapters may be old, but the topic we are communicating is something new that people don't have and have never heard of. Some of you might find it inconceivable—isn't bringing up Adam and Eve and going back to Noah retracing the same steps again? No matter what you think, these chapters are very beneficial to the communication of this topic and can act as the teaching texts or first-hand materials for today's fellowship. You will understand My intentions behind choosing these sections by the time I finish this fellowship. Those who have read the Bible before may have seen these few verses, but might not truly understand them. Let's take a rough look first before going through them one by one in more detail.

Adam and Eve are mankind's ancestors. If we are to mention characters from the Bible, then we must start from the two of them. Next is Noah, mankind's second ancestor. Do you see that? Who is the third character? (Abraham.) Do you all know of Abraham's story? Some of you may know it, but for others it may not be very clear. Who is the fourth character? Who is mentioned in the story of the destruction of Sodom? (Lot.) But Lot isn't referenced here. Who does it refer to? (Abraham.) The main thing mentioned in the story of Abraham is what Jehovah God had said. Do you see it? Who is the fifth character? (Job.) Doesn't God mention a lot of Job's story during this stage of His work? Then do you care very much about this story? If you do care very much, have you read Job's story in the Bible carefully? Do you know what things Job said, what things he did? Those who have read it the most, how many times have you read it? Do you read it often? Sisters from Hong Kong, please tell us. (I read it a couple of times before when we were in the Age of Grace.) You haven't read it again since? If so, then that's a huge shame. Let Me tell you: During this stage of God's work He mentioned Job many times, which is a reflection of His intentions. That He mentioned Job many times but did not arouse your attention is a testament to a fact: You have no interest in being people who are good and people who fear God and shun evil. This is because you are satisfied with just having a rough

idea about the story of Job cited by God. You are content with merely understanding the story itself, but you don't care about and don't try to comprehend the details of who Job is and the purpose behind why God refers to Job on multiple occasions. If you're not even interested in such a person that God has praised, then what exactly are you paying attention to? If you don't care about and don't try to understand such an important person God has mentioned, then what does that say about your attitude toward God's word? Isn't that a deplorable thing? Doesn't it prove that most of you don't engage in practical things and are all not in pursuit of the truth? If you do seek the truth, you will pay the requisite attention to the people that God approves of and the characters' stories God has spoken of. Regardless of whether you can appreciate it or find it palpable, you will quickly go and read it, try to comprehend it, find ways to follow its example, and do what you can to the best of your ability. That is the behavior of someone who longs for the truth. But the fact is that most of you sitting here have never read the story of Job. This really tells something.

Let's return to the topic I was just discussing. This part of the scriptures dealing with the Old Testament Age of Law is mainly characters' stories I had excerpted. These are stories familiar to the vast of majority of people who have read the Bible. These characters are very representative. Those who have read their stories will be able to feel that the work God has done on them and the words God has spoken to them are tangible and accessible to the people of today. When you read these stories and records from the Bible, you will be able to better understand how God went about His work and treated people at the time. But the purpose of Me finding these chapters today is not so you can try to grasp these stories and the characters in them. Rather, it is so you can, through these characters' stories, see God's deeds and His disposition, thus making it easier to get to know and understand God, to see the real side of Him, to halt your imagination, to stop your conceptions about Him, and to put an end to your faith amid vagueness. Trying to make sense of God's disposition and to understand and get to know God Himself without a foundation can often make you feel helpless, powerless, and unsure of where to start. This is why I thought of the idea to use such a method and approach to let you better understand God, more authentically appreciate God's will and get to know God's disposition and God Himself, and to let you genuinely feel God's existence and appreciate His will toward mankind.

Isn't this of benefit to you? Now what do you feel inside your hearts when you look at these stories and scriptures again? Do you think these scriptures I picked out are superfluous? I must emphasize again what I just told you: The aim of letting you read these characters' stories is to help you apprehend how God does His work on people and His attitude toward mankind. Through what can you understand this? Through the work God has done in the past, and combined with the work God is doing right now to help you understand the various things about Him. These various things are real, and must be known and appreciated by those who wish to get to know God.

We will now start with the story of Adam and Eve. First, let's read the scriptures.

A. Adam and Eve

1. God's Command to Adam

(Gen 2:15-17) And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

Did you get anything out of these verses? How does this part of the scriptures make you feel? Why was "God's Command to Adam" extracted from the scriptures? Do each of you now have a snapshot of God and Adam in your minds? You can try to imagine: If you were the one in that scene, what would the God in your heart be like? What emotions does this image make you feel? This is a moving and heartwarming picture. Though there is only God and man in it, the intimacy between them is so worthy of envy: God's profuse love is gratuitously bestowed upon man, surrounds man; man is naive and innocent, unencumbered and carefree, blissfully living under God's eye; God shows concern for man, while man lives under God's protection and blessing; every single thing man does and says is closely linked to and inseparable from God.

You can say that this is the first command God gave man since creating him. What does this command carry? It carries God's will, but it also carries His worries for mankind. This is God's first command, and it is also the first time God worries about man. That is to say, God has had a responsibility toward man since the moment He created him. What is His responsibility? He has to protect man, to look after man. He hopes man can trust and obey His words. This is also God's first

expectation of man. It is with this expectation that God says the following: "Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die." These simple words represent God's will. They also reveal that God's heart has already begun to show concern for man. Among all things, only Adam was made in God's image; Adam was the only living thing with God's breath of life; he could walk with God, converse with God. That is why God gave him such a command. God made it very plain in this command what man can do, as well as what he cannot do.

In these few simple words, we see God's heart. But what kind of heart do we see? Is there love in God's heart? Does it have any concern in it? God's love and concern in these verses can not only be appreciated by people, but it can also well and truly be felt. Isn't that so? Now that I've said these things, do you still think these are just a few simple words? Not so simple, right? Could you see this before? If God personally told you these few words, how would you feel inside? If you are not a humane person, if your heart is ice cold, then you wouldn't feel anything, you wouldn't appreciate God's love, and you wouldn't try to understand God's heart. But if you are a person with a conscience, with humanity, then you would feel differently. You would feel warmth, you would feel cared for and loved, and you would feel happiness. Isn't that right? When you feel these things, how will you act toward God? Would you feel attached to God? Would you love and respect God from the bottom of your heart? Would your heart grow closer to God? You can see from this just how important God's love is to man. But what is even more crucial is man's appreciation and comprehension of God's love. In fact, doesn't God say a lot of similar things during this stage of His work? But do the people of today appreciate God's heart? Can you grasp the will of God I just spoke of? You can't even discern God's will when it is this concrete, tangible, and realistic. That's why I say you don't have real knowledge and understanding of God. Is this not true? That is all we will communicate on this section.

2. God Creates Eve

(Gen 2:18-20) And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them: and

whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

(Gen 2:22-23) And the rib, which the LORD God had taken from man, made he a woman, and brought her to the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

There are a few key phrases in this part of the scriptures. Please underline them: “whatever Adam called every living creature, that was the name thereof.” So who gave all living creatures their names? It was Adam, not God. This phrase tells mankind a fact: God gave man intelligence when He created him. That is to say, man’s intelligence came from God. This is a certainty. But why? After God created Adam, did Adam go to school? Did he know how to read? After God made various living creatures, did Adam recognize all these animals? Did God tell him what their names were? Of course, God also did not teach him how to come up with the names of these creatures. That’s the truth! Then how did he know how to give these living creatures their names and what kind of names to give them? This is related to the question of what God added to Adam when He created him. The facts prove that when God created man He had added His intelligence to him. This is a key point. Did you all listen carefully? There is another key point that should be clear to you: After Adam gave these living creatures their names, these names became set in God’s vocabulary. Why do I say that? This also involves God’s disposition, and I must explain it.

God created man, breathed life into him, and also gave him some of His intelligence, His abilities, and what He has and is. After God gave man all of these things, man was able to do some things independently and think on his own. If what man comes up with and does is good in the eyes of God, then God accepts it and does not interfere. If what man does is right, then God will just let it be that way for good. So what does the phrase “whatever Adam called every living creature, that was the name thereof” indicate? It suggests that God did not make any amendments to the names of the various living creatures. Whatever name Adam called it, God would say “Yes” and register the name as is. Did God express any opinions? No, that’s for sure. So what do you see here? God gave man intelligence and man used his God-given intelligence to do things. If what man does is positive in the eyes of

God, then it is affirmed, acknowledged, and accepted by God without any evaluation or criticism. This is something no person or evil spirit, or Satan, can do. Do you see a revelation of God's disposition here? Would a human being, a corrupted human being, or Satan accept others to represent them in doing things right under their nose? Of course not! Would they fight for position with that other person or other force that is different to them? Of course they would! At that moment, if it were a corrupted person or Satan who was with Adam, they would have certainly rejected what Adam was doing. To prove that they have the ability to think independently and have their own unique insights, they would have absolutely denied everything Adam did: "You want to call it this? Well, I'm not going to call it this, I'm going to call it that; you called it Tom but I'm going to call it Harry. I have to show off my brilliance." What kind of nature is this? Is it not wildly arrogant? But does God have such a disposition? Did God have any unusual objections to this thing Adam did? The answer is unequivocally no! Of the disposition God reveals, there is not the slightest ounce of argumentativeness, arrogance, or self-rightness. That is abundantly clear here. This is just a very small thing, but if you don't understand God's essence, if your heart doesn't try to figure out how God acts and what God's attitude is, then you won't know God's disposition or see the expression and revelation of God's disposition. Is that not so? Do you agree with what I just explained to you? In response to Adam's actions, God did not loudly proclaim, "You did well. You did right. I concur." In His heart, however, God approved, appreciated, and applauded what Adam did. This was the first thing since creation that man had done for God at His instruction. It was something man did in God's stead and on God's behalf. In God's eyes, this arose out of the intelligence He bestowed upon man. God saw it as a good thing, a positive thing. What Adam did at that time was the first manifestation of God's intelligence on man. It was a fine manifestation from God's point of view. What I want to tell you here is that God's aim in adding a portion of what He has and is and His intelligence to man was so mankind could be the living creature that manifests Him. For such a living creature to do things on His behalf was precisely what God had been longing to see.

3. (Gen 3:20-21) And Adam called his wife's name Eve; because she was the mother of all living. To Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Let's take a look at this third passage, which states that there is meaning behind the name Adam gave Eve, right? This shows that after being created, Adam had his own thoughts and understood many things. But for now we are not going to study or explore what he understood or how much he understood because this is not the main point I want to discuss in the third passage. So what is the main point of the third passage? Let's take a look at the line, "To Adam also and to his wife did the LORD God make coats of skins, and clothed them." If we don't fellowship about this line of the scriptures today, you might never realize the connotations behind these words. First, let Me give some clues. Expand your imagination and picture the Garden of Eden, with Adam and Eve living in it. God goes to visit them, but they hide because they are naked. God cannot see them, and after He calls out for them, they say, "We dare not see You for our bodies are naked." They do not dare to see God because they are naked. So what does Jehovah God do for them? The original text says: "To Adam also and to his wife did the LORD God make coats of skins, and clothed them." Now do you know what God used to make their clothes? God used animal skins to make their clothes. That is to say, the clothing God made for man was a fur coat. This was the first piece of clothing God made for man. A fur coat is an upmarket clothing item by today's standards, something not everyone can afford to wear. If someone asks you: What was the first piece of clothing worn by mankind's ancestors? You can answer: It was a fur coat. Who made this fur coat? You can further respond: God made it! That's the main point: This clothing was made by God. Isn't that something worth noting? Now that I've just described it, has an image emerged in your minds? There should at least be a rough outline of it. The point of telling you this today is not to let you know what man's first piece of clothing was. So then what is the point? The point is not the fur coat, but how to know the disposition and being and possessions revealed by God when He was doing this thing.

In this image of "To Adam also and to his wife did the LORD God make coats of skins, and clothed them," what kind of role does God play when He is with Adam and Eve? Under what kind of role does God appear in a world with only two human beings? As the role of God? Brothers and sisters from Hong Kong, please answer. (As the role of a parent.) Brothers and sisters from South Korea, what kind of role do you think God appears as? (Head of the family.) Brothers and sisters from Taiwan, what do you think? (The role of someone in Adam and

Eve's family, the role of a family member.) Some of you think God appears as a family member of Adam and Eve, while some say God appears as the head of the family and others say as a parent. All of these are very appropriate. But what is it that I'm getting at? God created these two people and treated them as His companions. As their only family, God looked after their living and also took care of their basic necessities. Here, God appears as a parent of Adam and Eve. While God does this, man does not see how lofty God is; he does not see God's paramount supremacy, His mysteriousness, and especially not His wrath or majesty. All he sees is God's humbleness, His affection, His concern for man and His responsibility and care toward him. The attitude and way in which God treated Adam and Eve is akin to how human parents show concern for their own children. It's also like how human parents love, look after, and care for their own sons and daughters—real, visible, and tangible. Instead of putting Himself in a high and mighty position, God personally used skins to make clothing for man. It doesn't matter whether this fur coat was used to cover their modesty or to shield them from the cold. In short, this clothing used to cover man's body was personally made by God with His own hands. Rather than creating it simply through the thought or miraculous methods as people imagine, God had legitimately done something man thinks God could not and should not do. This may be a simple thing some might not even think as worthy of mentioning, but it also allows all those who follow God but were previously full of vague ideas about Him to gain an insight into His genuineness and loveliness, and to see His faithful and humble nature. It makes insufferably arrogant people who think they are high and mighty bow their conceited heads in shame in the face of God's genuineness and humbleness. Here, God's genuineness and humbleness further enables people to see how lovable He is. By contrast, the immense God, lovable God, and omnipotent God in people's hearts is so small, unappealing, and unable to withstand even a single blow. When you see this verse and hear this story, do you look down upon God because He did such a thing? Some people might, but for others it will be the complete opposite. They will think God is genuine and lovable, and it is precisely God's genuineness and loveliness that moves them. The more they see the real side of God, the more they can appreciate the true existence of God's love, the importance of God in their hearts, and how He stands beside them at every moment.

At this point, we should link our discussion to the present. If God could do these various little things for the humans He created at the very beginning, even some things that people would never dare think of or expect, then could God do such things for the people of today? Some people say, "Yes!" Why is that? Because God's essence is not fake, His loveliness is not fake. Because God's essence truly exists and is not something added on by others, and certainly not something that modifies with changes in time, place, and eras. God's genuineness and loveliness can truly be brought out through doing something people think is unremarkable and insignificant, something so small that people don't even think He would ever do. God is not pretentious. There is no exaggeration, disguise, pride, or arrogance in His disposition and essence. He never boasts, but instead loves, shows concern for, looks after, and leads the human beings He created with a faithfulness and sincerity. No matter how much of it people can appreciate, feel, or see, God is absolutely doing these things. Would knowing that God has such an essence affect people's love for Him? Would it influence their fear of God? I hope when you understand the real side of God you will grow even closer to Him and be able to even more truly appreciate His love and care for mankind, while at the same time also give your heart to God and no longer have any suspicions or doubts toward Him. God is quietly doing everything He is for man, doing it all silently through His sincerity, faithfulness, and love. But He never has any apprehension or regret for all that He does, nor does He ever need anyone to repay Him in any way or have intentions of ever obtaining anything from mankind. The only purpose of everything He has ever done is so He can receive mankind's true faith and love. Let's wrap up the first topic here.

Have these discussions helped you? How much of a help was it? (More understanding and knowledge of God's love.) (This method of communication can help us in the future to better appreciate God's word, to comprehend the emotions He had and the meanings behind the things He said when He said them, and to sense what He felt at the time.) Do any of you sense even more of God's actual existence after reading these words? Do you feel God's existence is no longer hollow or vague? Once you have this feeling, do you sense that God is right beside you? Perhaps the sensation is not obvious right now or you might not be able to feel it yet. But one day, when you truly have a deep appreciation and real knowledge of God's disposition and essence in

your heart, you will sense that God is right by your side—it's just that you had never genuinely accepted God in your heart. This is real.

What do you think of this method of communication? Could you keep up? Do you think this type of fellowship about the topic of God's work and God's disposition is very heavy? How did you feel? (Very good, excited.) What made you feel good? Why were you excited? (It was like returning to the Garden of Eden, back to being by God's side.) "God's disposition" is actually a very unfamiliar topic for everyone, because what you usually imagine, what you read in books or hear in fellowships, always make you feel like a blind man touching an elephant—you're just feeling around with your hands, but you don't actually see anything with your eyes. "Touch of the hand" simply cannot give you a basic outline of knowledge of God, let alone a clear concept. What it brings you is more imagination, so that you cannot precisely define what God's disposition and essence are. Instead, these factors of uncertainty arising out of your imagination always seem to fill your heart with doubts. When you cannot be certain about something and yet you still try to understand it, in your heart there will always be contradictions and conflict, and sometimes it may even form into a disturbance, making you feel at a loss. Isn't it a very agonizing thing when you want to seek God, get to know God, and see Him clearly, but always cannot seem to find the answers? Of course, these words are only targeted at those who desire to seek reverence of God and to satisfy God. For those people who simply don't pay any attention to such things, this actually does not matter because they hope it is best that the realness and existence of God is a legend or fantasy, so they can do whatever they want, so they can be the biggest and the most important, so they can commit evil deeds without regard for consequences, so they won't have to face punishment or bear any responsibility, so that even the things that God says about evildoers won't apply to them. These people are not willing to comprehend God's disposition, they are sick and tired of trying to know God and everything about Him. They would prefer that God does not exist. These people oppose God and they are the ones who will be eliminated.

Next, we will discuss the story of Noah and how it relates to the topic of God's work, God's disposition, and God Himself.

What do you see God doing to Noah in this part of the scriptures? Perhaps everyone sitting here knows something about it from reading the scriptures: God made Noah build the ark, then God used a flood to

destroy the world. God let Noah construct the ark to save his family of eight, to allow them to survive, to become the ancestors for the next generation of mankind. Now let's read the scriptures.

B. Noah

1. God Intends to Destroy the World With a Flood, Instructs Noah to Build an Ark

(Gen 6:9-14) These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked on the earth, and, behold, it was corrupt; for all flesh had corrupted his way on the earth. And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make you an ark of gopher wood; rooms shall you make in the ark, and shall pitch it within and without with pitch.

(Gen 6:18-22) But with you will I establish my covenant; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you. And of every living thing of all flesh, two of every sort shall you bring into the ark, to keep them alive with you; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come to you, to keep them alive. And take you to you of all food that is eaten, and you shall gather it to you; and it shall be for food for you, and for them. Thus did Noah; according to all that God commanded him, so did he.

Do you now have a general understanding of who Noah is after reading these passages? What kind of person is Noah? The original text is: "Noah was a just man and perfect in his generations." According to the understanding of modern people, what kind of a person is a just man back in that time? A just man should be a perfect man. Do you know whether this perfect man is perfect in the eyes of man or perfect in the eyes of God? Without a doubt, this perfect man is a perfect man in the eyes of God and not in the eyes of man. This is for certain! This is because man is blind and cannot see, and only God looks upon the entire earth and every single person, only God knows Noah is a perfect man. Therefore, God's plan to destroy the world with a flood began from the moment He called upon Noah.

In that age, God intended to call upon Noah to do a very important

thing. Why did He have to do it? Because God had a plan in His heart at that moment. His plan was to destroy the world with a flood. Why destroy the world? It says here: "The earth also was corrupt before God, and the earth was filled with violence." What do you see from the phrase "the earth was filled with violence"? It's a phenomenon on earth when the world and its people are corrupt to the extreme, and that is: "the earth was filled with violence." In today's language, "filled with violence" means everything is in a mess. For man, it means in all walks of life there is no order, and things are quite chaotic and difficult to manage. In God's eyes, it means the people of the world are too corrupt. Corrupt to what extent? Corrupt to the extent that God can no longer bear to look and can no longer be patient about it. Corrupt to the extent that God decides to destroy it. When God became determined to destroy the world, He planned to find someone to build an ark. Then God chose Noah to do this thing, which is to let Noah build an ark. Why choose Noah? In God's eyes, Noah is a just man, and no matter what God instructs him to do he will do so accordingly. It means he will do whatever God tells him to do. God wanted to find someone like this to work with Him, to complete what He had entrusted, to complete His work on earth. Back then, was there another person apart from Noah who could complete such a task? Definitely no! Noah was the only candidate, the only person who could complete what God entrusted, and so God chose him. But was God's scope and standards for saving people back then the same as it is now? The answer is there's absolutely a difference! Why do I ask? Noah was the only just man in God's eyes during that time, by implication his wife and his sons and daughters-in-law were all not just people, but God still kept these people because of Noah. God did not ask of them the way He asks of people now, and instead kept all eight members of Noah's family alive. They received God's blessing because of Noah's righteousness. If there was no Noah, none of them could have completed what God had entrusted. Therefore, Noah was the only person who was supposed to survive the destruction of the world that time, and the others were just collateral beneficiaries. This shows that, in the era before God officially commenced His management work, the principles and standards with which He treated people and asked of them were relatively relaxed. To the people of today, the way God treated Noah's family of eight appears to lack fairness. But compared to the volume of work He now does on people and the amount of His word He conveys, the treatment God

gave to Noah's family of eight was merely a work principle given the background of His work at the time. By comparison, did Noah's family of eight receive more from God or do the people of today?

That Noah was called upon is a simple fact, but the main point of what we are talking about—God's disposition, His will, and His essence in this record—is not simple. To understand these several aspects of God, we must first understand the kind of person God desires to call upon, and through this, understand His disposition, will, and essence. This is crucial. So in God's eyes, just what kind of a person is this man He calls upon? This must be a person who can listen to His words, who can follow His instructions. At the same time, this must also be a person with a sense of responsibility, someone who will carry out God's word by treating it as the responsibility and duty they are bound to fulfill. Then does this person need to be someone who knows God? No. Back in that time, Noah had not heard too much of God's teachings or experienced any of God's work. Therefore, Noah's knowledge of God was very little. Although it is recorded here that Noah walked with God, did he ever see God's person? The answer is definitively no! Because in those days, only God's messengers came to people. While they could represent God in saying and doing things, they were merely conveying God's will and His intentions. God's person was not revealed to man face-to-face. In this part of the scriptures, all we basically see is what this person Noah had to do and what God's instructions to him were. So what was the essence expressed by God here? Everything God does is planned with precision. When He sees a thing or a situation occurring, there will be a standard to measure it in His eyes, and this standard will determine whether He commences a plan to deal with it or how to treat this thing and situation. He is not indifferent or has no feelings toward everything. It's actually the complete opposite. There is a verse here that God said to Noah: "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." In God's words this time, did He say He was destroying only humans? No! God said He was going to destroy all living things of flesh. Why did God want destruction? There is another revelation of God's disposition here: In God's eyes, there is a limit to His patience toward man's corruption, toward the filthiness, violence, and disobedience of all flesh. What is His limit? It's as God said: "God looked on the earth, and, behold, it was corrupt; for all flesh had corrupted his way on the earth." What does the phrase "for all flesh

had corrupted his way on the earth” mean? It means any living thing, including those who followed God, those who called on the name of God, those who once sacrificed burnt offerings to God, those who verbally acknowledged God and even praised God—once their behavior was full of corruption and reached God’s eyes, He would have to destroy them. That was God’s limit. So to what extent did God remain patient to man and the corruption of all flesh? To the extent that all people, whether followers of God or unbelievers, were not walking the right path. To the extent that man was not just morally corrupt and full of evil, but where there was no one who believed in God’s existence, let alone anyone who believed that the world is ruled by God and that God can bring people light and the right path. To the extent that man despised God’s existence and did not permit God to exist. Once man’s corruption reached this point, God would no longer have patience. What would replace it instead? The coming of God’s wrath and God’s punishment. Was that not a partial revelation of God’s disposition? In this current age, is there still a just man in the eyes of God? Is there still a perfect man in the eyes of God? Is this age one in which the behavior of all flesh on earth is corrupt in the eyes of God? In this day and age, apart from those God wants to make complete, those who can follow God and accept His salvation, aren’t all people of flesh challenging the limit of God’s patience? Isn’t everything that happens beside you, what you see with your eyes and hear with your ears, and personally experience every day in this world full of violence? In God’s eyes, shouldn’t such a world, such an age, be ended? Though the background of the current age is completely different from the background of Noah’s time, the feelings and wrath God has toward man’s corruption remains exactly the same as it was back at that time. God is able to be patient because of His work, but in accordance with all kinds of circumstances and conditions, this world should have been destroyed long ago in God’s eyes. The situation is far and beyond what it was back when the world was destroyed by flood. But what’s the difference? This is also the thing that saddens God’s heart the most, and perhaps something none of you can appreciate.

When He was destroying the world by flood, God could call upon Noah to build an ark and do some of the preparation work. God could call upon one man—Noah—to do these series of things for Him. But in this current age, God doesn’t have anybody to call upon. Why is that? Every single person sitting here probably understands and knows the

reason very well. Do you need Me to spell it out? Saying it out loud might make you lose face and get everybody upset. Some people might say: “Although we are not just people and we are not perfect people in the eyes of God, if God instructs us to do something, we will still be capable of doing it. Before, when He said a catastrophic disaster was coming, we started preparing food and items that would be needed in a disaster. Wasn’t all of this done in accordance with God’s demands? Weren’t we really cooperating with God’s work? Can’t these things we did be compared to what Noah did? Isn’t doing what we did true obedience? Weren’t we following God’s instructions? Didn’t we do what God said because we have faith in God’s words? Then why is God still sad? Why does God say He has no one to call upon?” Is there any difference between your actions and those of Noah’s? What’s the difference? (Preparing food today for the disaster was our own intention.) (Our actions cannot reach “just,” whereas Noah is a just man in God’s eyes.) What you said isn’t too far off. What Noah did is materially different to what people are doing now. When Noah did as God instructed he didn’t know what God’s intentions were. He didn’t know what God wanted to accomplish. God had only given him a command, instructed him to do something, but without much explanation, and he went ahead and did it. He didn’t try to figure out God’s intentions in private, nor did he resist God or have a double heart. He just went and did it accordingly with a pure and simple heart. Whatever God let him do he did, and obeying and listening to God’s word were his conviction for doing things. That was how straightforwardly and simply he dealt with what God entrusted. His essence—the essence of his actions was obedience, not second-guessing, not resisting, and moreover, not thinking of his own personal interests and his gains and losses. Further, when God said He would destroy the world with a flood, he did not ask when or try to get to the bottom of it, and he certainly did not ask God just how He was going to destroy the world. He simply did as God instructed. However God wanted it to be made and made with what, he did exactly as God asked and also commenced action immediately thereafter. He did it with an attitude of wanting to satisfy God. Was he doing it to help himself avoid the disaster? No. Did he ask God how much longer before the world would be destroyed? He didn’t. Did he ask God or did he know how long it would take to build the ark? He didn’t know that either. He simply just obeyed, listened, and did it accordingly. The people of now

are not the same: As soon as a bit of information is leaked through God's word, as soon as people sense a sign of disturbance or trouble, they will immediately spring into action, no matter what and regardless of the price, to prepare what they will eat, drink, and use in the aftermath, even planning their escape routes when the disaster strikes. Even more interesting is that, at this key moment, human brains are very "useful." Under circumstances where God has not given any instructions, man can plan for everything very appropriately. You could use the word "perfect" to describe it. As for what God says, what God's intentions are, or what God wants, no one cares and no one tries to appreciate it. Isn't that the biggest difference between the people of today and Noah?

In this record of Noah's story, do you see a part of God's disposition? There is a limit to God's patience toward man's corruption, filthiness, and violence. When He reaches that limit, He will no longer be patient and will instead begin His new management and new plan, start to do what He has to do, reveal His deeds and the other side of His disposition. This action of His is not to demonstrate that He must never be offended by man or that He is full of authority and wrath, and it is not to show that He can destroy humanity. It is that His disposition and His holy essence can no longer allow, no longer have the patience for this kind of humanity to live before Him, to live under His dominion. That is to say, when all of mankind is against Him, when there is no one He can save in the whole earth, He will no longer have patience for such a humanity, and will, without any misgiving, carry out His plan—to destroy this kind of humanity. Such an act by God is determined by His disposition. This is a necessary consequence, and a consequence that every created being under God's dominion must bear. Doesn't this show that in this current age, God cannot wait to complete His plan and save the people He wants to save? Under these circumstances, what does God care about the most? Not how those who don't follow Him at all or those who oppose Him anyway treat Him or resist Him, or how mankind is slandering Him. He only cares about whether those who follow Him, the objects of His salvation in His management plan, have been made complete by Him, whether they have achieved His satisfaction. As for the people other than those who follow Him, He merely occasionally provides a bit of punishment to express His wrath. For example: tsunamis, earthquakes, volcano eruptions, and so forth. At the same time, He is also strongly protecting and looking after those

who follow Him and are about to be saved by Him. God's disposition is this: On the one hand, He can give the people He intends to make complete extreme patience and tolerance, and wait for them for as long as He possibly can; on the other hand, God strongly hates and loathes the Satan-type of people who don't follow Him and oppose Him. Although He doesn't care whether these Satan-types follow Him or worship Him, He still detests them while having patience for them in His heart, and as He determines the ending of these Satan-types, He is also waiting for the arrival of the steps of His management plan.

Let's look at the next passage.

2. God's Blessing to Noah After the Flood

(Gen 9:1-6) And God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be on every beast of the earth, and on every fowl of the air, on all that moves on the earth, and on all the fishes of the sea; into your hand are they delivered. Every moving thing that lives shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall you not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoever sheds man's blood, by man shall his blood be shed: for in the image of God made he man.

What do you see from this passage? Why did I choose these verses? Why didn't I take an excerpt of Noah and his family's life on the ark? Because that information doesn't have much connection to the topic we're communicating today. What we are paying attention to is God's disposition. If you want to know about those details, then you can pick up the Bible to have a read yourselves. We won't talk about it here. The main thing we are talking about today is about how to know God's actions.

After Noah accepted God's instructions and built the ark and lived through the days God used a flood to destroy the world, his whole family of eight survived. Apart from Noah's family of eight, all of mankind was destroyed, and all living things on earth were destroyed. To Noah, God gave him blessings, and said some things to him and his sons. These things were what God was bestowing upon him and also God's blessing to him. This is the blessing and promise God gives to someone who can listen to Him and accept His instructions, and also

the way God rewards people. That is to say, regardless of whether Noah was a perfect man or a just man in God's eyes, and regardless of how much he knew about God, in short, Noah and his three sons all listened to God's words, coordinated with God's work, and did what they were supposed to do in accordance with God's instructions. As a result, they helped God retain humans and various kinds of living things after the destruction of the world by flood, making a great contribution to the next step of God's management plan. Because of everything he had done, God blessed him. Maybe for the people of today, what Noah did wasn't even worth mentioning. Some might even think: Noah didn't do anything; God had made up His mind to keep him, so he was definitely going to be kept. His survival is not to his credit. This is what God wanted to make happen, because man is passive. But that's not what God was thinking. To God, no matter whether a person is great or insignificant, as long as they can listen to Him, obey His instructions and what He entrusts, and can cooperate with His work, His will, and His plan, so that His will and His plan can be accomplished smoothly, then that conduct is worthy of His commemoration and worthy of receiving His blessing. God treasures such people, and He cherishes their actions and their love and affection for Him. This is God's attitude. So why did God bless Noah? Because this is how God treats such actions and obedience of man.

In regard to God's blessing of Noah, some people will say: "If man listens to God and satisfies God, then God should bless man. Doesn't that go without saying?" Can we say that? Some people say: "No." Why can't we say that? Some people say: "Man is not worthy of enjoying God's blessing." That's not completely right. Because when a person accepts what God entrusts, God has a standard for judging whether the person's actions are good or bad and whether the person has obeyed, and whether the person has satisfied God's will and whether what they do is qualified. What God cares about is the person's heart, not their actions on the surface. It's not the case that God should bless someone as long as they do it, regardless of how they do it. This is people's misunderstanding of God. God looks not just at the end result of things, but places more emphasis on how a person's heart is and how a person's attitude is during the development of things, and looks at whether there is obedience, consideration, and the desire to satisfy God in their heart. How much did Noah know about God at the time? Was it as much as the doctrines you know now? In terms of aspects of the

truth such as concepts and knowledge of God, did he receive as much watering and shepherding as you? No, he didn't! But there is one fact that is undeniable: In the consciousness, minds, and even the depths of the hearts of the people of today, their concepts of and attitude toward God are blurry and ambiguous. You could even say that a portion of people hold a negative attitude toward God's existence. But in Noah's heart and his consciousness, God's existence was absolute and without doubt, and thus his obedience toward God was unadulterated and could stand the test. His heart was pure and open toward God. He didn't need too much knowledge of doctrines to convince himself to follow every word of God, nor did he need a lot of facts to prove God's existence, so that he could accept what God entrusted and be capable of doing whatever God let him do. This is the essential difference between Noah and the people of today, and is also precisely the true definition of what a perfect man is in God's eyes. What God wants is people like Noah. He is the type of person God praises, and also precisely the kind of person God blesses. Have you received any enlightenment from this? People look at people from the outside, while what God looks at is people's hearts and their essence. God doesn't allow anyone to have any half-heartedness or doubts toward Him, nor does He permit people to suspect or test Him in any way. Hence, even though the people of today are face to face with God's word, or you could even say face to face with God, due to something deep inside their hearts, the existence of their corrupt substance, and their hostile attitude toward Him, they have been obstructed from their true belief in God, and blocked from their obedience toward Him. Because of this, it is very difficult for them to achieve the same blessing that God bestowed upon Noah.

3. God Makes the Rainbow as a Symbol of His Covenant With Man

(Gen 9:11-13) And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Next, let's take a look at this part of the scriptures about how God made the rainbow as a symbol of His covenant with man.

Most people know what a rainbow is and have heard of some stories related to rainbows. As for the story about the rainbow in the

Bible, some people believe it, some treat it as legend, while others don't believe it at all. No matter what, everything that happened in relation to the rainbow is all things God once did, and things that took place during the process of God's management of man. These things have been recorded exactly in the Bible. These records do not tell us what mood God was in at the time or the intentions behind these words God said. Moreover, no one can appreciate what God was feeling when He said them. However, God's state of mind regarding this entire thing is revealed between the lines of the text. It is as though His thoughts at the time leap off the page through each word and phrase of God's word.

God's thoughts are what people should be concerned about and what they should be trying to get to know the most. This is because God's thoughts are closely related to man's understanding of God, and man's understanding of God is an indispensable link to man's entry into life. So what was God thinking at the time when these things happened?

Originally, God created a humanity that in His eyes was very good and close to Him, but they were destroyed by flood after rebelling against Him. Did it hurt God that such a humanity just instantly vanished like that? Of course it hurt! So what was His expression of this pain? How was it recorded in the Bible? It was recorded in the Bible as: "And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." This simple sentence reveals God's thoughts. This destruction of the world pained Him very much. In man's words, He was very sad. We can imagine: How did the earth that was once full of life look like after being destroyed by the flood? How did the earth that was once full of human beings look like now? No human habitation, no living creatures, water everywhere and an absolute mess on the surface of the water. Was such a scene God's original intention when He created the world? Of course not! God's original intention was to see life all across the land, to see the human beings He created worshiping Him, not just for Noah to be the only one worshiping Him or the only one who could answer His call to complete what he was entrusted. When humanity disappeared, God saw not what He had originally intended but the complete opposite. How could His heart not be in pain? So when He was revealing His disposition and expressing His emotions, God made a decision. What kind of a decision did He make? To make a bow in the cloud (note: the rainbow that we

see) as a covenant with man, a promise that God would not destroy mankind with a flood again. At the same time, it was also to tell people that God had once destroyed the world with a flood, to let mankind forever remember why God did such a thing.

Was the destruction of the world this time something God wanted? It was definitely not what God wanted. We might be able to imagine a small part of the pitiful sight of the earth after the destruction of the world, but we cannot come close to imagining what the scene was like at the time in God's eyes. We can say that, whether it is the people of now or then, nobody is able to imagine or appreciate what God was feeling when He saw that scene, that image of the world following its destruction by flood. God was forced to do this due to man's disobedience, but the pain suffered by God's heart from this destruction of the world by flood is a reality no one can fathom or appreciate. That's why God made a covenant with mankind, which was to tell people to remember that God once did something like this, and to swear to them that God would never destroy the world in such a way again. In this covenant we see God's heart—we see that God's heart was in pain when He destroyed this humanity. In the language of man, when God destroyed mankind and saw mankind disappearing, His heart was weeping and bleeding. Isn't that as best as we can describe it? These words are used by humans to illustrate human emotions, but since man's language is too lacking, using them to describe God's feelings and emotions doesn't seem too bad to Me, and nor is it too excessive. At least it gives you a very vivid, very apt understanding of what God's mood was like at the time. What will you think of now when you see a rainbow again? At least you will remember how God was once in sorrow over destroying the world by flood. You will remember how, even though God hated this world and despised this humanity, when He destroyed the human beings He created with His own hands, His heart was hurting, struggling to let go, feeling reluctant, and finding it hard to bear. His only comfort was in Noah's family of eight. It was Noah's cooperation that made His painstaking efforts of creating all things worthwhile. At a time when God was suffering, this was the only thing that could make up for His pain. From that point, God placed all of His expectations of humanity on Noah's family, hoping they could live under His blessings and not His curse, hoping that they would never see God destroy the world with a flood again, and also hoping that they would not be destroyed.

What part of God's disposition should we understand from here? God had despised man because man was in enmity to Him, but in His heart, His care, concern, and mercy for humanity remained unchanged. Even when He destroyed mankind, His heart remained unchanged. When humanity was full of corruption and disobedient toward God to a certain extent, God had to, because of His disposition and His essence, and in accordance with His principles, destroy this humanity. But because of God's essence, He still pitied mankind, and even wanted to use various ways to redeem mankind so they could continue to live. Instead, man opposed God, continued to disobey God, and refused to accept God's salvation, that is, refused to accept His good intentions. No matter how God called to them, reminded them, supplied them, helped them, or tolerated them, man did not understand or appreciate it, nor did they pay attention. In His pain, God still did not forget to give man His maximum tolerance, waiting for man to turn around. After He reached His limit, He did what He had to do without any hesitation. In other words, there was a specific time period and process from the moment God planned to destroy mankind to the official start of His work in destroying mankind. This process existed for the purpose of enabling man to turn around, and was the last chance God gave to man. So what did God do in this period before destroying mankind? God did a significant amount of reminding and exhorting work. No matter how much pain and sorrow God's heart was in, He continued to exercise His care, concern, and abundant mercy on humanity. What do we see from this? Undoubtedly, we see that God's love for mankind is real and not just something He is paying lip service to. It is actual, tangible and appreciable, not fake, adulterated, deceitful or pretentious. God never uses any deception or creates fake images to make people see that He is lovable. He never uses false testimony to let people see His loveliness, or to flaunt His loveliness and holiness. Aren't these aspects of God's disposition worthy of man's love? Aren't they worth worshiping? Aren't they worth cherishing? At this point, I want to ask you: After hearing these words, do you think God's greatness is merely words on a sheet of paper? Is God's loveliness just empty words? No! Certainly not! God's supremacy, greatness, holiness, tolerance, love, and so forth—all of these various aspects of God's disposition and essence are put into effect every time He does His work, embodied in His will toward man, and also fulfilled and reflected on every person. Regardless of whether you have felt it before, God is

caring for every person in every possible way, using His sincere heart, wisdom, and various methods to warm each person's heart, and awaken each person's spirit. This is an indisputable fact. No matter how many people are sitting here, each person has had different experiences of and feelings toward God's tolerance, patience, and loveliness. These experiences of God and these feelings or acknowledgments of Him—in short, all of these positive things are from God. So by integrating everyone's experiences and knowledge of God and combining them with our readings of these Bible passages today, do you now have a more real and proper understanding of God?

After reading this story and understanding some of God's disposition revealed through this event, what kind of brand new appreciation do you have of God? Has it given you a deeper understanding of God and His heart? Do you feel different now when you look at Noah's story again? According to your views, would it have been unnecessary to communicate these Bible verses? Now that we have communicated them, do you think it was unnecessary? It was necessary, right? Even though what we read is a story, it is a true record of the work God had once done. My aim was not to let you comprehend the details of these stories or this character, nor was it so you can go study this character, and certainly not so you will go back and study the Bible again. Do you understand? So have these stories helped your knowledge of God? What has this story added to your understanding of God? Tell us, brothers and sisters from the Hong Kong churches. (We saw that God's love is something none of us corrupt humans possess.) Tell us, brothers and sisters from the Korean churches. (God's love for man is real. God's love for man carries His disposition and carries His greatness, holiness, supremacy, and His tolerance. Through such a story we can better appreciate that all of these are part of God's disposition, and that it is worth us trying to gain a deeper understanding of it.) (Through the communication just then, on the one hand, I can see God's righteous and holy disposition, and I can also see the concern God has for mankind, God's mercy toward mankind, and that everything God does and every thought and idea He has all reveals His love and concern for humanity.) (My understanding in the past was that God used a flood to destroy the world because mankind had become evil to a certain extent, and it was as though God destroyed this humanity because He loathed them. It was only after God talked about Noah's story today and said that God's heart was bleeding that I realize

that God was actually reluctant to let go of this humanity. It was only because mankind was too disobedient that God had no choice but to destroy them. In fact, God's heart at this time was very sad. From this I can see in God's disposition His care and concern for mankind. This is something I didn't know before. I used to think it was because mankind was too evil, so God destroyed them. That's how superficial my understanding was.) Very good! You can go next. (I was very affected after listening. I've read the Bible in the past, but I've never had an experience like today where God directly dissects these things so we can get to know Him. For God to take us along like this to get to see the Bible let me know that God's essence before man's corruption was love and care for mankind. From the time man became corrupted to the last days of now, even though God carries a righteous disposition, His love and care remains unchanged. This shows that the essence of God's love, from creation until now, regardless of whether man is corrupted, never changes.) (Today I saw that God's essence will not alter due to a change in time or the location of His work. I also saw that, no matter if God is creating the world or destroying it after man becomes corrupted, everything He does has meaning and contains His disposition. I therefore saw that God's love is infinite and immeasurable, and I also saw, like what the other brothers and sisters mentioned, God's care and mercy toward mankind when He destroyed the world.) (These were things I indeed did not know about before. After listening today, I feel that God is truly credible, truly trustworthy, worth believing in, and that He indeed exists. I can genuinely appreciate in my heart that God's disposition and love is really this concrete. This is a feeling I have after listening today.) Excellent! It seems you have all taken what you've heard to heart.

Have you noticed a particular fact from all Bible verses, including all of the Bible stories we communicated today? Has God ever used His own language to express His own thoughts or explain His love and care for humanity? Is there a record of Him using plain language to state how much He is concerned for or loves mankind? No! Isn't that right? There are so many among you who have read the Bible or books other than the Bible. Have any of you seen such words? The answer is definitely no! That is, in the records of the Bible, including God's words or the documenting of His work, God has never in any era or any period used His own methods to describe His feelings or express His love and care for mankind, nor has God ever used speech or any actions to

convey His feelings and emotions— isn't that a fact? Why do I say that? Why do I have to mention this? It is because this also contains God's loveliness and His disposition.

God created mankind; regardless of whether they have been corrupted or whether they follow Him, God treats human beings as His loved ones—or as human beings would say, the people dearest to Him—and not His playthings. Although God says He is the Creator and that man is His creation, which may sound like there is a bit of a difference in rank, the reality is that everything God has done for mankind far exceeds a relationship of this nature. God loves mankind, cares for mankind, and shows concern for mankind, as well as constantly and unceasingly provides for mankind. He never feels in His heart that this is additional work or something that deserves a lot of credit. Nor does He feel that saving humanity, supplying them, and granting them everything, is making a huge contribution to mankind. He simply provides for mankind quietly and silently, in His own way and through His own essence and what He has and is. No matter how much provision and how much help mankind receives from Him, God never thinks about nor tries to take credit. This is determined by the essence of God, and is also precisely a true expression of God's disposition. This is why, regardless of whether it is in the Bible or any other books, we never find God expressing His thoughts, and we never find God describing or declaring to humans why He does these things, or why He cares so much for mankind, in order to make mankind be grateful toward Him or praise Him. Even when He is hurt, when His heart is in extreme pain, He never forgets His responsibility toward mankind or His concern for mankind, all while He bears this hurt and pain alone in silence. To the contrary, God continues to provide for mankind as He always does. Even though mankind often praises God or bears witness to Him, none of this behavior is demanded by God. This is because God never intends for any of the good things He does for mankind to be exchanged for gratitude or for it to be paid back. On the other hand, those who fear God and shun evil, those who truly follow God, listen to Him and are loyal to Him, and those who obey Him—these are the people who will often receive God's blessings, and God will bestow such blessings without reservation. Moreover, the blessings people receive from God are often beyond their imagination, and also beyond anything human beings can exchange for what they have done or the price they have paid. When mankind is enjoying God's

blessings, does anyone care about what God is doing? Does anyone show any concern for how God is feeling? Does anyone try to appreciate God's pain? The precise answer to these questions is: No! Can any human being, including Noah, appreciate the pain God was feeling at that moment? Can anyone comprehend why God would set up such a covenant? They cannot! Mankind doesn't appreciate God's pain not because they cannot understand God's pain, and not because of the gap between God and man or the difference in their status; rather, it is because mankind doesn't even care about any of God's feelings. Mankind thinks God is independent—God doesn't need people to care about Him, to understand Him or show Him consideration. God is God, so He has no pain, no emotions; He won't be sad, He doesn't feel sorrow, He even doesn't cry. God is God, so He doesn't need any emotional expressions and He doesn't need any emotional comfort. If He does need these under certain circumstances, then He will resolve it Himself and won't require any assistance from mankind. Conversely, it is the weak, immature humans who need God's consolation, provision, encouragement, and even for Him to comfort their emotions, anytime, anywhere. Such a thought hides deep inside the hearts of mankind: Man is the weak one; they need God to look after them in every way, they deserve all the care they receive from God, and they should demand from God whatever they feel should be theirs. God is the strong one; He has everything, and He ought to be mankind's guardian and bestower of blessings. Since He already is God, He is omnipotent and doesn't ever need anything from mankind.

As man doesn't pay attention to any of God's revelations, he has never felt God's sorrow, pain, or joy. But conversely, God knows all of man's expressions like the palm of His hand. God supplies everyone's needs at all times and in all places, observing each person's changing thoughts and thus comforting and exhorting them, and guiding and illuminating them. In terms of all the things God has done on mankind and all of the prices He has paid because of them, can people find a passage in the Bible or from anything God has said until now that clearly states that God will demand something from man? No! To the contrary, no matter how people ignore God's thinking, He still repeatedly leads mankind, repeatedly supplies mankind and helps them, to let them follow God's way so they can receive the beautiful destination He has prepared for them. When it comes to God, what He has and is, His grace, His mercy, and all His rewards, will be bestowed

without reservation upon those who love and follow Him. But He never reveals to any person the pain He has suffered or His state of mind, and He never complains about anyone not being considerate toward Him or not knowing His will. He simply bears all of this in silence, waiting for the day mankind will be able to understand.

Why do I say these things here? What do you see from the things I have said? There is something in God's essence and disposition that is easiest to overlook, something that is only possessed by God and not by any person, including those others think of as great people, good people, or the God of their imagination. What is this thing? It is God's selflessness. When speaking of selflessness, you might think you are also very selfless, because when it comes to your children, you never bargain with them and you are generous toward them, or you think you are also very selfless when it comes to your parents. No matter what you think, at least you have a concept of the word "selfless" and think of it as a positive word, and that being a selfless person is very noble. When you are selfless, you think you are great. But there is no one who can see God's selflessness among all things, among people, events, and objects, and through God's work. Why is that the case? Because man is too selfish! Why do I say that? Mankind lives in a material world. You may follow God, but you never see or appreciate how God supplies you, loves you, and shows concern for you. So what do you see? You see your blood relatives who love you or dote on you. You see the things that are beneficial to your flesh, you care about the people and things you love. This is man's so-called selflessness. Such "selfless" people, however, are never concerned about the God that gives life to them. In contrast to God, man's selflessness becomes selfish and despicable. The selflessness man believes in is empty and unrealistic, adulterated, incompatible with God, and unrelated to God. Man's selflessness is for himself, while God's selflessness is a true revelation of His essence. It is precisely due to God's selflessness that man receives a steady stream of supply from Him. You might not be too deeply affected by this topic I am talking about today and are merely nodding in approval, but when you try to appreciate God's heart in your heart, you will unwittingly discover: Among all the people, matters, and things you can sense in this world, only God's selflessness is real and concrete, because only God's love for you is unconditional and unblemished. Apart from God, anyone else's so-called unselfishness is all fake, superficial, disingenuous; it has a purpose, certain intentions, carries a tradeoff, and

cannot stand to be tested. You could even say that it is filthy, contemptible. Do you agree?

I know you are very unfamiliar with these topics and need a bit of time for them to sink in before you can truly understand. The more unfamiliar you are with these issues and topics, the more it proves that these topics are missing in your heart. If I never mention these topics, would any among you know a bit about them? I believe you would never get to know them. That is for certain. No matter how much you can comprehend or understand, in short, these topics I speak of are what people are most lacking and what they should know about the most. These topics are very important for everyone—they are precious and they are life, and they are things you must be possessed with for the road ahead. Without these words as guidance, without your understanding of God's disposition and essence, you will always carry a question mark when it comes to God. How can you believe in God properly if you don't even understand Him? You know nothing of God's emotions, His will, His state of mind, what He's thinking, what makes Him sad, and what makes Him happy, so how can you be considerate toward God's heart?

Whenever God is upset, He faces a mankind that doesn't pay any attention to Him at all, a mankind that follows Him and claims to love Him but completely neglects His feelings. How can His heart not hurt? In God's management work, He sincerely carries out His work on and speaks to each person, and faces them without reservation or concealment, but conversely, every person who follows Him is closed off toward Him, and no one is willing to actively get closer to Him, understand His heart, or pay attention to His feelings. Even those who want to become God's confidants don't want to get close to Him, to be considerate toward His heart, or try to understand Him. When God is joyful and happy, there is no one to share His happiness. When God is misunderstood by people, there is no one to comfort His wounded heart. When His heart is hurting, there is not a single person willing to listen to Him confide in them. Through these thousands of years of God's management work, there is no one who understands God's emotions, nor anyone who comprehends or appreciates them, let alone anyone who could stand alongside God to share in His joys and sorrows. God is lonely. He is lonely! God is lonely not just because corrupted mankind opposes Him, but more because those who pursue to be spiritual, those who seek to know God and understand Him, and

even those who are willing to devote their entire lives to Him, also don't know His thoughts and don't understand His disposition and His emotions.

At the end of Noah's story, we see that God used an unusual method to express His feelings at the time. This method is very special, and that's to make a covenant with man. It is a method that declares the end to God's use of a flood to destroy the world. From the outside, making a covenant seems like a very ordinary thing. It is nothing more than using words to bind both parties from infringing acts, so as to help achieve the purpose of protecting the interests of both sides. In form, it is a very ordinary thing, but from the motivations behind and meaning of God doing this thing, it is a true revelation of God's disposition and state of mind. If you just put these words aside and ignore them, if I never tell you the truth of things, then humanity will really never know God's thinking. Perhaps in your imagination God is smiling when He makes this covenant, or perhaps His expression is serious, but regardless of what the most common type of expression God has in people's imaginations, no one can see God's heart or His pain, let alone His loneliness. No one can make God trust them or be worthy of God's trust, or be someone He can express His thoughts or confide His pain to. That is why God had no choice but to do such a thing. On the surface, God did an easy thing to farewell the previous humanity, settling the past and drawing a perfect conclusion to His destruction of the world by flood. However, God had buried the pain from this moment deep inside His heart. At a time when God did not have anyone to confide in, He made a covenant with mankind, telling them that He would not destroy the world by flood again. When the rainbow appears it is to remind people that such a thing had once happened, to warn them not to do evil things. Even in such a painful state, God did not forget about mankind and still showed so much concern for them. Is this not God's love and unselfishness? But what do people think of when they are suffering? Isn't this the time they need God the most? At times like this, people always drag God over so God can comfort them. No matter when, God will never let people down, and He will always let people walk out of their predicaments and live in the light. Although God so supplies mankind, in man's heart God is none other than just a reassurance pill, a comfort tonic. When God is suffering, when His heart is wounded, having a created being or any person keep Him company or comfort Him is undoubtedly just an extravagant wish for

God. Man never pays attention to God's feelings, so God never asks nor expects there to be someone who can comfort Him. He merely uses His own methods to express His mood. People don't think it is a big deal for God to go through some suffering, but only when you truly try to understand God, when you can genuinely appreciate God's earnest intentions in everything He does, can you feel God's greatness and His selflessness. Even though God made a covenant with mankind using the rainbow, He never told anyone why He did this, why He established this covenant, meaning He never told anybody His real thoughts. This is because there is no one who can comprehend the depth of the love God has for the mankind He created with His own hands, and there is also no one who can appreciate just how much pain His heart suffered when He destroyed humanity. Therefore, even if He tells people how He feels, they cannot undertake this trust. Despite being in pain, He still goes on with the next step of His work. God always gives His best side and the best things to mankind while quietly bearing all the suffering Himself. God never openly discloses these sufferings. Instead, He endures them and waits in silence. God's endurance is not cold, numb, or helpless, nor is it a sign of weakness. It is that God's love and essence has always been selfless. This is a natural revelation of His essence and disposition, and a genuine embodiment of God's identity as the true Creator.

Having said that, some people might misinterpret what I mean. Was describing God's feelings in such detail, with so much sensationalism, intended to make people feel sorry for God? Was there such an intention? (No!) The only purpose of Me saying these things is to make you know God better, to understand every part of Him, understand His emotions, to appreciate that God's essence and disposition are, concretely and bit by bit, expressed through His work, as opposed to depicted through man's empty words, their letters and doctrines, or their imaginations. That is to say, God and God's essence actually exist—they are not paintings, not imagined, not constructed by man, and certainly not fabricated by them. Do you recognize this now? If you do recognize it, then My words today have achieved their goal.

We discussed three topics today. I trust everyone has gained a lot from the fellowship about these three topics. I can say definitively that, through these three topics, the thoughts of God I described or the disposition and essence of God I mentioned have flipped people's ideas and understanding of God, even overturned everyone's belief toward

God, and moreover, overturned the image of the God admired by everyone in their hearts. No matter what, I hope what you've learned about God's disposition in these two parts of the Bible is beneficial to you, and I hope after you return you will try to ponder it more. Today's meeting concludes here. Goodbye!

May 18, 2014

GOD'S WORK, GOD'S DISPOSITION, AND GOD HIMSELF II

During our last meeting we shared a very important topic. Do you remember what it was? Let Me repeat it. The topic of our last fellowship was: God's Work, God's Disposition, and God Himself. Is this an important topic to you? Which part of it is most important to you? God's work, God's disposition, or God Himself? Which one interests you most? Which part do you want to hear about most? I know it's difficult for you to answer that question, because God's disposition can be seen in every aspect of His work, and His disposition is revealed in His work always and in all places, and, in effect, represents God Himself; in God's overall management plan, God's work, God's disposition, and God Himself are all inseparable from each other.

The content of our last fellowship about God's work was accounts in the Bible that occurred long ago. They were all stories about man and God, and they happened to man and simultaneously involved the participation and expression of God, so these stories hold particular value and significance to knowing God. Just after He created mankind, God began to engage with man and talk to man, and His disposition began to be expressed to man. In other words, from when God first engaged with mankind He began to make public to man, without cease, His substance and what He has and is. Regardless of whether earlier people or the people of today are able to see or understand it, in short God speaks to man and works among man, revealing His disposition and expressing His substance—which is a fact, and undeniable by any person. This also means that God's disposition, God's substance, and what He has and is are constantly issued forth and revealed as He works and engages with man. He has never concealed or hidden

anything from man, but instead makes public and releases His own disposition without holding anything back. Thus, God hopes that man can know Him and understand His disposition and substance. He does not wish for man to treat His disposition and substance as eternal mysteries, nor does He want mankind to regard God as a puzzle that can never be solved. Only when mankind knows God can man know the way forward and be able to accept God's guidance, and only a mankind such as this can truly live under the dominion of God, and live in the light, and live amid God's blessings.

The words and disposition issued forth and revealed by God represent His will, and they also represent His substance. When God engages with man, no matter what He says or does, or what disposition He reveals, and no matter what man sees of God's substance and what He has and is, they all represent God's will for man. Regardless of how much man is able to realize, comprehend or understand, it all represents God's will—God's will for man. This is beyond doubt! God's will for mankind is how He requires people to be, what He requires them to do, how He requires them to live, and how He requires them to be capable of accomplishing the fulfillment of God's will. Are these things inseparable from the substance of God? In other words, God issues forth His disposition and all that He has and is at the same time as making demands of man. There is no falsity, no pretense, no concealment, and no embellishment. Yet why is man incapable of knowing, and why has he never been able to clearly perceive the disposition of God? And why has he never realized God's will? That which is revealed and issued forth by God is what God Himself has and is, and is every shred and facet of His true disposition—so why can't man see? Why is man incapable of thorough knowledge? There is an important reason for this. And what is this reason? Since the time of creation, man has never treated God as God. In the earliest times, no matter what God did with regard to man, the man that had just been created, man treated Him as nothing more than a companion, as someone to be relied upon, and had no knowledge or understanding of God. Which is to say, he did not know that what was issued forth by this Being—this Being whom he relied upon and saw as his companion—was the substance of God, nor did he know that this Being was the One who rules over all things. Simply put, the people of that time didn't recognize God at all. They didn't know that the heavens and earth and all things had been made by Him, and they were ignorant of

where He came from, and, moreover, of what He was. Of course, back then God did not require man to know Him, or comprehend Him, or understand all that He did, or be informed of His will, for these were the earliest times following mankind's creation. When God began preparations for the work of the Age of Law, God did some things to man and also began making some demands of man, telling him how to give offerings to and worship God. Only then did man acquire a few simple ideas about God, only then did he know the difference between man and God, and that God was the One who created mankind. When man knew that God was God and man was man, there became a certain distance between him and God, yet still God did not ask that man have a great knowledge or deep understanding of Him. Thus, God makes different requirements of man based on the stages and circumstances of His work. What do you see in this? What aspect of God's disposition do you perceive? Is God real? Are God's requirements of man fitting? During the earliest times following God's creation of mankind, when God had yet to carry out the work of conquest and perfection on man, and had not spoken very many words to him, He asked little of man. Regardless of what man did and how he behaved—even if he did some things that offended God—God forgave it all, and overlooked it all. Because God knew what He had given man, and knew what was within man, thus He knew the standard of requirements that He should make of man. Even though the standard of His requirements was very low at that time, this does not mean that His disposition was not great, or that His wisdom and almightiness were but empty words. For man, there is only one way to know God's disposition and God Himself: by following the steps of the work of God's management and salvation of mankind, and accepting the words that God speaks to mankind. Knowing what God has and is, and knowing God's disposition, would man still ask God to show him His real person? Man will not, and dare not, for having comprehended God's disposition and what He has and is, man will have already seen the true God Himself, and will have already seen His real person. This is the inevitable outcome.

As God's work and plan ceaselessly progressed onward, and after God established the covenant of the rainbow with man as a sign that He would never again destroy the world using floods, God had an increasingly pressing desire to gain those who could be of one mind with Him. So, too, did He have an ever more urgent wish to gain those who were able to carry out His will on earth, and, moreover, to gain a

group of people able to break free from the forces of darkness, and not be bound by Satan, and able to bear testimony to Him on earth. Gaining such a group of people was God's long-held wish, what He had been waiting for ever since the time of creation. Thus, regardless of God's use of floods to destroy the world, or of His covenant with man, God's will, frame of mind, plan, and hopes all remained the same. What He wanted to do, which He had yearned for long before the time of creation, was to gain those among mankind whom He wished to gain—to gain a group of people able to comprehend and know His disposition, and understand His will, a group who were able to worship Him. Such a group of people is truly able to bear testimony to Him, and they are, it can be said, His confidants.

Today, let us continue retracing the footsteps of God and following the steps of His work, so that we might uncover the thoughts and ideas of God, and everything to do with God, all of which have been “kept in storage” for so long. Through these things we will come to know the disposition of God, understand the substance of God, we will let God into our hearts, and every one of us will slowly come closer to God, reducing our distance from God.

Part of what we talked about last time related to why God established a covenant with man. This time, we will fellowship about the passages of scripture below. Let us begin by reading the scriptures.

A. Abraham

1. God Promises to Give Abraham a Son

(Gen 17:15-17) And God said to Abraham, As for Sarai your wife, you shall not call her name Sarai, but Sarah shall her name be. And I will bless her, and give you a son also of her: yes, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell on his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

(Gen 17:21-22) But my covenant will I establish with Isaac, which Sarah shall bear to you at this set time in the next year. And he left off talking with him, and God went up from Abraham.

2. Abraham Offers Isaac

(Gen 22:2-3) And he said, Take now your son, your only son Isaac, whom you love, and get you into the land of Moriah; and offer him there for a burnt offering on one of the mountains which I will tell you of. And Abraham rose up early in the morning, and saddled his ass, and

took two of his young men with him, and Isaac his son, and split the wood for the burnt offering, and rose up, and went to the place of which God had told him.

(Gen 22:9-10) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar on the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

No One Can Hinder the Work That God Resolves to Do

So, you've all just heard the story of Abraham. He was chosen by God after the flood destroyed the world, his name was Abraham, and when he was a hundred years old, and his wife Sarah ninety, God's promise came to him. What promise did God make to him? God promised that which is referred to in the Scriptures: "And I will bless her, and give you a son also of her." What was the background to God's promise to give him a son? The Scriptures provide the following account: "Then Abraham fell on his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" In other words, this aged couple was too old to bear children. And what did Abraham do after God made His promise to him? He fell on his face laughing, and said to himself, "Shall a child be born to him that is an hundred years old?" Abraham believed that it was impossible—which meant that he believed God's promise to him was nothing more than a joke. From man's perspective, this was unachievable by man, and likewise unachievable by and an impossibility for God. Perhaps, to Abraham, it was laughable: God created man, yet it turns out that He doesn't know that someone so old is incapable of bearing children; He thinks He can allow me to bear a child, He says that He will give me a son—surely that's impossible! And so, Abraham fell on his face and laughed, thinking to himself: Impossible—God is joking with me, this can't be true! He did not take God's words seriously. So, in God's eyes, what kind of a man was Abraham? (Righteous.) Where was it stated that he was a righteous man? You think that all those whom God calls upon are righteous, and perfect, and people who walk with God. You abide by doctrine! You must see clearly that when God defines someone, He does not do so arbitrarily. Here, God did not say that Abraham was righteous. In His heart, God has standards for measuring every person.

Though God did not say what kind of person Abraham was, in terms of his conduct, what kind of faith did Abraham have in God? Was it a little abstract? Or was he of great faith? No, he wasn't! His laughter and thoughts showed who he was, so your belief that he was righteous is but a figment of your imagination, it is the blind application of doctrine, it is an irresponsible appraisal. Did God see Abraham's laughter and his little expressions, did He know of them? God knew. But would God alter what He had resolved to do? No! When God planned and resolved that He would choose this man, the matter had already been accomplished. Neither man's thoughts nor his conduct would in the slightest bit influence or interfere with God; God would not arbitrarily change His plan, nor would He change or upset His plan because of man's conduct, which might even be foolish. What, then, is written in Genesis 17:21-22? "But my covenant will I establish with Isaac, which Sarah shall bear to you at this set time in the next year. And he left off talking with him, and God went up from Abraham." God paid not the slightest attention to what Abraham thought or said. And what was the reason for His disregard? It was because, at that time, God did not ask that man be of great faith, or that he be capable of great knowledge of God, or, moreover, that he be able to understand what was done and said by God. Thus, He did not ask that man fully understand what He resolved to do, or the people He was determined to choose, or the principles of His actions, for man's stature was simply inadequate. At that time, God regarded whatever Abraham did and however he conducted himself as normal. He did not condemn, or reprimand, but merely said: "Sarah shall bear Isaac to you at this set time in the next year." To God, after He proclaimed these words, this matter came true step by step; in the eyes of God, that which was to be accomplished by His plan had already been achieved. And after completing the arrangements for this, God departed. What man does or thinks, what man understands, the plans of man—none of this bears any relation to God. Everything proceeds according to God's plan, in keeping with the times and stages set by God. Such is the principle of God's work. God does not interfere in whatever man thinks or knows, yet neither does He forgo His plan, or abandon His work, because man does not believe or understand. The facts are thus accomplished according to the plan and thoughts of God. This is precisely what we see in the Bible: God caused Isaac to be born at the time He had set. Do the facts prove that the behavior and conduct of man hindered the

work of God? They did not hinder the work of God! Did man's little faith in God, and his conceptions and imagination about God affect God's work? No, they did not! Not in the least! God's management plan is unaffected by any man, matter, or environment. All that He resolves to do will be completed and accomplished on time and according to His plan, and His work cannot be interfered with by any man. God pays no attention to some of man's foolishness and ignorance, and even ignores some of man's resistance and conceptions toward Him; instead, He does the work that He must do without scruple. This is God's disposition, and is a reflection of His omnipotence.

The Work of God's Management and Salvation of Mankind Begins With Abraham's Offering of Isaac

Having given Abraham a son, the words that God had spoken to Abraham were fulfilled. This does not mean that God's plan stopped here; on the contrary, God's magnificent plan for the management and salvation of mankind had only just begun, and His blessing of a son to Abraham was but a prelude to His overall management plan. At that moment, who knew that God's battle with Satan had quietly begun when Abraham offered Isaac?

God Does Not Care If Man Is Foolish—He Only Asks That Man Be True

Next, let us look at what God did to Abraham. In Genesis 22:2, God gave the following command to Abraham: "Take now your son, your only son Isaac, whom you love, and get you into the land of Moriah; and offer him there for a burnt offering on one of the mountains which I will tell you of." God's meaning was clear: He was telling Abraham to give his only son Isaac, whom he loved, as a burnt offering. Looking at it today, is God's command still at odds with man's conceptions? Yes! All that God did at that time is quite contrary to the conceptions of man and incomprehensible to man. In their conceptions, people believe the following: When a man did not believe, and thought it an impossibility, God gave him a son, and after he had gained a son, God asked him to offer his son—how incredible! What did God actually intend to do? What was God's actual purpose? He unconditionally gave Abraham a son, yet He also asked that Abraham

make an unconditional offering. Was this excessive? From a third party's standpoint, this was not only excessive but also somewhat a case of "making trouble out of nothing." But Abraham himself did not believe that God was asking too much. Though he had some misgivings, and was a little suspicious of God, he was still prepared to make the offering. At this point, what do you see that proves Abraham was willing to offer his son? What is being said in these sentences? The original text gives the following accounts: "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and split the wood for the burnt offering, and rose up, and went to the place of which God had told him" (Gen 22:3). "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar on the wood. And Abraham stretched forth his hand, and took the knife to slay his son" (Gen 22:9-10). When Abraham stretched forth his hand, and took the knife to slay his son, were his actions seen by God? They were. The entire process—from the start, when God asked that Abraham sacrifice Isaac, to when Abraham actually raised his knife to slay his son—showed God the heart of Abraham, and regardless of his former foolishness, ignorance, and misunderstanding of God, at that time Abraham's heart for God was true, and honest, and he truly was going to return Isaac, the son given to him by God, back to God. In him, God saw obedience—the very obedience that He desired.

To man, God does much that is incomprehensible and even incredible. When God wishes to orchestrate someone, this orchestration is often at odds with man's conceptions, and incomprehensible to him, yet it is precisely this dissonance and incomprehensibility that are God's trial and test of man. Abraham, meanwhile, was able to demonstrate the obedience to God within himself, which was the most fundamental condition of his being able to satisfy God's requirement. Only then, when Abraham was able to obey God's requirement, when he offered Isaac, did God truly feel reassurance and approval toward mankind—toward Abraham, whom He had chosen. Only then was God sure that this person whom He had chosen was an indispensable leader who could undertake His promise and His subsequent management plan. Though it was but a trial and a test, God felt gratified, He felt man's love for Him, and He felt comforted by man as never before. At the moment that Abraham lifted up his knife to slay Isaac, did God stop

him? God did not let Abraham offer Isaac, for God simply had no intention of taking Isaac's life. Thus, God stopped Abraham just in time. For God, Abraham's obedience had already passed the test, what he did was sufficient, and God had already seen the outcome of what He intended to do. Was this outcome satisfactory to God? It can be said that this outcome was satisfactory to God, that it was what God wanted, and was what God had longed to see. Is this true? Although, in different contexts, God uses different ways of testing each person, in Abraham God saw what He wanted, He saw that Abraham's heart was true, and that his obedience was unconditional, and it was precisely this "unconditional" that God desired. People often say, I've already offered this, I've already forgone that—why is God still not satisfied with me? Why does He keep subjecting me to trials? Why does He keep testing me? This demonstrates one fact: God has not seen your heart, and has not gained your heart. Which is to say, He has not seen such sincerity as when Abraham was able to raise his knife to slay his son by his own hand and offer him to God. He has not seen your unconditional obedience, and has not been comforted by you. It is natural, then, that God keeps trying you. Is this not true? We'll leave it there for this topic. Next, we will read "God's Promise to Abraham."

3. God's Promise to Abraham

(Gen 22:16-18) By myself have I sworn, said the LORD, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.

This is an unabridged account of God's blessing to Abraham. Though brief, its content is rich: It includes the reason for, and background to, God's gift to Abraham, and what it was that He gave to Abraham. It is also imbued with the joy and excitement with which God uttered these words, as well as the urgency of His longing to gain those who are able to listen to His words. In this, we see God's cherishment of, and tenderness toward, those who obey His words and follow His commands. So, too, do we see the price He pays to gain people, and the care and thought He puts into gaining them. Moreover, the passage, which contains the words "By myself have I sworn," gives us a powerful sense of the bitterness and pain borne by God, and God alone, behind

the scenes of this work of His management plan. It is a thought-provoking passage, and one that held especial significance for, and had a far-reaching impact upon those who came after.

Man Gains God's Blessings Because of His Sincerity and Obedience

Was the blessing given to Abraham by God that we read of here great? Just how great? There is one key sentence here: "And in your seed shall all the nations of the earth be blessed," which shows that Abraham received blessings not given to any who came before or after. When, as asked by God, Abraham returned his only son—his beloved only son—to God (note: Here we cannot use the word "offered"; we should say he returned his son to God), not only did God not allow Abraham to offer Isaac, but He also blessed him. With what promise did He bless Abraham? The promise to multiply his offspring. And by how many were they to be multiplied? The Scriptures provide the following record: "as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed." What was the context in which God uttered these words? Which is to say, how did Abraham receive God's blessings? He received them just as God says in the Scriptures: "because you have obeyed my voice." That is, because Abraham had followed God's command, because he had done everything that God had said, asked and commanded without the slightest complaint, thus God made such a promise to him. There is one crucial sentence in this promise that touches upon God's thoughts at the time. Have you seen it? You may not have paid much attention to God's words that "By myself have I sworn." What they mean is that, when God uttered these words, He was swearing by Himself. What do people swear by when they make an oath? They swear by Heaven, which is to say, they make an oath to God and swear by God. People might not have much of an understanding of the phenomenon by which God swore by Himself, but you'll be able to understand when I provide you with the correct explanation. Being faced with a man who could only hear His words but not understand His heart once more made God feel lonely and at a loss. In desperation—and, it can be said, subconsciously—God did something very natural: God put His hand on His heart and addressed Himself when bestowing this promise upon

Abraham, and from this man heard God say “By myself have I sworn.” Through God’s actions, you may think of yourself. When you put your hand on your heart and speak to yourself, do you have a clear idea of what you’re saying? Is your attitude sincere? Do you speak candidly, with your heart? Thus, we see here that when God spoke to Abraham, He was earnest and sincere. At the same time as speaking to and blessing Abraham, God was also speaking to Himself. He was telling Himself: I will bless Abraham, and make his progeny as numerous as the stars of heaven, and as plentiful as the sand on the sea shore, because he obeyed My words and he is the one I choose. When God said “By myself have I sworn,” God resolved that in Abraham He would produce the chosen people of Israel, after which He would lead these people forward apace with His work. That is, God would make Abraham’s descendants bear the work of God’s management, and the work of God and that expressed by God would begin with Abraham, and would continue in Abraham’s descendants, thus realizing God’s wish to save man. What say you, is this not a blessed thing? For man, there is no greater blessing than this; this, it can be said, is the most blessed thing. The blessing gained by Abraham was not the multiplication of his offspring, but God’s achievement of His management, His commission, and His work in the descendants of Abraham. This means that the blessings gained by Abraham were not temporary, but continued on as God’s management plan progressed. When God spoke, when God swore by Himself, He had already made a resolution. Was the process of this resolution true? Was it real? God resolved that, from then onward, His efforts, the price He paid, what He has and is, His everything, and even His life would be given to Abraham and the descendants of Abraham. So too did God resolve that, starting from this group of people, He would make manifest His deeds, and allow man to see His wisdom, authority, and power.

Gaining Those Who Know God and Are Able to Testify to Him Is God’s Unchanging Wish

At the same time as speaking to Himself, God also spoke to Abraham, but apart from hearing the blessings that God gave to him, was Abraham able to understand God’s true wishes in all of His words at that moment? He was not! And so, at that moment, when God swore by Himself, His heart was still lonely and sorrowful. There was still not

one person able to understand or comprehend what He intended and planned. At that moment, no one—including Abraham—was able to speak to Him in confidence, much less was anyone able to cooperate with Him in doing the work that He must do. On the surface, God had gained Abraham, and had gained someone who could obey His words. But in fact, this person's knowledge of God was barely more than nothing. Even though God had blessed Abraham, God's heart was still not satisfied. What does it mean that God was not satisfied? It means that His management had only just begun, it means that the people He wanted to gain, the people He longed to see, the people He loved, were still distant from Him; He needed time, He needed to wait, He needed to be patient. For at that time, apart from God Himself, there was no one who knew what He needed, or what He wished to gain, or what He longed for. And so, at the same time as feeling very excited, God also felt heavy of heart. Yet He did not halt His steps, and continued to plan the next step of what He must do.

What do you see in God's promise to Abraham? God bestowed great blessings upon Abraham simply because he listened to God's words. Although, on the surface, this seems normal, and a matter of course, in it we see God's heart: God especially treasures man's obedience to Him, and cherishes man's understanding of Him and sincerity toward Him. How much does God cherish this sincerity? You may not understand how much He cherishes it, and there may well be none who realize it. God gave Abraham a son, and when that son had grown up, God asked Abraham to offer his son to God. Abraham followed God's command to the letter, he obeyed God's word, and his sincerity moved God and was treasured by God. How much did God treasure it? And why did He treasure it? At a time when no one comprehended God's words or understood His heart, Abraham did something that shook the heaven and trembled the earth, and it made God feel an unprecedented sense of satisfaction, and brought God the joy of gaining someone who was able to obey His words. This satisfaction and joy came from a creature made by God's own hand, and was the first "sacrifice" that man had offered to God and that was most treasured by God, since man was created. God had had a hard time waiting for this sacrifice, and He treated it as the first most important gift from man, whom He had created. It showed God the first fruit of His efforts and the price He had paid, and allowed Him to see the hope in mankind. Afterward, God had an even greater yearning for

a group of such people to keep Him company, to treat Him with sincerity, to care for Him with sincerity. God even hoped that Abraham would live on, for He wished to have such a heart accompany Him and be with Him as He continued in His management. No matter what God wanted, it was just a wish, just an idea—for Abraham was merely a man who was able to obey Him, and did not have the slightest understanding or knowledge of God. He was someone who fell far short of the standards of God's requirements for man: knowing God, being able to testify to God, and being of one mind with God. And so, he could not walk with God. In Abraham's offering of Isaac, God saw the sincerity and obedience of Abraham, and saw that he had withstood God's test of him. Even though God accepted his sincerity and obedience, he was still unworthy of becoming God's confidant, of becoming someone who knew God, and understood God, and was informed of God's disposition; he was far from being of one mind with God and carrying out God's will. And so, in His heart, God was still lonely and anxious. The more lonely and anxious God became, the more He needed to continue with His management as soon as possible, and be able to select and gain a group of people to accomplish His management plan and achieve His will as soon as possible. This was God's eager desire, and it has remained unchanged from the very beginning until today. Ever since He created man in the beginning, God has yearned for a group of overcomers, a group that will walk with Him and are able to understand, comprehend and know His disposition. This wish of God has never changed. Regardless of how long He still has to wait, regardless of how hard the road ahead, no matter how far off the objectives He yearns for, God has never altered or given up on His expectations for man. Now that I've said this, do you realize something of God's wish? Perhaps what you've realized isn't very profound—but it will come gradually!

During the same period as Abraham, God also destroyed a city. This city was called Sodom. Without doubt, many people are familiar with the story of Sodom, but none are acquainted with the thoughts of God that were background to His destruction of the city.

And so today, through God's exchanges with Abraham below, we will learn of His thoughts at that time, while also learning of His disposition. Next, let us read the following passages of scripture.

B. God Must Destroy Sodom

(Gen 18:26) And the LORD said, If I find in Sodom fifty righteous

within the city, then I will spare all the place for their sakes.

(Gen 18:29) And he spoke to him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it.

(Gen 18:30) And he said to him, Peradventure there shall thirty be found there. And he said, I will not do it.

(Gen 18:31) And he said, Peradventure there shall be twenty found there. And he said, I will not destroy it.

(Gen 18:32) And he said, Peradventure ten shall be found there. And he said, I will not destroy it.

These are a few excerpts I have chosen from the Bible. They are not the complete, original versions. If you wish to see those, you can look them up in the Bible yourselves; to save time, I have omitted part of the original content. Here I have only selected several key passages and sentences, leaving out several sentences that have no bearing on our fellowship today. In all the passages and content we fellowship about, our focus skips over the details of the stories and man's conduct in the stories; instead, we only speak of what God's thoughts and ideas were at the time. In God's thoughts and ideas, we will see the disposition of God, and from everything God did, we will see the true God Himself—and in this we will achieve our objective.

God Only Cares About Those Who Are Able to Obey His Words and Follow His Commands

The passages above contain several key words: numbers. First, Jehovah said that if He found fifty righteous within the city, then He would spare all the place, which is to say, He would not destroy the city. So were there, in fact, fifty righteous within Sodom? There were not. Soon after, what did Abraham say to God? He said, Peradventure there shall be forty found there? And God said, I will not do it. Next, Abraham said, Peradventure there shall thirty be found there? And God said, I will not do it. And peradventure twenty? I will not do it. Ten? I will not do it. Were there, in fact, ten righteous within the city? There were not ten—but there was one. And who was this one? It was Lot. At the time, there was but one righteous person in Sodom, but was God very stringent or exacting when it came to this number? No, He was not! And so when man kept asking, "What about forty?" "What about thirty?" until he got to "What about ten?" God said, "Even if there were only ten, I would not destroy the city; I would spare it, and forgive the

other people besides these ten.” Ten would have been pitiable enough, but it turned out that, in fact, there was not even that number of righteous people in Sodom. You see, then, that in the eyes of God, the sin and evil of the city’s people were such that God had no choice but to destroy them. What did God mean when He said that He would not destroy the city if there were fifty righteous? These numbers were not important to God. What was important was whether or not the city contained the righteous that He wanted. If the city had but one righteous person, God would not allow them to come to harm due to His destruction of the city. What this means is that, regardless of whether or not God was going to destroy the city, and regardless of how many righteous were within it, to God this sinful city was cursed and execrable, and should be destroyed, should vanish from the eyes of God, while the righteous should remain. Regardless of the age, regardless of the stage of mankind’s development, the attitude of God does not change: He hates evil, and cares about the righteous in His eyes. This clear attitude of God is also the true revelation of the substance of God. Because there was but one righteous person within the city, God hesitated no longer. The end result was that Sodom would inevitably be destroyed. What do you see in this? In that age, God would not destroy a city if there were fifty righteous within it, nor if there were ten, which means that God would decide to forgive and be tolerant toward mankind, or would do the work of guidance, because of a few people who were able to revere and worship Him. God places great stock in man’s righteous deeds, He places great stock in those who are able to worship Him, and He places great stock in those who are able to do good deeds before Him.

From the earliest times until today, have you ever read in the Bible of God communicating the truth, or speaking about the way of God, to any person? No, never. The words of God to man that we read of only told people what to do. Some went and did it, some didn’t; some believed, and some didn’t. That’s all there was. Thus, the righteous of that age—those who were righteous in the eyes of God—were merely those who could hear God’s words and follow God’s commands. They were servants who carried out God’s words among man. Could such people be called those who know God? Could they be called people who were made perfect by God? No, they could not. And so, regardless of their number, in the eyes of God were these righteous worthy of being called the confidants of God? Could they be called God’s witnesses?

Certainly not! They were certainly not worthy of being called God's confidants and witnesses. And so what did God call such people? In the Bible, up until the passages of scripture that we have just read, there are many instances of God calling them "My servant." Which is to say, at that time, in the eyes of God these righteous people were the servants of God, they were the people who served Him on earth. And how did God think of this appellation? Why did He call them so? Does God have standards for what He calls people in His heart? He certainly does. God has standards, regardless of whether He calls people righteous, perfect, upright, or servants. When He calls someone His servant, He is of the firm belief that this person is able to receive His messengers, and able to follow His commands, and can carry out that which is commanded by the messengers. And what does this person carry out? That which God commands man to do and carry out on earth. At that time, could that which God asked man to do and carry out on earth be called the way of God? No, it could not. For at that time, God asked only that man do a few simple things; He uttered a few simple commands, telling man to only do this or that, and nothing more. God was working according to His plan. Because, at that time, many conditions were not yet present, the time was not yet ripe, and it was difficult for mankind to bear the way of God, thus the way of God had yet to begin to be issued forth from God's heart. God saw the righteous people He spoke of, whom we see here—whether thirty or twenty—as His servants. When the messengers of God came upon these servants, they would be able to receive them, and follow their commands, and act according to their words. This was precisely what should be done, and attained, by the servants in God's eyes. God is judicious in His appellations for people. He did not call them His servants because they were as you are now—because they had heard much preaching, knew what God was to do, understood much of God's will, and comprehended His management plan—but because their humanity was honest and they were able to comply with God's words; when God commanded them, they were able to put aside what they were doing and carry out that which God had commanded. And so, for God, the other layer of meaning in the title of^a servant is that they cooperated with His work on earth, and although they were not the messengers of God, they were the executors

Footnotes:

a. The original text omits "the title of."

and implementers of God's words on earth. You see, then, that these servants or righteous people carried great weight in the heart of God. The work that God was to embark upon on earth could not be without people to cooperate with Him, and the role undertaken by the servants of God was irreplaceable by the messengers of God. Each task that God commanded unto these servants was of great importance to Him, and so He could not lose them. Without these servants' cooperation with God, His work among mankind would have come to a standstill, as a result of which God's management plan and God's hopes would have come to naught.

God Is Abundantly Merciful Toward Those Whom He Cares About, and Profoundly Wrathful Toward Those Whom He Detests and Rejects

In the accounts of the Bible, were there ten servants of God in Sodom? No, there were not! Was the city worthy of being spared by God? Only one person in the city—Lot—received God's messengers. The implication of this is that there was only one servant of God in the city, and thus God had no choice but to save Lot and destroy the city of Sodom. These exchanges between Abraham and God may seem simple, but they illustrate something very profound: There are principles to God's actions, and prior to making a decision He will spend a long time observing and deliberating; before the time is right, He will definitely not make any decisions or jump to any conclusions. The exchanges between Abraham and God show us that God's decision to destroy Sodom was not in the slightest bit wrong, for God already knew that in the city there were not forty righteous, nor thirty righteous, nor twenty. There were not even ten. The only righteous person in the city was Lot. All that happened in Sodom and its circumstances were observed by God, and were as familiar to God as the back of His own hand. Thus, His decision could not be wrong. In contrast, compared to the almightiness of God, man is so numb, so foolish and ignorant, so short-sighted. This is what we see in the exchanges between Abraham and God. God has been issuing forth His disposition from the beginning until today. Here, likewise, there is also the disposition of God that we should see. Numbers are simple, and don't demonstrate anything, but here there is a very important expression of God's disposition. God would not destroy the city because of fifty righteous. Is this due to the

mercy of God? Is it because of His love and tolerance? Have you seen this side of God's disposition? Even if there were only ten righteous, God would not have destroyed the city because of these ten righteous people. Is this, or is it not the tolerance and love of God? Because of God's mercy, tolerance, and concern toward those righteous people, He would not have destroyed the city. This is the tolerance of God. And in the end, what outcome do we see? When Abraham said, "Peradventure ten shall be found there," God said, "I will not destroy it." After that, Abraham said no more—for within Sodom there were not the ten righteous he referred to, and he had no more to say, and at that time he understood why God had resolved to destroy Sodom. In this, what disposition of God do you see? What kind of resolution did God make? That is, if this city had not ten righteous, God did not permit its existence, and would inevitably destroy it. Is this not the wrath of God? Does this wrath represent God's disposition? Is this disposition the revelation of God's holy substance? Is it the revelation of God's righteous substance, which man must not offend? Having confirmed that there were not ten righteous in Sodom, God was certain to destroy the city, and would severely punish the people within that city, for they opposed God, and because they were so filthy and corrupt.

Why have we analyzed these passages in this way? Because these few simple sentences give full expression to God's disposition of abundant mercy and profound wrath. At the same time as treasuring the righteous, and having mercy upon, tolerating, and caring about them, in God's heart there was a deep loathing for all those in Sodom who had been corrupted. Was this, or was it not, abundant mercy and profound wrath? By what means did God destroy the city? By fire. And why did He destroy it using fire? When you see something being burned by fire, or when you are about to burn something, what are your feelings toward it? Why do you want to burn it? Do you feel that you no longer need it, that you no longer wish to look at it? Do you want to abandon it? God's use of fire means abandonment, and hate, and that He no longer wished to see Sodom. This was the emotion that made God raze Sodom with fire. The use of fire represents just how angry God was. The mercy and tolerance of God do indeed exist, but God's holiness and righteousness when He unleashes His wrath also show man the side of God that brooks no offense. When man is fully capable of obeying the commands of God and acts in accordance to God's requirements, God is abundant in His mercy toward man; when man

has been filled with corruption, hatred and enmity for Him, God is profoundly angry. And to what extent is He profoundly angry? His wrath will keep on until God no longer sees man's resistance and evil deeds, until they are no longer before His eyes. Only then will God's anger disappear. In other words, no matter who the person is, if their heart has become distant from God, and turned away from God, never to return, then regardless of how, to all appearances or in terms of their subjective desires, they wish to worship and follow and obey God in their body or in their thinking, as soon as their heart turns away from God, God's wrath will be unleashed without cease. It will be such that when God deeply unleashes His anger, having given man ample opportunities, once it is unleashed there will be no way of taking it back, and He will never again be merciful and tolerant of such man. This is one side of God's disposition that tolerates no offense. Here, it seems normal to people that God would destroy a city, for, in God's eyes, a city full of sin could not exist and continue to remain, and it was rational that it should be destroyed by God. Yet in that which happened prior to and following His destruction of Sodom, we see the entirety of God's disposition. He is tolerant and merciful toward things that are kind, and beautiful, and good; toward things that are evil, and sinful, and wicked, He is profoundly wrathful, such that He is unceasing in His wrath. These are the two principal and most prominent aspects of God's disposition, and, moreover, they have been revealed by God from beginning to end: abundant mercy and profound wrath. Most of you here have experienced something of God's mercy, but very few of you have appreciated God's wrath. God's mercy and lovingkindness can be seen in every person; that is, God has been abundantly merciful toward every person. Yet very rarely—or, it can be said, never—has God been profoundly angry toward any individuals or any section of the people among you here today. Relax! Sooner or later, God's wrath will be seen and experienced by every person, but now is not yet the time. And why is this? Because when God is constantly angry toward someone, that is, when He unleashes His profound wrath upon them, this means that He has long since detested and rejected this person, that He despises their existence, and that He cannot endure their existence; as soon as His anger comes upon them, they will disappear. Today, God's work has yet to reach that point. None of you will be able to stand it once God becomes profoundly angry. You see, then, that at this time God is only abundantly merciful toward you all, and you have yet to see His

profound anger. If there are those who remain unconvinced, you can ask that God's wrath come upon you, so that you may experience whether or not God's anger and His unoffendable disposition to man really exist. Do you dare?

The People of the Last Days Only See God's Wrath in His Words, and Do Not Truly Experience the Wrath of God

Are the two sides of God's disposition that are seen in these passages of scripture worthy of fellowship? Having heard this story, do you have a renewed understanding of God? What kind of understanding? It can be said that from the time of creation until today, no group has enjoyed as much of God's grace or mercy and lovingkindness as this final group. Although, in the final stage, God has done the work of judgment and chastisement, and has done His work with majesty and wrath, most of the time God only uses words to accomplish His work; He uses words to teach, and water, and provide, and feed. God's wrath, meanwhile, has always been kept hidden, and apart from experiencing God's wrathful disposition in His words, very few people have experienced His anger in person. Which is to say, during God's work of judgment and chastisement, although the wrath revealed in God's words allows people to experience God's majesty and intolerance of offense, this wrath does not go beyond His words. In other words, God uses words to rebuke man, expose man, judge man, chastise man, and even condemn man—but God has yet to be profoundly angry toward man, and has barely even unleashed His wrath upon man outside of His words. Thus, the mercy and lovingkindness of God experienced by man in this age are the revelation of God's true disposition, while the wrath of God experienced by man is merely the effect of the tone and feel of His utterances. Many people wrongly take this effect to be the true experiencing and the true knowledge of God's wrath. Consequently, most people believe that they have seen God's mercy and lovingkindness in His words, that they have also beheld God's intolerance of man's offense, and most of them have even come to appreciate God's mercy and tolerance toward man. But no matter how bad man's behavior, or how corrupt his disposition, God has always endured. In enduring, His aim is to wait for the words He has spoken, the efforts He has made and the price He has paid to achieve an effect in those whom He wishes to gain. Waiting for an outcome

such as this takes time, and requires the creation of different environments for man, in the same way that people don't become adults as soon as they are born; that takes eighteen or nineteen years, and some people even need twenty or thirty years before they mature into a real adult. God awaits the completion of this process, He awaits the coming of such a time, and He awaits the arrival of this outcome. And throughout the time He waits, God is abundantly merciful. During the period of God's work, however, an extremely small number of people are struck down, and some are punished because of their grave opposition to God. Such examples are even greater proof of the disposition of God that does not brook the offense of man, and fully confirm the real existence of God's tolerance and endurance toward the chosen ones. Of course, in these typical examples, the revelation of part of the disposition of God in these people does not affect God's overall management plan. In fact, in this final stage of God's work, God has endured throughout the period He has been waiting, and He has exchanged His endurance and His life for the salvation of those who follow Him. Do you see this? God does not upset His plan without reason. He can unleash His wrath, and He can also be merciful; this is the revelation of the two main parts of God's disposition. Is this, or is it not, very clear? In other words, when it comes to God, right and wrong, just and unjust, the positive and the negative—all this is clearly shown to man. What He will do, what He likes, what He hates—all this can be directly reflected in His disposition. Such things can also be very obviously and clearly seen in God's work, and they are not vague or general; instead, they allow all people to behold the disposition of God and what He has and is in an especially concrete, true and practical manner. This is the true God Himself.

God's Disposition Has Never Been Hidden From Man—Man's Heart Has Strayed From God

If I did not fellowship about these things, none of you would be able to behold the true disposition of God in the stories of the Bible. This is fact. That is because, though these biblical stories recorded some of the things that God did, God spoke but a few words, and did not directly introduce His disposition or openly issue forth His will to man. Later generations have regarded these records as nothing more than stories, and so it appears to people that God hides Himself from

man, that it is not God's person that is hidden from man, but His disposition and will. After My fellowship today, do you still feel that God is fully hidden from man? Do you still believe that God's disposition is hidden from man?

Since the time of creation, God's disposition has been in step with His work. It has never been hidden from man, but fully publicized and made plain to man. Yet, with the passing of time, man's heart has grown ever more distant from God, and as man's corruption has become deeper, man and God have become further and further apart. Slowly but surely, man has disappeared from the eyes of God. Man has become unable to "see" God, which has left him without any "news" of God; thus, he does not know whether God exists, and even goes so far as to completely deny the existence of God. Consequently, man's incomprehension of God's disposition and what He has and is is not because God is hidden from man, but because his heart has turned away from God. Though man believes in God, man's heart is without God, and he is ignorant of how to love God, nor does he want to love God, for his heart never draws close to God and he always avoids God. As a result, man's heart is distant from God. So where is his heart? In fact, man's heart has not gone anywhere: Instead of giving it to God or revealing it to God to see, he has kept it for himself. That's despite the fact that some often pray to God and say, "O God, look upon my heart—you know all that I think," and some even swear to let God look upon them, that they may be punished if they break their oath. Though man allows God to look within his heart, this does not mean that he is capable of obeying the orchestrations and arrangements of God, nor that he has left his fate and prospects and his all under the control of God. Thus, regardless of the oaths you make to God or what you declare to Him, in God's eyes your heart is still closed to Him, for you only allow God to look upon your heart but do not permit Him to control it. In other words, you have not given your heart to God at all, and only speak nice-sounding words for God to hear; your various deceitful intentions, meanwhile, you hide from God, together with your intrigues, scheming, and plans, and you clutch your prospects and fate in your hands, deeply afraid that they will be taken away by God. Thus, God never beholds man's sincerity toward Him. Though God does observe the depths of man's heart, and can see what man is thinking and wishes to do in his heart, and can see what things are kept within his heart, man's heart does not belong to God, he has not given it over

to God's control. Which is to say, God has the right to observe, but He does not have the right to control. In the subjective consciousness of man, man does not want or intend to leave himself to the mercy of God. Not only has man closed himself off to God, but there are even people who think of ways to wrap up their hearts, using smooth talk and flattery to create a false impression and gain the trust of God, and concealing their true face out of sight from God. Their aim in not allowing God to see is to not allow God to perceive how they really are. They do not want to give their hearts to God, but to keep them for themselves. The subtext of this is that what man does and what he wants is all planned, calculated, and decided by man himself; he does not require the participation or intervention of God, much less does he need the orchestrations and arrangements of God. Thus, whether in regard to the commands of God, His commission, or the requirements that God makes of man, man's decisions are based on his own intentions and interests, on his own state and circumstances at the time. Man always uses the knowledge and insights that he is familiar with, and his own intellect, to judge and select the path he should take, and does not allow the interference or control of God. This is the heart of man that God sees.

From the beginning until today, only man has been capable of conversing with God. That is, among all living things and creatures of God, none but man has been able to converse with God. Man has ears that enable him to hear, and eyes that let him see, he has language, and his own ideas, and free will. He is possessed of all that is required to hear God speak, and understand God's will, and accept God's commission, and so God confers all His wishes upon man, wanting to make man a companion who is of the same mind with Him and who can walk with Him. Since He began to manage, God has been waiting for man to give his heart to Him, to let God purify and equip it, to make him satisfactory to God and loved by God, to make him revere God and shun evil. God has ever looked forward to and awaited this outcome. Are there any such people among the records of the Bible? That is, are there any in the Bible capable of giving their hearts to God? Is there any precedent before this age? Today, let us continue reading the accounts of the Bible and take a look at whether what was done by this figure—Job—has any connection to the topic of “giving your heart to God” that we're talking about today. Let us see whether Job was satisfactory to God and loved by God.

What is your impression of Job? Citing original scripture, some people say that Job “feared God, and eschewed evil.” “Feared God, and eschewed evil”: Such is the original assessment of Job recorded in the Bible. If you used your own words, how would you pin down Job? Some people say that Job was a good and reasonable man; some say that he had true faith in God; some say that Job was a righteous and humane man. You have seen the faith of Job, which is to say, in your hearts you attach great importance to and are envious of Job’s faith. Today, then, let us look at what was possessed by Job that God is pleased with him so. Next, let us read the scriptures below.

C. Job

1. Assessments of Job by God and in the Bible

(Job 1:1) There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

(Job 1:5) And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

(Job 1:8) And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?

What is the key point that you see in these passages? These three brief passages of scripture all relate to Job. Though short, they clearly state what kind of person he was. Through their description of Job’s everyday behavior and his conduct, they tell everyone that, rather than being groundless, God’s assessment of Job was well-founded. They tell us that whether it be man’s appraisal of Job (Job 1:1), or God’s appraisal of him (Job 1:8), both are the result of Job’s deeds before God and man (Job 1:5).

First, let us read passage number one: “There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.” The first assessment of Job in the Bible, this sentence is the author’s appraisal of Job. Naturally, it also represents man’s assessment of Job, which is “that man was perfect and upright, and one that feared God, and eschewed evil.” Next, let us read of God’s assessment of Job: “there is none like him in the earth, a perfect and an upright man, one that fears

God, and eschews evil” (Job 1:8). Of the two, one came from man, and one originated from God; they are two assessments with the same content. It can be seen, then, that Job’s behavior and conduct were known to man, and were also praised by God. In other words, Job’s conduct before man and his conduct before God were the same; he laid his behavior and motivation before God at all times, so that they might be observed by God, and he was one that feared God and shunned evil. Thus, in the eyes of God, of the people on earth only Job was perfect and upright, and one that feared God and shunned evil.

Specific Manifestations of Job’s Fear of God and Shunning of Evil in His Daily Life

Next, let us look at specific manifestations of Job’s fear of God and shunning of evil. In addition to the passages that precede and follow it, let us also read Job 1:5, which is one of the specific manifestations of Job’s fear of God and shunning of evil. It relates to how he feared God and shunned evil in his daily life; most prominently, he not only did as he ought to do for the sake of his own fear of God and shunning of evil, but also regularly sacrificed burnt offerings before God on behalf of his sons. He was afraid that they had often “sinned, and cursed God in their hearts” while feasting. And how was this fear manifested in Job? The original text gives the following account: “And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all.” Job’s conduct shows us that, rather than being manifested in his outward behavior, his fear of God came from within his heart, and that his fear of God could be found in every aspect of his daily life, at all times, for he not only shunned evil himself, but often sacrificed burnt offerings on behalf of his sons. In other words, Job was not only deeply afraid of sinning against God and renouncing God in his own heart, but also worried that his sons sinned against God and renounced Him in their hearts. From this can be seen that the truth of Job’s fear of God stands up to scrutiny, and is beyond the doubt of any man. Did he do thus occasionally, or frequently? The final sentence of the text is “Thus did Job continually.” The meaning of these words is that Job did not go and look in on his sons occasionally, or when it pleased him, nor did he confess to God through prayer. Instead, he regularly sent and sanctified his sons, and sacrificed burnt

offerings for them. The “continually” here does not mean he did so for one or two days, or for a moment. It is saying that the manifestation of Job’s fear of God was not temporary, and did not stop at knowledge, or spoken words; instead, the way of fearing God and shunning evil guided his heart, it dictated his behavior, and it was, in his heart, the root of his existence. That he did so continually shows that, in his heart, he often feared that he himself would sin against God and was also afraid that his sons and daughters sinned against God. It represents just how much weight the way of fearing God and shunning evil carried within his heart. He did thus continually because, in his heart, he was frightened and afraid—afraid that he had committed evil and sinned against God, and that he had deviated from the way of God and so was unable to satisfy God. And at the same time, he also worried about his sons and daughters, fearing that they had offended God. Thus was Job’s normal conduct in his everyday life. It is precisely this normal conduct which proves that Job’s fear of God and shunning of evil are not empty words, that Job truly lived out such reality. “Thus did Job continually”: these words tell us of Job’s everyday deeds before God. When he did thus continually, did his behavior and his heart reach before God? In other words, was God often pleased with his heart and his behavior? Then, in what state, and in what context did Job do thus continually? Some people say that it was because God frequently appeared to Job that he acted so; some say that he did thus continually because he would shun evil; and some say that perhaps he thought that his fortune had not come easily, and he knew that it had been bestowed upon him by God, and so he was deeply afraid of losing his property as a result of sinning against or offending God. Are any of these claims true? Clearly not. For, in the eyes of God, what God accepted and cherished most about Job was not just that he did thus continually; more than that, it was his conduct before God, man, and Satan when he was handed over to Satan and tempted. The sections below offer the most convincing evidence, evidence which shows us the truth of God’s assessment of Job. Next, let us read the following passages of scripture.

2. Satan Tempts Job for the First Time (His Livestock Is Stolen and Calamity Befalls His Children)

a. The Words Spoken by God

(Job 1:8) And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?

(Job 1:12) And the LORD said to Satan, Behold, all that he has is in your power; only on himself put not forth your hand. So Satan went forth from the presence of the LORD.

b. Satan's Reply

(Job 1:9-11) Then Satan answered the LORD, and said, Does Job fear God for nothing? Have not you made an hedge about him, and about his house, and about all that he has on every side? you have blessed the work of his hands, and his substance is increased in the land. But put forth your hand now, and touch all that he has, and he will curse you to your face.

God Permits Satan to Tempt Job so That Job's Faith Will Be Made Perfect

Job 1:8 is the first record that we see in the Bible of an exchange between Jehovah God and Satan. And what did God say? The original text provides the following account: "And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?" This was God's assessment of Job before Satan; God said that he was a perfect and an upright man, one that feared God and shunned evil. Prior to these words between God and Satan, God had resolved that He would use Satan to tempt Job—that He would hand Job over to Satan. In one respect, this would prove that God's observation and evaluation of Job were accurate and without error, and would cause Satan to be shamed through Job's testimony; in another, it would make perfect Job's faith in God and fear of God. Thus, when Satan came before God, God did not equivocate. He cut straight to the point and asked Satan: "Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?" In God's question there is the following meaning: God knew that Satan had roamed all places, and had often spied upon Job, who was God's servant. It had often tempted and attacked him, trying to find a way of bringing ruin upon Job in order to prove that Job's faith in God and fear of God could not hold firm. Satan also readily sought opportunities to devastate Job, that Job might renounce God and allow Satan to seize him from the hands of God. Yet God looked within Job's heart and saw that he was perfect and upright, and that he feared God and shunned evil. God used a question to tell Satan

that Job was a perfect and an upright man who feared God and shunned evil, that Job would never renounce God and follow Satan. Having heard God's appraisal of Job, in Satan there came a rage born of humiliation, and it became more angry, and more impatient to snatch Job away, for Satan had never believed that someone could be perfect and upright, or that they could fear God and shun evil. At the same time, Satan also loathed the perfection and uprightness in man, and hated people that could fear God and shun evil. And so it is written in Job 1:9-11 that "Then Satan answered the LORD, and said, Does Job fear God for nothing? Have not you made an hedge about him, and about his house, and about all that he has on every side? you have blessed the work of his hands, and his substance is increased in the land. But put forth your hand now, and touch all that he has, and he will curse you to your face." God was intimately acquainted with Satan's malicious nature, and knew full well that Satan had long planned to bring ruin upon Job, and so in this God wished, through telling Satan once more that Job was perfect and upright and that he feared God and shunned evil, to bring Satan into line, to make Satan reveal its true face and attack and tempt Job. In other words, God deliberately emphasized that Job was perfect and upright, and that he feared God and shunned evil, and by this means He made Satan attack Job because of Satan's hatred and ire toward how Job was a perfect and an upright man, one that feared God and shunned evil. As a result, God would bring shame upon Satan through the fact that Job was a perfect and an upright man, one that feared God and shunned evil, and Satan would be left utterly humiliated and defeated. After that, Satan would no longer doubt or make accusations about Job's perfection, uprightness, fear of God, or shunning of evil. In this way, God's trial and Satan's temptation was almost inevitable. The only one able to withstand God's trial and Satan's temptation was Job. Following this exchange, Satan was granted permission to tempt Job. Thus began Satan's first round of attacks. The target of these attacks was Job's property, for Satan had made the following accusation against Job: "Does Job fear God for nothing? ... you have blessed the work of his hands, and his substance is increased in the land." As a result, God permitted Satan to take all that Job had—which was the very purpose why God talked with Satan. Nevertheless, God made one demand of Satan: "all that he has is in your power; only on himself put not forth your hand" (Job 1:12). This was the condition that God made after He permitted Satan to tempt

Job and placed Job into the hands of Satan, and was the limit He set for Satan: He ordered Satan not to harm Job. Because God recognized that Job was perfect and upright, and He had faith that Job's perfection and uprightness before Him were beyond doubt, and could withstand being put to the test; thus, God allowed Satan to tempt Job, but imposed a restriction on Satan: Satan was permitted to take all of Job's property, but it could not lay a finger on him. What does this mean? It means that God did not give Job completely to Satan then. Satan could tempt Job by whatever means it wanted, but it could not hurt Job himself, not even one hair on his head, because everything of man is controlled by God, whether man lives or dies is decided by God, and Satan does not have such license. After God said these words to Satan, Satan couldn't wait to begin. It used every means to tempt Job, and before long Job had lost a mountainful of sheep and oxen and all of the property given unto him by God.... Thus God's trials came to him.

Though the Bible tells us of the origins of Job's temptation, was Job himself, the one subjected to these temptations, aware of what was going on? Job was just a mortal man; of course he knew nothing of the story unfolding behind him. Nevertheless, his fear of God, and his perfection and uprightness, made him realize that the trials of God had come upon him. He did not know what had occurred in the spiritual realm, nor what the intentions of God were behind these trials. But he did know that regardless of what happened to him, he should hold true to his perfection and uprightness, and should abide by the way of fearing God and shunning evil. Job's attitude and reaction to these matters were clearly beheld by God. And what did God see? He saw Job's heart that feared God, because from the beginning right through until when Job was tried, Job's heart remained open to God, it was laid before God, and Job did not renounce his perfection or uprightness, nor did he cast away or turn from the way of fearing God and shunning evil—and nothing was more gratifying to God. Next, we will look at what temptations were undergone by Job and how he treated these trials. Let us read the scriptures.

c. Job's Reaction

(Job 1:20-21) Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD has taken away; blessed be the name of the LORD.

That Job Takes It Upon Himself to Return All That He Possesses Stems From His Fear of God

After God said to Satan, “all that he has is in your power; only on himself put not forth your hand,” Satan departed, soon after which Job came under sudden and fierce attacks: First, his oxen and donkeys were plundered and his servants killed; next, his sheep and servants were burned to destruction; after that, his camels were taken and his servants were murdered; finally, his sons and daughters had their lives taken. This string of attacks was the torment suffered by Job during the first temptation. As commanded by God, during these attacks Satan only targeted Job's property and his children, and did not harm Job himself. Nevertheless, Job was instantly transformed from a rich man possessed of great wealth to someone who had nothing. No one could have withstood this astonishing surprise blow or properly reacted to it, yet Job demonstrated his extraordinary side. The Scriptures provide the following account: “Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped.” This was Job's first reaction after hearing that he had lost his children and all of his property. Above all, he did not appear surprised, or panic-stricken, much less did he express anger or hate. You see, then, that in his heart he had already recognized that these disasters were not an accident, or born from the hand of man, much less were they the arrival of retribution or punishment. Instead, the trials of Jehovah had come upon him; it was Jehovah who wished to take his property and children. Job was very calm and clear-headed then. His perfect and upright humanity enabled him to rationally and naturally make accurate judgments and decisions about the disasters that had befallen him, and in consequence, he behaved with unusual calm: “Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped.” “Rent his mantle” means that he was unclothed, and possessed of nothing; “shaved his head” means he had returned before God as a newborn infant; “fell down on the ground, and worshipped” means he had come into the world naked, and still without anything today, he was returned to God as a newborn baby. Job's attitude toward all that befell him could not have been achieved by any creature of God. His faith in Jehovah went beyond the realm of belief; this was his fear of God, and obedience to God, and he was not only able to give thanks to God for giving to him, but also for taking

from him. What's more, he was able to take it upon himself to return all that he owned, including his life.

Job's fear and obedience toward God is an example to mankind, and his perfection and uprightness were the peak of the humanity that ought to be possessed by man. Though he did not see God, he realized that God truly existed, and because of this realization he feared God—and due to his fear of God, he was able to obey God. He gave God free rein to take whatever he had, yet he was without complaint, and fell down before God and told Him that, at this very moment, even if God took his flesh, he would gladly allow Him to do so, without complaint. His entire conduct was due to his perfect and upright humanity. Which is to say, as a result of his innocence, honesty, and kindness, Job was unwavering in his realization and experience of God's existence, and upon this foundation he made demands of himself and standardized his thinking, behavior, conduct and principles of actions before God in accordance with God's guidance of him and the deeds of God that he had seen among all things. Over time, his experiences caused in him a real and actual fear of God and made him shun evil. This was the source of the integrity to which Job held firm. Job was possessed of an honest, innocent, and kind humanity, and he had actual experience of fearing God, obeying God, and shunning evil, as well as the knowledge that “the LORD gave, and the LORD has taken away.” Only because of these things was he able to stand fast and bear witness amid such vicious attacks of Satan, and only because of them was he able to not disappoint God and to provide a satisfactory answer to God when God's trials came upon him. Though Job's conduct during the first temptation was very straightforward, later generations were not assured of achieving such straightforwardness even after a lifetime of efforts, nor would they necessarily possess the conduct of Job described above. Today, faced with Job's straightforward conduct, and in comparing it to the cries and determination of “absolute obedience and loyalty unto death” shown to God by those who claim to believe in God and follow God, do you, or do you not, feel deeply ashamed?

When you read in the scriptures of all that was suffered by Job and his family, what is your reaction? Do you become lost in your thoughts? Are you astonished? Could the trials that befell Job be described as “horrifying”? In other words, it is appalling enough reading of Job's trials as described in the scriptures, to say nothing of how they would have been in reality. You see, then, that what befell Job was not a

“practice drill,” but a real “battle,” featuring real “guns” and “bullets.” But by whose hand was he subjected to these trials? They were, of course, carried out by Satan, they were personally carried out by Satan—but they were authorized by God. Did God tell Satan by what means to tempt Job? He did not. God merely gave it one condition, after which the temptation came upon Job. When the temptation came upon Job, it gave people a sense of the evil and ugliness of Satan, of its maliciousness and loathing for man, and of its enmity to God. In this we see that words cannot describe just how cruel this temptation was. It can be said that the malicious nature with which Satan abused man and its ugly face were fully revealed at this moment. Satan used this opportunity, the opportunity provided by God’s permission, to subject Job to feverish and remorseless abuse, the method and level of cruelty of which are both unimaginable and completely intolerable to people today. Rather than saying that Job was tempted by Satan, and that he stood firm in his testimony during this temptation, it is better to say that in the trials set for him by God Job embarked upon a contest with Satan to protect his perfection and uprightness, and to defend his way of fearing God and shunning evil. In this contest, Job lost a mountain of sheep and cattle, he lost all of his property, and he lost his sons and daughters—but he did not abandon his perfection, uprightness, or fear of God. In other words, in this contest with Satan he preferred to be deprived of his property and children than lose his perfection, uprightness, and fear of God. He preferred to hold on to the root of what it means to be a man. The Scriptures provide a concise account of the entire process by which Job lost his assets, and also document Job’s conduct and attitude. These terse, succinct accounts give the sense that Job was almost relaxed in facing this temptation, but if what actually happened were to be re-created, added to which there is the malicious nature of Satan—then things would not be as simple or easy as described in these sentences. The reality was far crueler. Such is the level of devastation and hate with which Satan treats mankind and all those who are approved of by God. If God had not asked that Satan not harm Job, Satan would have undoubtedly slain him without any compunction. Satan does not want anyone to worship God, nor does it wish for those who are righteous in God’s eyes and those who are perfect and upright to be able to continue fearing God and shunning evil. For people to fear God and shun evil means that they shun and forsake Satan, and so Satan took advantage of God’s permission to pile

all of its rage and hate upon Job without mercy. You see, then, how great was the torment suffered by Job, from mind to flesh, from without to within. Today, we don't see how it was at that time, and can only gain, from the accounts of the Bible, a brief glimpse of Job's emotions when he was subjected to the torment at that time.

Job's Unshakable Integrity Brings Shame Upon Satan and Causes It to Flee in Panic

And what did God do when Job was subjected to this torment? God observed, and watched, and awaited the outcome. As God observed and watched, how did He feel? He felt grief-stricken, of course. But, as a result of His grief, could He have regretted His permission to Satan to tempt Job? The answer is, No, He could not have. For He firmly believed that Job was perfect and upright, that he feared God and shunned evil. God had simply given Satan the opportunity to verify Job's righteousness before God, and to reveal its own wickedness and contemptibility. It was, furthermore, an opportunity for Job to testify to his righteousness and to his fear of God and shunning of evil before the people of the world, Satan, and even those who follow God. Did the final outcome prove that God's assessment of Job was correct and without error? Did Job actually overcome Satan? Here we read of the archetypal words spoken by Job, words which are proof that he had overcome Satan. He said: "Naked came I out of my mother's womb, and naked shall I return thither." This is Job's attitude of obedience toward God. Next, he then said: "the LORD gave, and the LORD has taken away; blessed be the name of the LORD." These words spoken by Job prove that God observes the depths of man's heart, that He is able to look into the mind of man, and they prove that His approval of Job is without error, that this man who was approved by God was righteous. "... the LORD gave, and the LORD has taken away; blessed be the name of the LORD." These words are Job's testimony to God. It was these ordinary words that cowed Satan, that brought shame upon it and caused it to flee in panic, and, moreover, that shackled Satan and left it without resources. So, too, did these words make Satan feel the wondrousness and might of the deeds of Jehovah God, and allow it to perceive the extraordinary charisma of one whose heart was ruled by the way of God. Moreover, they demonstrated to Satan the powerful vitality shown by a small and insignificant man in adhering to

the way of fearing God and shunning evil. Satan was thus defeated in the first contest. Despite its “hard-earned insight,” Satan had no intention of letting Job go, nor had there been any change in its malicious nature. Satan tried to carry on attacking Job, and so once more came before God. ...

Next, let us read the scriptures of the second time that Job was tempted.

3. Satan Once More Tempts Job (Sore Boils Break Out Across Job's Body)

a. The Words Spoken by God

(Job 2:3) And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved me against him, to destroy him without cause.

(Job 2:6) And the LORD said to Satan, Behold, he is in your hand; but save his life.

b. The Words Spoken by Satan

(Job 2:4-5) And Satan answered the LORD, and said, Skin for skin, yes, all that a man has will he give for his life. But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face.

c. How Job Deals With the Trial

(Job 2:9-10) Then said his wife to him, Do you still retain your integrity? curse God, and die. But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

(Job 3:3) Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

Job's Love of the Way of God Surpasses All Else

The Scriptures document the words between God and Satan as follows: “And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved me against him, to destroy him without cause” (Job 2:3). In this exchange, God repeats the same question to

Satan. It is a question that shows us Jehovah God's affirmative assessment of what was demonstrated and lived out by Job during the first trial, and one that is no different to God's assessment of Job before he had undergone Satan's temptation. Which is to say, before the temptation came upon him, in God's eyes Job was perfect, and thus God protected him and his family, and blessed him; he was worthy to be blessed in God's eyes. After the temptation, Job did not sin with his lips because he had lost his property and his children, but continued to praise the name of Jehovah. His actual conduct made God applaud him, and give him full marks. For in the eyes of Job, his offspring or his assets were not enough to make him renounce God. God's place in his heart, in other words, could not be replaced by his children or any piece of property. During Job's first temptation, he showed God that his love for Him and his love for the way of fearing God and shunning evil surpassed all else. It's merely that this trial gave Job the experience of receiving a reward from Jehovah God and having his property and children taken away by Him.

For Job, this was a true experience that washed his soul clean, it was a baptism of life that fulfilled his existence, and, what's more, it was a sumptuous feast that tested his obedience to, and fear of God. This temptation transformed Job's standing from that of a rich man to someone who had nothing, and it also allowed him to experience Satan's abuse of mankind. His destitution did not cause him to loathe Satan; rather, in Satan's vile acts he saw Satan's ugliness and contemptibility, as well as Satan's enmity and rebellion toward God, and this better encouraged him to forever hold firm to the way of fearing God and shunning evil. He swore that he would never forsake God and turn his back on the way of God because of external factors such as property, children or kinfolk, nor would he ever be a slave to Satan, property, or any person; apart from Jehovah God, no one could be his Lord, or his God. Such were the aspirations of Job. On the other face of the temptation, Job had also acquired something: He had gained great riches amid the trials given unto him by God.

During his life over the previous several decades, Job had beheld the deeds of Jehovah and gained Jehovah God's blessings for him. They were blessings that left him feeling enormously uneasy and indebted, for he believed that he had not done anything for God, yet had been bequeathed with such great blessings and had enjoyed so much grace. For this reason, in his heart he often prayed, hoping that he would be

able to repay God, hoping that he would have the opportunity to bear testimony to God's deeds and greatness, and hoping that God would put his obedience to the test, and, moreover, that his faith could be purified, until his obedience and his faith gained God's approval. And when the trial came upon Job, he believed that God had heard his prayers. Job cherished this opportunity more than anything else, and thus he didn't dare treat it lightly, for his greatest lifelong wish could be realized. The arrival of this opportunity meant that his obedience and fear of God could be put to the test, and could be made pure. Moreover, it meant that Job had a chance to gain God's approval, thus bringing him closer to God. During the trial, such faith and pursuit allowed him to become more perfect, and to gain a greater understanding of God's will. Job also became more grateful for God's blessings and graces, in his heart he poured greater praise on the deeds of God, and he was more fearful and reverent of God, and longed more for God's loveliness, greatness, and holiness. At this time, though Job was still one who feared God and shunned evil in the eyes of God, with regard to his experiences, Job's faith and knowledge had come on in leaps and bounds: His faith had increased, his obedience had gained a foothold, and his fear of God had become more profound. Though this trial transformed Job's spirit and life, such a transformation did not satisfy Job, nor did it slow his progress onward. At the same time as calculating what he had gained from this trial, and considering his own deficiencies, he quietly prayed, waiting for the next trial to come upon him, because he yearned for his faith, obedience, and fear of God to be elevated during the next trial of God.

God observes the inmost thoughts of man and all that man says and does. Job's thoughts reached the ears of Jehovah God, and God listened to his prayers, and in this way God's next trial for Job arrived as expected.

Amid Extreme Suffering, Job Truly Realizes God's Care for Mankind

Following Jehovah God's questions to Satan, Satan was secretly happy. This was because Satan knew that it would once more be permitted to attack the man who was perfect in God's eyes—which for Satan was a rare opportunity. Satan wanted to use this opportunity to completely undermine Job's conviction, to make him lose his faith in

God and thus no longer fear God or bless the name of Jehovah. This would give Satan a chance: Whatever the place or time, it would be able to make Job a plaything under its command. Satan hid its wicked schemes without trace, but it could not hold its evil nature in check. This truth is hinted in its answer to the words of Jehovah God, as recorded in the scriptures: “And Satan answered the LORD, and said, Skin for skin, yes, all that a man has will he give for his life. But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face” (Job 2:4-5). It is impossible not to gain a substantive knowledge and sense of Satan’s maliciousness from this exchange between God and Satan. Having heard these fallacies of Satan, all those who love the truth and detest evil will undoubtedly have a greater hate of Satan’s ignobility and shamelessness, will feel appalled and disgusted by the fallacies of Satan, and, at the same time, will offer deep prayers and earnest wishes for Job, praying that this man of uprightness can achieve perfection, wishing that this man who fears God and shuns evil will forever overcome the temptations of Satan, and live in the light, and live amid God’s guidance and blessings; so, too, will they wish that Job’s righteous deeds can forever spur on and encourage all those who pursue the way of fearing God and shunning evil. Though Satan’s malicious intent can be seen in this proclamation, God breezily consented to Satan’s “request”—but He also had one condition: “he is in your hand; but save his life” (Job 2:6). Because, this time, Satan asked to stretch forth its hand to harm Job’s flesh and bones, God said, “but save his life.” The meaning of these words is that He gave Job’s flesh to Satan, but He retained his life. Satan could not take Job’s life, but apart from this Satan could employ any means or method against Job.

After gaining God’s permission, Satan rushed to Job and stretched forth its hand to afflict his skin, causing sore boils all over his body, and Job felt pain upon his skin. Job praised the wondrousness and holiness of Jehovah God, which made Satan even more flagrant in its audaciousness. Because it had felt the joy of hurting man, Satan stretched forth its hand and raked Job’s flesh, causing his sore boils to fester. Job immediately felt a pain and torment upon his flesh that was without parallel, and he could not help but knead himself from head to foot with his hands, as if this would relieve the blow to his spirit from this pain of the flesh. He realized that God was by his side watching him, and he tried his best to steel himself. He once more knelt to the

ground, and said: You look within man's heart, You observe his misery; why does his weakness concern You? Praised be the name of Jehovah God. Satan saw the insufferable pain of Job, but it did not see Job forsake the name of Jehovah God. Thus it hastily stretched forth its hand to afflict the bones of Job, desperate to tear him limb from limb. In an instant, Job felt unprecedented torment; it was as if his flesh had been ripped open from the bones, and as if his bones were being smashed apart bit by bit. This agonizing torment made him think it would be better to die. ... His ability to bear had reached its limit. ... He wanted to cry out, he wanted to tear at the skin on his body to lessen the pain—yet he held back his screams, and did not tear at the skin on his body, for he did not want to let Satan see his weakness. And so he knelt once more, but at this time he felt not the presence of Jehovah God. He knew that He was often before him, and behind him, and on either side of him. Yet during his pain, God had never watched; He covered His face and was hidden, for the meaning of His creation of man was not to bring suffering upon man. At this time, Job was weeping, and doing his best to endure this physical agony, yet he could no longer keep himself from giving thanks to God: Man falls at the first blow, he is weak and powerless, he is young and ignorant—why would You wish to be so caring and tender toward him? You strike me, yet it hurts You to do so. What of man is worth Your care and concern? Job's prayers reached the ears of God, and God was silent, only watching without sound. ... Having tried every trick in the book to no avail, Satan quietly departed, yet this did not bring an end to God's trials of Job. Because the power of God revealed in Job had not been made public, the story of Job did not end with the retreat of Satan. As other characters made their entry, more spectacular scenes were yet to come.

Another Manifestation of Job's Fear of God and Shunning of Evil Is His Extolling of God's Name in All Things

Job had suffered the ravages of Satan, yet still he did not forsake the name of Jehovah God. His wife was the first to step out and play the role of Satan that can be seen by attacking Job. The original text describes it thus: "Then said his wife to him, Do you still retain your integrity? curse God, and die" (Job 2:9). These were the words spoken by Satan in the guise of man. They were an attack, and an accusation, as well as enticement, a temptation, and slander. Having failed in

attacking Job's flesh, Satan then directly attacked Job's integrity, wishing to use this to make Job give up his integrity, renounce God, and stop living. So, too, did Satan wish to use such words to tempt Job: If Job forsook the name of Jehovah, he need not endure such torment, could free himself from the torment of the flesh. Faced with the advice of his wife, Job reprimanded her by saying, "You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). Job had long known these words, but at this time the truth of Job's knowledge of them was proven.

When his wife advised him to curse God and die, her meaning was: Your God treats you thus, so why not curse Him? What are you doing still living? Your God is so unfair to you, yet still you say blessed be the name of Jehovah. How could He bring disaster upon you when you bless His name? Hurry up and forsake the name of God, and follow Him no more. In this way your troubles will be over. At this moment, there was produced the testimony that God wished to see in Job. No ordinary person could bear such testimony, nor do we read of it in any of the stories of the Bible—but God had seen it long before Job spoke these words. God merely wished to use this opportunity to allow Job to prove to all that God was right. Faced with the advice of his wife, Job not only didn't give up his integrity or renounce God, but he also said to his wife: "shall we receive good at the hand of God, and shall we not receive evil?" Do these words carry great weight? Here, there is only one fact capable of proving the weight of these words. The weight of these words is that they are approved of by God in His heart, they are what was desired by God, they are what God wanted to hear, and they are the outcome that God yearned to see; these words are also the essence of Job's testimony. In this, Job's perfection, uprightness, fear of God, and shunning of evil were proven. The preciousness of Job lay in how, when he was tempted, and even when his whole body was covered with sore boils, when he endured the utmost torment, and when his wife and kinfolk advised him, he still uttered such words. To put it in another way, in his heart he believed that, no matter what temptations, or however grievous the tribulations or torment, even if death was to come upon him, he would not renounce God or spurn the way of fearing God and shunning evil. You see, then, that God held the most important place in his heart, and that there was only God in his heart. It is because of this that we read such descriptions of him in the Scriptures as: In all

this did not Job sin with his lips. Not only did he not sin with his lips, but in his heart he did not complain about God. He did not say hurtful words about God, nor did he sin against God. Not only did his mouth bless the name of God, but in his heart he also blessed the name of God; his mouth and heart were as one. This was the true Job seen by God, and this was the very reason why God treasured Job.

People's Many Misunderstandings About Job

The hardship suffered by Job was not the work of messengers sent by God, nor was it caused by God's own hand. Instead, it was personally caused by Satan, the enemy of God. Consequently, the level of hardship suffered by Job was profound. Yet at this moment Job demonstrated, without reserve, his everyday knowledge of God in his heart, the principles of his everyday actions, and his attitude toward God—and this is the truth. If Job had not been tempted, if God had not brought trials upon Job, when Job said, "the LORD gave, and the LORD has taken away; blessed be the name of the LORD," you would say that Job is a hypocrite; God had given him so many assets, so of course he blessed the name of Jehovah. If, before being subjected to trials, Job had said, "shall we receive good at the hand of God, and shall we not receive evil?" you would say that Job was exaggerating, and that he would not forsake the name of God since he was often blessed by the hand of God. If God had brought disaster upon him, then he would surely have forsaken the name of God. Yet when Job found himself in circumstances that no one would wish for, or wish to see, or wish to befall them, which people would fear befalling them, circumstances that even God could not bear to watch, Job was still able to hold on to his integrity: "the LORD gave, and the LORD has taken away; blessed be the name of the LORD" and "shall we receive good at the hand of God, and shall we not receive evil?" Faced with Job's conduct at this time, those who love to talk high-sounding words, and who love to speak letters and doctrines, are left speechless. Those who extol God's name in speech only, yet have never accepted the trials of God, are condemned by the integrity to which Job held firm, and those who have never believed that man is able to hold firm to the way of God are judged by Job's testimony. Faced with Job's conduct during these trials and the words that he spoke, some people will feel confused, some will feel envious, some will feel doubtful, and some will even appear

disinterested, turning their noses up at the testimony of Job because they not only see the torment that befell Job during the trials, and read of the words spoken by Job, but also see the human “weakness” betrayed by Job when the trials came upon him. This “weakness” they believe to be the supposed imperfection in the perfection of Job, the blemish in a man who in God’s eyes was perfect. Which is to say, it is believed that those who are perfect are flawless, without stain or sully, that they have no weaknesses, have no knowledge of pain, that they never feel unhappy or dejected, and are without hate or any externally extreme behavior; as a result, the great majority of people do not believe that Job was truly perfect. People do not approve of much of his behavior during his trials. For example, when Job lost his property and children, he did not, as people would imagine, break into tears. His “indecorum” makes people think he was cold, for he was without tears, or love for his family. This is the bad impression that Job first gives people. They find his behavior after that even more perplexing: “Rent his mantle” has been interpreted by people as his disrespect for God, and “shaved his head” is wrongly believed to mean Job’s blasphemy and opposition to God. Apart from Job’s words that “the LORD gave, and the LORD has taken away; blessed be the name of the LORD,” people discern none of the righteousness in Job that was praised by God, and thus the assessment of Job of the great majority of them is nothing more than incomprehension, misunderstanding, doubt, condemnation, and approval in theory only. None of them are able to truly understand and appreciate Jehovah God’s words that Job was a perfect and an upright man, one that feared God and shunned evil.

Based on their impression of Job above, people have further doubts as to his righteousness, for Job’s actions and his conduct recorded in the scriptures were not as earth-shatteringly touching as people would have imagined. Not only did he not carry out any great feats, but he also took a potsherd to scrape himself while sitting among the ashes. This act also astonishes people and causes them to doubt—and even deny—Job’s righteousness, for while scraping himself Job did not pray to God, or promise to God; nor, moreover, was he seen to weep tears of pain. At this time, people only see the weakness of Job and nothing else, and thus even when they hear Job say “shall we receive good at the hand of God, and shall we not receive evil?” they are completely unmoved, or else undecided, and are still unable to discern the righteousness of Job from his words. The basic impression that Job

gives people during the torment of his trials is that he was neither cringing nor arrogant. People do not see the story behind his behavior that played out in the depths of his heart, nor do they see fear of God within his heart or adherence to the principle of the way of shunning evil. His equanimity makes people think his perfection and uprightness were but empty words, that his fear of God was merely hearsay; the “weakness” that he revealed externally, meanwhile, leaves a profound impression on them, giving them a “new perspective” on, and even a “new understanding” toward the man whom God defines as perfect and upright. Such a “new perspective” and “new understanding” are proven when Job opened his mouth and cursed the day he was born.

Though the level of torment he suffered is unimaginable and incomprehensible to any man, he spoke no words of heresy, but only lessened the pain of his body by his own means. As recorded in the Scriptures, he said: “Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived” (Job 3:3). Perhaps, no one has ever considered these words important, and perhaps there are people who have paid attention to them. In your view, do they mean that Job opposed God? Are they a complaint against God? I know that many of you have certain ideas about these words spoken by Job and believe that if Job was perfect and upright, he should not have shown any weakness or grief, and ought instead to have faced any attack from Satan positively, and even smiled in the face of Satan’s temptations. He should not have had the slightest reaction to any of the torment brought upon his flesh by Satan, nor should he have betrayed any of the emotions within his heart. He should even have asked that God make these trials even harsher. This is what should be demonstrated and possessed by someone who is unwavering and who truly fears God and shuns evil. Amid this extreme torment, Job did but curse the day of his birth. He did not complain about God, much less did he have any intention of opposing God. This is much easier said than done, for since ancient times until today, no one has ever experienced such temptations or suffered that which befell Job. And why has no one ever been subjected to the same kind of temptation as Job? Because, as God sees it, no one is able to bear such a responsibility or commission, no one could do as Job did, and, moreover, no one could still, apart from cursing the day of their birth, not forsake the name of God and continue to bless the name of Jehovah God, as Job did when such torment befell him. Could anyone do this? When we say

this about Job, are we commending his behavior? He was a righteous man, and able to bear such testimony to God, and capable of making Satan flee with its head in its hands, so that it never again came before God to accuse him—so what's wrong with commending him? Could it be that you have higher standards than God? Could it be that you would act even better than Job when trials come upon you? Job was praised by God—what objections could you have?

Job Curses the Day of His Birth Because He Does Not Want God to Be Pained by Him

I often say that God looks within people's hearts, and people look at people's exteriors. Because God looks within people's hearts, He understands their substance, whereas people define other people's substance based on their exterior. When Job opened his mouth and cursed the day of his birth, this act astonished all the spiritual figures, including the three friends of Job. Man came from God, and should be thankful for the life and flesh, as well as the day of his birth, bestowed upon him by God, and he should not curse them. This is understandable and conceivable to most people. For anyone who follows God, this understanding is sacred and inviolable, it is a truth that can never change. Job, on the other hand, broke the rules: He cursed the day of his birth. This is an act that most people consider to be crossing over into forbidden territory. Not only is he not entitled to people's understanding and sympathy, he is also not entitled to God's forgiveness. At the same time, even more people become doubtful toward Job's righteousness, for it seems that God's favor toward him made Job self-indulgent, it made him so bold and reckless that not only did he not thank God for blessing him and caring for him during his lifetime, but he damned the day of his birth to destruction. What is this, if not opposition to God? Such superficialities provide people with the proof to condemn this act of Job, but who can know what Job was truly thinking at that time? And who can know the reason why Job acted in that way? Only God and Job himself know the inside story and reasons here.

When Satan stretched forth its hand to afflict the bones of Job, Job fell into its clutches, without the means to escape or the strength to resist. His body and soul suffered enormous pain, and this pain made him deeply aware of the insignificance, frailty, and powerlessness of

man living in the flesh. At the same time, he also gained a profound understanding of why God is of a mind to care for and look after mankind. In Satan's clutches, Job realized that man, who is of flesh and blood, is actually so powerless and weak. When he fell to his knees and prayed to God, he felt as if God was covering His face, and hiding, for God had completely placed him in the hands of Satan. At the same time, God also wept for him, and, moreover, was aggrieved for him; God was pained by his pain, and hurt by his hurt. ... Job felt God's pain, as well as how unbearable it was for God. ... Job did not want to bring any more grief upon God, nor did he want God to weep for him, much less did he want to see God pained by him. At this moment, Job wanted only to divest himself of his flesh, to no longer endure the pain brought upon him by this flesh, for this would stop God being tormented by his pain—yet he could not, and he had to tolerate not only the pain of the flesh, but also the torment of not wishing to make God anxious. These two pains—one from the flesh, and one from the spirit—brought heart-rending, gut-wrenching pain upon Job, and made him feel how the limitations of man who is of flesh and blood can make one feel frustrated and helpless. Under these circumstances, his yearning for God grew fiercer, and his loathing of Satan became more intense. At this time, Job would have preferred to have never been born into the world of man, would rather that he did not exist, than see God cry tears or feel pain for his sake. He began to deeply loathe his flesh, to be sick and tired of himself, of the day of his birth, and even of all that which was connected to him. He did not wish there to be any more mention of his day of birth or anything to do with it, and so he opened his mouth and cursed the day of his birth: "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine on it" (Job 3:3-4). Job's words bear his loathing for himself, "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived," as well as his reproof of himself and sense of indebtedness for causing pain to God, "Let that day be darkness; let not God regard it from above, neither let the light shine on it." These two passages are the ultimate expression of how Job felt then, and fully demonstrate his perfection and uprightness to all. At the same time, just as Job had wished, his faith and obedience to God, as well as his fear of God, were truly elevated. Of course, this elevation is precisely the effect that God had expected.

Job Defeats Satan and Becomes a True Man in the Eyes of God

When Job first underwent his trials, he was stripped of all his property and all of his children, but he did not fall down or say anything that was a sin against God as a result. He had overcome the temptations of Satan, and he had overcome his material assets and offspring, and the trial of losing all his worldly possessions, which is to say he was able to obey God's taking away from him and offer thanks and praise to God because of it. Such was Job's conduct during Satan's first temptation, and such was also Job's testimony during the first trial of God. In the second trial, Satan stretched forth its hand to afflict Job, and although Job experienced pain greater than he had ever felt before, still his testimony was enough to leave people astounded. He used his fortitude, conviction, and obedience to God, as well as his fear of God, to once more defeat Satan, and his conduct and his testimony were once more approved of and favored by God. During this temptation, Job used his actual conduct to proclaim to Satan that the pain of the flesh could not alter his faith and obedience to God or take away his devotion to God and fear of God; he would not renounce God or give up his own perfection and uprightness because he faced death. Job's determination made a coward of Satan, his faith left Satan timorous and trembling, the force of his life-and-death battle with Satan bred in Satan a deep hatred and resentment, his perfection and uprightness left Satan with nothing more it could do to him, such that Satan abandoned its attacks on him and gave up its accusations against Job before Jehovah God. This meant that Job had overcome the world, he had overcome the flesh, he had overcome Satan, and he had overcome death; he was completely and utterly a man who belonged to God. During these two trials, Job stood firm in his testimony, and actually lived out his perfection and uprightness, and broadened the scope of his living principles of fearing God and shunning evil. Having undergone these two trials, there was born in Job a richer experience, and this experience made him more mature and seasoned, it made him stronger, and of greater conviction, and it made him more confident of the rightness and worthiness of the integrity to which he held firm. Jehovah God's trials of Job gave him a deep understanding and sense of God's concern for man, and allowed him to sense the preciousness of God's love, from which point consideration toward and love for God

were added in to his fear of God. The trials of Jehovah God not only didn't alienate Job from Him, but brought his heart closer to God. When the fleshly pain endured by Job reached its peak, the concern that he felt from Jehovah God gave him no choice but to curse the day of his birth. Such conduct was not long-planned, but a natural revelation of the consideration for and love of God from within his heart, it was a natural revelation that came from his consideration for and love of God. Which is to say, because he loathed himself, and he was unwilling to, and could not stand to torment God, thus his consideration and love reached the point of selflessness. At this time, Job elevated his long-standing adoration and yearning for God and devotion to God to the level of consideration and loving. At the same time, he also elevated his faith and obedience to God and fear of God to the level of consideration and loving. He did not allow himself to do anything that would cause harm to God, he did not permit himself any conduct that would hurt God, and did not allow himself to bring any sorrow, grief, or even unhappiness upon God for his own reasons. In God's eyes, although Job was still the Job of before, Job's faith, obedience, and fear of God had brought God complete satisfaction and enjoyment. At this time, Job had attained the perfection that God had expected him to attain, he had become someone truly worthy of being called "perfect and upright" in God's eyes. His righteous deeds allowed him to overcome Satan and to stand fast in his testimony to God. So, too, did his righteous deeds make him perfect, and allow the value of his life to be elevated, and transcend more than ever, and make him the first person to no longer be attacked and tempted by Satan. Because Job was righteous, he was accused and tempted by Satan; because Job was righteous, he was handed over to Satan; and because Job was righteous, he overcame and defeated Satan, and stood firm in his testimony. Henceforth Job became the first man who would never again be handed over to Satan, he truly came before the throne of God, and lived in the light, under the blessings of God without the spying or ruination of Satan. ... He had become a true man in the eyes of God, he had been set free. ...

About Job

Having learned of how Job went through the trials, most of you will likely want to know more details about Job himself, particularly

with regard to the secret by which he gained God's praise. So today, let us talk about Job!

In Job's Daily Life We See His Perfection, Uprightness, Fear of God, and Shunning of Evil

If we are to discuss Job, then we must start with the assessment of him uttered from God's own mouth: "there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil."

Let us first learn about Job's perfection and uprightiness.

What is your understanding of the words "perfect" and "upright"? Do you believe that Job was without reproach, and honorable? This, of course, would be a literal interpretation and understanding of "perfect" and "upright." Integral to a true understanding of Job is real life—words, books, and theory alone won't provide any answers. We'll start by looking at Job's home life, at what his normal conduct was like during his life. This will tell us about his principles and objectives in life, as well as about his personality and pursuit. Now, let us read the final words of Job 1:3: "this man was the greatest of all the men of the east." What these words are saying is that Job's status and standing were very high, and though we are not told whether he was the greatest of all men of the east because of his abundant assets, or because he was perfect and upright, and feared God and shunned evil, overall, we know that Job's status and standing were much prized. As recorded in the Bible, people's first impressions of Job were that Job was perfect, that he feared God and shunned evil, and that he was possessed of great wealth and venerable status. For a normal person living in such an environment and under such conditions, Job's diet, quality of life, and the various aspects of his personal life would be the focus of most people's attention; thus we must continue reading the scriptures: "And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:4-5). This passage tells us two things: The first is that Job's sons and daughters regularly feasted, eating and drinking; the second is that Job frequently offered burnt sacrifices

because he often worried for them, fearful that they were sinning, that in their hearts they had cursed God. In this are described the lives of two different types of people. The first, Job's sons and daughters, often feasted because of their affluence, they lived extravagantly, they wine and dined to their heart's content, enjoying the high quality of life brought by material wealth. Living such a life, it was inevitable that they would often sin and offend God—yet they did not sanctify themselves or offer burnt offerings as a result. You see, then, that God had no place in their hearts, that they gave no thought to God's graces, nor feared offending God, much less did they fear renouncing God in their hearts. Of course, our focus is not on Job's children, but on what Job did when faced with such things; this is the other matter described in the passage, and which involves Job's daily life and the substance of his humanity. When the Bible describes the feasting of Job's sons and daughters, there is no mention of Job; it is said only that his sons and daughters often ate and drank together. In other words, he did not hold feasts, nor did he join his sons and daughters in eating to extravagance. Though affluent, and possessed of many assets and servants, Job's life was not a luxurious one. He was not beguiled by his superlative living environment, and he did not gorge himself on the enjoyments of the flesh or forget to offer burnt offerings because of his wealth, much less did it cause him to gradually shun God in his heart. Evidently, then, Job was disciplined in his lifestyle, and was not greedy or hedonistic, nor did he fixate upon quality of life, as a result of God's blessings to him. Instead, he was humble and modest, and cautious and careful before God, he often gave thought to God's graces and blessings, and was continually fearful of God. In his daily life, Job often rose early to offer burnt offerings for his sons and daughters. In other words, not only did Job himself fear God, but he also hoped that his children would likewise fear God and not sin against God. Job's material wealth held no place within his heart, nor did it replace the position held by God; whether for the sake of himself or his children, Job's daily actions were all connected to fearing God and shunning evil. His fear of Jehovah God did not stop at his mouth, but was put into action, and reflected in each and every part of his daily life. This actual conduct by Job shows us that he was honest, and was possessed of a substance that loved justice and things that were positive. That Job often sent and sanctified his sons and daughters means he did not sanction or approve of his children's behavior; instead, in his heart he was fed up with their

behavior, and condemned them. He had concluded that the behavior of his sons and daughters was not pleasing to Jehovah God, and thus he often called on them to go before Jehovah God and confess their sins. Job's actions show us another side of his humanity: one in which he never walked with those who often sinned and offended God, but instead shunned and avoided them. Even though these people were his sons and daughters, he did not forsake his own principles because they were his own kin, nor did he indulge their sins because of his own sentiments. Rather, he urged them to confess and gain Jehovah God's forbearance, and he warned them not to forsake God for the sake of their own greedy enjoyment. The principles of how Job treated others are inseparable from the principles of his fear of God and shunning of evil. He loved that which was accepted by God, and loathed that which repulsed God, and he loved those who feared God in their hearts, and loathed those who committed evil or sinned against God. Such love and loathing was demonstrated in his everyday life, and was the very uprightness of Job seen by God's eyes. Naturally, this is also the expression and living out of Job's true humanity in his relations with others in his daily life that we must learn about.

The Manifestations of Job's Humanity During His Trials (Understanding Job's Perfection, Uprightness, Fear of God, and Shunning of Evil During His Trials)

What we have shared above are the various aspects of Job's humanity that were exhibited in his daily life prior to his tests. Without doubt, these various manifestations provide an initial acquaintance with and understanding of Job's uprightness, fear of God, and shunning of evil, and naturally provide an initial affirmation. The reason why I say "initial" is because most people still do not have a true understanding of Job's personality and the degree to which he pursued the way of obeying and fearing God. Which is to say, most people's understanding of Job doesn't go beyond the somewhat favorable impression of him provided by his words in the Bible that "the LORD gave, and the LORD has taken away; blessed be the name of the LORD" and "shall we receive good at the hand of God, and shall we not receive evil?" Thus, there is a great need for us to understand how Job lived out his humanity as he received God's trials; in this way, Job's true humanity will be shown to all in its entirety.

When Job heard that his property had been stolen, that his sons and daughters had lost their lives, and that his servants had been killed, he reacted as follows: “Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped” (Job 1:20). These words tell us one fact: After hearing this news, Job was not panic-stricken, he did not cry, or blame the servants who had given him the news, much less did he inspect the scene of the crime to investigate and verify the whys and wherefores and find out what really happened. He did not exhibit any pain or regret at the loss of his possessions, nor did he break down in tears due to the loss of his children, of his loved ones. On the contrary, he rent his mantle, and shaved his head, and fell down on the ground, and worshiped. Job’s actions are unlike those of any ordinary man. They confuse many people, and make them reprimand Job for his “cold-bloodedness” in their hearts. At the sudden loss of their possessions, normal people would appear heartbroken, or despairing—or, in the case of some people, they might even fall into deep depression. That is because, in their hearts, people’s property represents a lifetime of effort, it is that which their survival relies upon, it is the hope that keeps them living; the loss of their property means their efforts have been for nothing, that they are without hope, and even that they have no future. This is any normal person’s attitude toward their property and the close relationship they have with it, and this is also the importance of property in people’s eyes. As such, the great majority of people feel confused by Job’s cool attitude toward the loss of^[a] his property. Today, we’re going to dispel the confusion of all these people by explaining what was going on within Job’s heart.

Common sense dictates that, having been given such abundant assets by God, Job should feel ashamed before God because of losing these assets, for he hadn’t looked after or taken care of them, he hadn’t held on to the assets given to him by God. Thus, when he heard that his property had been stolen, his first reaction should have been to go to the scene of the crime and take inventory of everything that had gone,^[b] and then to confess to God so that he might once more receive God’s blessings. Job, however, did not do this—and he naturally had his own reasons for not doing so. In his heart, Job profoundly believed that all

Footnotes:

a. The original text omits “the loss of.”

b. The original text omits “that had gone.”

he possessed had been bestowed upon him by God, and had not come off the back of his own labor. Thus, he did not see these blessings as something to be capitalized upon, but took holding on to the way that he should by tooth and nail as his living principles. He cherished God's blessings, and gave thanks for them, but he was not enamored of, nor did he seek more blessings. Such was his attitude toward property. He neither did anything for the sake of gaining blessings, nor worried about or was aggrieved by the lack or loss of God's blessings; he neither became wildly, deliriously happy because of God's blessings, nor ignored the way of God or forgot the grace of God because of the blessings he frequently enjoyed. Job's attitude toward his property reveals to people his true humanity: Firstly, Job was not a greedy man, and was undemanding in his material life. Secondly, Job never worried or feared that God would take away all that he had, which was his attitude of obedience toward God in his heart; that is, he had no demands or complaints about when or whether God would take from him, and did not ask the reason why, but only sought to obey the arrangements of God. Thirdly, he never believed that his assets came from his own labors, but that they were bestowed unto him by God. This was Job's faith in God, and is an indication of his conviction. Are Job's humanity and his true daily pursuit made clear in this three-point summary of him? Job's humanity and pursuit were integral to his cool conduct when faced with the loss of his property. It was precisely because of his daily pursuit that Job had the stature and conviction to say, "the LORD gave, and the LORD has taken away; blessed be the name of the LORD," during the trials of God. These words were not gained overnight, nor had they just popped into Job's head. They were what he had seen and acquired during many years of experiencing life. Compared to all those who only seek God's blessings, and who fear that God will take from them, and hate it and complain about it, is Job's obedience not very real? Compared to all those who believe that there is a God, but who have never believed that God rules over all things, does Job not possess great honesty and uprightness?

Job's Rationality

Job's actual experiences and his upright and honest humanity meant that he made the most rational judgment and choices when he lost his assets and his children. Such rational choices were inseparable

from his daily pursuits and the deeds of God that he had come to know during his day-to-day life. Job's honesty made him able to believe that Jehovah's hand rules over all things; his belief allowed him to know the fact of Jehovah God's sovereignty over all things; his knowledge made him willing and able to obey Jehovah God's sovereignty and arrangements; his obedience enabled him to be more and more true in his fear of Jehovah God; his fear made him more and more real in his shunning of evil; ultimately, Job became perfect because he feared God and shunned evil; and his perfection made him wise, and gave him the utmost rationality.

How should we understand this word "rational"? A literal interpretation is that it means being of good sense, being logical and sensible in one's thinking, being of sound words, actions, and judgment, and possessing sound and regular moral standards. Yet Job's rationality isn't so easily explained. When it is said here that Job was possessed of the utmost rationality, it is in connection to his humanity and his conduct before God. Because Job was honest, he was able to believe in and obey the sovereignty of God, which gave him a knowledge that was unobtainable by others, and this knowledge made him able to more accurately discern, judge, and define that which befell him, which enabled him to more accurately and perspicaciously choose what to do and what to hold firm to. Which is to say that his words, behavior, the principles behind his actions, and the code by which he acted, were regular, clear, and specific, and were not blind, impulsive, or emotional. He knew how to treat whatever befell him, he knew how to balance and handle the relationships between complex events, he knew how to hold fast to the way that should be held fast to, and, moreover, he knew how to treat the giving and taking away of Jehovah God. This was the very rationality of Job. It was precisely because Job was equipped with such rationality that he said, "the LORD gave, and the LORD has taken away; blessed be the name of the LORD," when he lost his assets and his sons and daughters.

When Job was faced with the enormous pain of the body, and the remonstrations of his kinfolk and friends, and when he was faced with death, his actual conduct once again demonstrated his true face to all.

The Real Face of Job: True, Pure, and Without Falsity

Let us read the following: "So went Satan forth from the presence

of the LORD, and smote Job with sore boils from the sole of his foot to his crown. And he took him a potsherd to scrape himself with; and he sat down among the ashes” (Job 2:7-8). This is a description of Job’s conduct when sore boils sprouted upon his body. At this time, Job sat in the ashes as he endured the pain. No one treated him, and no one helped him lessen the pain of his body; instead, he used a potsherd to scrape away the surface of the sore boils. Superficially, this was merely a stage in Job’s torment, and bears no relation to his humanity and fear of God, for Job spoke no words to demonstrate his mood and views at this time. Yet Job’s actions and his conduct are still a true expression of his humanity. In the record of the previous chapter we read that Job was the greatest of all the men of the east. This passage of the second chapter, meanwhile, shows us that this great man of the east should take a potsherd to scrape himself while sitting among the ashes. Is there not an obvious contrast between these two descriptions? It is a contrast that shows us Job’s true self: Despite his prestigious standing and status, he had never loved nor paid them any attention; he cared not how others viewed his standing, nor was he concerned about whether his actions or conduct would have any negative effect on his standing; he did not indulge in the riches of status, nor did he enjoy the glory that came with status and standing. He only cared about his value and the significance of his living in the eyes of Jehovah God. Job’s true self was his very substance: He did not love fame and fortune, and did not live for fame and fortune; he was true, and pure, and without falsity.

Job’s Separation of Love and Hate

Another side of Job’s humanity is demonstrated in this exchange between him and his wife: “Then said his wife to him, Do you still retain your integrity? curse God, and die. But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil? ...” (Job 2:9-10). Seeing the torment he was suffering, Job’s wife tried to advise Job to help him escape his torment—yet the “good intentions” did not gain Job’s approval; instead, they stirred his anger, for she denied his faith in, and obedience to Jehovah God, and also denied the existence of Jehovah God. This was intolerable to Job, for he had never allowed himself to do anything that opposed or hurt God, to say nothing of others. How could he remain

indifferent when he saw others speak words that blasphemed against and insulted God? Thus he called his wife a “foolish woman.” Job’s attitude toward his wife was one of anger and hate, as well as reproach and reprimand. This was the natural expression of Job’s humanity of differentiating between love and hate, and was a true representation of his upright humanity. Job was possessed of a sense of justice—one which made him hate the winds and tides of wickedness, and loathe, condemn, and reject absurd heresy, ridiculous arguments, and ludicrous assertions, and allowed him to hold true to his own, correct principles and stance when he had been rejected by the masses and deserted by those who were close to him.

The Kindheartedness and Sincerity of Job

Since, in Job’s conduct, we are able to see the expression of various aspects of his humanity, what of Job’s humanity do we see when he opened his mouth to curse the day of his birth? This is the topic we will share below.

Above, I have talked of the origins of Job’s curse of the day of his birth. What do you see in this? If Job were hardhearted, and without love, if he were cold and emotionless, and bereft of humanity, could he have cared for God’s heart’s desire? And could he have despised the day of his own birth as a result of caring for God’s heart? In other words, if Job were hardhearted and bereft of humanity, could he have been distressed by God’s pain? Could he have cursed the day of his birth because God had been aggrieved by him? The answer is, Absolutely not! Because he was kindhearted, Job cared for God’s heart; because he cared for God’s heart, Job sensed God’s pain; because he was kindhearted, he suffered greater torment as a result of sensing God’s pain; because he sensed God’s pain, he began to loathe the day of his birth, and thus cursed the day of his birth. To outsiders, Job’s entire conduct during his trials is exemplary. Only his curse of the day of his birth paints a question mark above his perfection and uprightness, or provides a different assessment. In fact, this was the truest expression of the substance of Job’s humanity. The substance of his humanity was not concealed or packaged, or revised by someone else. When he cursed the day of his birth, he demonstrated the kindheartedness and sincerity deep within his heart; he was like a spring whose waters are so clear and pellucid as to reveal its bottom.

Having learned all this about Job, most people will undoubtedly have a fairly accurate and objective assessment of the substance of Job's humanity. They should also have a profound, practical, and more advanced understanding and appreciation of the perfection and uprightness of Job spoken of by God. Hopefully, this understanding and appreciation will help people embark upon the way of fearing God and shunning evil.

The Relationship Between God's Consignment of Job to Satan and the Aims of God's Work

Although most people now recognize that Job was perfect and upright, and that he feared God and shunned evil, this recognition doesn't give them a greater understanding of God's intention. At the same time as envying Job's humanity and pursuit, they ask the following question of God: Job was so perfect and upright, people adore him so much, so why did God hand him over to Satan and subject him to so much torment? Such questions are bound to exist in many people's hearts—or rather, this doubt is the question in many people's hearts. Since it has confounded so many people, we must lay this question on the table and explain it properly.

Everything that God does is necessary, and possessed of extraordinary significance, for all that He does in man concerns His management and the salvation of mankind. Naturally, the work that God did in Job is no different, even though Job was perfect and upright in the eyes of God. In other words, regardless of what God does or the means by which He does it, regardless of the cost, or His objective, the purpose of His actions does not change. His purpose is to work into man God's words, God's requirements, and God's will for man; in other words, it is to work into man all that God believes to be positive in accordance with His steps, enabling man to understand God's heart and comprehend God's substance, and allowing him to obey God's sovereignty and arrangements, and thus allowing man to attain the fear of God and shunning of evil—all of which is one aspect of God's purpose in all He does. The other aspect is that, because Satan is the foil and serving object in God's work, man is often given to Satan; this is the means God uses to allow people to see the wickedness, ugliness, and contemptibility of Satan amid Satan's temptations and attacks, thus causing people to hate Satan and be able to know and recognize that

which is negative. This process allows them to gradually free themselves from Satan's control, and from Satan's accusations, interference, and attacks—until, thanks to God's words, their knowledge and obedience of God, and their faith in God and fear of Him, they triumph over the attacks of Satan, and triumph over the accusations of Satan; only then will they have been completely delivered from the domain of Satan. People's deliverance means that Satan has been defeated, it means that they are no longer the food in Satan's mouth—that instead of swallowing them, Satan has relinquished them. This is because such people are upright, because they have faith, obedience, and fear toward God, and because they completely break with Satan. They bring shame upon Satan, they make a coward of Satan, and they utterly defeat Satan. Their conviction in following God, and obedience to and fear of God defeat Satan, and make Satan completely give them up. Only people such as this have truly been gained by God, and it is this which is God's ultimate objective in saving man. If they wish to be saved, and wish to be completely gained by God, then all those who follow God must face temptations and attacks both great and small from Satan. Those who emerge from these temptations and attacks and are able to fully defeat Satan are those who have been saved by God. Which is to say, those who have been saved unto God are those who have undergone God's trials, and who have been tempted and attacked by Satan an untold number of times. Those who have been saved unto God understand God's will and requirements, and are able to acquiesce to God's sovereignty and arrangements, and they do not forsake the way of fearing God and shunning evil amid Satan's temptations. Those who are saved unto God possess honesty, they are kindhearted, they differentiate between love and hate, they have a sense of justice and are rational, and they are able to care for God and treasure all that is of God. Such people are not bound, spied upon, accused, or abused by Satan, they are completely free, they have been completely liberated and released. Job was just such a man of freedom, and this is precisely the significance of why God handed him over to Satan.

Job was abused by Satan, but he also gained eternal freedom and liberation, and gained the right to never again be subjected to Satan's corruption, abuse, and accusations, to instead live in the light of God's countenance free and unencumbered, and to live amid God's blessings to him. No one could take away, or destroy, or procure this right. It was

given to Job in return for his faith, determination, and obedience to and fear of God; Job paid the price of his life to win joy and happiness on earth, to win the right and entitlement, ordained by Heaven and acknowledged by earth, to worship the Creator without interference as a true creature of God on earth. Such was also the greatest outcome of the temptations endured by Job.

When people have yet to be saved, their lives are often interfered with, and even controlled by, Satan. In other words, people who have not been saved are prisoners to Satan, they have no freedom, they have not been relinquished by Satan, they are not qualified or entitled to worship God, and they are closely pursued and viciously attacked by Satan. Such people have no happiness to speak of, they have no right to a normal existence to speak of, and moreover they have no dignity to speak of. Only if you stand up and do battle with Satan, using your faith in God and obedience to, and fear of God as the weapons with which to fight a life-and-death battle with Satan, such that you fully defeat Satan and cause it to turn tail and become cowardly whenever it sees you, so that it completely abandons its attacks and accusations against you—only then will you be saved and become free. If you are determined to fully break with Satan, but are not equipped with the weapons that will help you defeat Satan, then you will still be in danger; as time goes on, when you have been so tortured by Satan that there is not an ounce of strength left in you, yet you have still been unable to bear testimony, have still not completely freed yourself of Satan's accusations and attacks against you, then you will have little hope of salvation. In the end, when the conclusion of God's work is proclaimed, you will still be in the grip of Satan, unable to free yourself, and thus you will never have a chance or hope. The implication, then, is that such people will be completely in Satan's captivity.

Accept God's Tests, Overcome Satan's Temptations, and Allow God to Gain Your Whole Being

During the work of His abiding provision and support of man, God tells the entirety of His will and requirements to man, and shows His deeds, disposition, and what He has and is to man. The objective is to equip man with stature, and to allow man to gain various truths from God while following Him—truths that are the weapons given to man by God with which to fight Satan. Thus equipped, man must face God's

tests. God has many means and avenues for testing man, but every one of them requires the “cooperation” of God’s enemy: Satan. Which is to say, having given man the weapons with which to do battle with Satan, God hands man over to Satan and allows Satan to “test” man’s stature. If man can break out from Satan’s battle formations, if he can escape Satan’s encirclement and still live, then man will have passed the test. But if man fails to leave Satan’s battle formations, and submits to Satan, then he will not have passed the test. Whatever aspect of man God examines, the criteria for His examination are whether or not man stands firm in his testimony when attacked by Satan, and whether or not he has forsaken God and surrendered and submitted to Satan while ensnared by Satan. It may be said that whether or not man can be saved depends on whether he can overcome and defeat Satan, and whether or not he can gain freedom depends on whether he is able to lift up, on his own, the weapons given to him by God to overcome Satan’s bondage, making Satan completely abandon hope and leave him alone. If Satan abandons hope and relinquishes someone, this means that Satan will never again try to take this person from God, will never again accuse and interfere with this person, will never again wantonly torture or attack them; only someone such as this will truly have been gained by God. This is the entire process by which God gains people.

The Warning and Enlightenment Provided to Later Generations by Job’s Testimony

At the same time as understanding the process by which God completely gains someone, people will also understand the aims and significance of God’s consignment of Job to Satan. People are no longer disturbed by Job’s torment, and have a new appreciation of its significance. They no longer worry about whether they themselves will be subjected to the same temptation as Job, and no longer oppose or reject the coming of God’s trials. Job’s faith, obedience, and his testimony to overcoming Satan have been a source of huge help and encouragement to people. In Job, they see hope for their own salvation, and see that through faith, and obedience to and fear of God, it is entirely possible to defeat Satan, and prevail over Satan. They see that as long as they acquiesce to God’s sovereignty and arrangements, and possess the determination and faith not to forsake God after having lost everything, then they can bring shame and defeat upon Satan, and that

they need only possess the determination and perseverance to stand firm in their testimony—even if it means losing their lives—for Satan to be cowed and beat a hasty retreat. Job’s testimony is a warning to later generations, and this warning tells them that if they do not defeat Satan, then they will never be able to rid themselves of the accusations and interference of Satan, nor will they ever be able to escape the abuse and attacks of Satan. Job’s testimony has enlightened later generations. This enlightenment teaches people that only if they are perfect and upright are they able to fear God and shun evil; it teaches them that only if they fear God and shun evil can they bear strong and resounding testimony to God; only if they bear strong and resounding testimony to God can they never be controlled by Satan, and live under the guidance and protection of God—and only then will they have been truly saved. Job’s personality and his life’s pursuit should be emulated by everyone who pursues salvation. That which he lived out during his whole life and his conduct during his trials is a precious treasure to all those who pursue the way of fearing God and shunning evil.

Job’s Testimony Brings Comfort to God

If I tell you now that Job is a lovely man, you may not be able to appreciate the meaning within these words, and may not be able to grasp the sentiment behind why I have spoken of all these things; but wait until the day when you have experienced trials the same as or akin to those of Job, when you have gone through adversity, when you have experienced trials personally arranged for you by God, when you give your all, and endure humiliation and hardship, in order to prevail over Satan and bear testimony to God amid temptations—then you will be able to appreciate the meaning of these words I speak. At that time, you will feel that you are far inferior to Job, you will feel how lovely Job is, and that he is worthy of emulation; when that time comes, you will realize how important those classic words spoken by Job are for one who is corrupt and who lives in these times, and you will realize how difficult it is for the people of today to achieve what was achieved by Job. When you feel it is difficult, you will appreciate how anxious and worried is God’s heart, you will appreciate how high is the price paid by God for gaining such people, and how precious is that done and expended by God for mankind. Now that you have heard these words, do you have an accurate understanding and correct assessment of Job?

In your eyes, was Job a truly perfect and upright man who feared God and shunned evil? I believe that most people will most certainly say, Yes. For the facts of what Job acted and revealed are undeniable by any man or Satan. They are the most powerful proof of Job's triumph over Satan. This proof was produced in Job, and was the first testimony received by God. Thus, when Job triumphed in the temptations of Satan and bore testimony to God, God saw hope in Job, and His heart was comforted by Job. Since the creation until Job, this was the first time that God truly experienced what comfort was, and what it meant to be comforted by man, and it was the first time that He had seen, and gained, true testimony that was borne for Him.

I trust that, having heard of Job's testimony and accounts of the various aspects of Job, the majority of people will have plans for the path before them. So, too, do I trust that most people who are full of anxiety and fear will slowly begin to relax in both body and mind, and will begin to feel relief, little by little. ...

The passages below are also accounts about Job. Let us continue reading.

4. Job Has Heard of God by the Hearing of the Ear

(Job 9:11) See, he goes by me, and I see him not: he passes on also, but I perceive him not.

(Job 23:8-9) Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he does work, but I cannot behold him: he hides himself on the right hand, that I cannot see him.

(Job 42:2-6) I know that you can do every thing, and that no thought can be withheld from you. Who is he that hides counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech you, and I will speak: I will demand of you, and declare you to me. I have heard of you by the hearing of the ear: but now my eye sees you. Why I abhor myself, and repent in dust and ashes.

Although God Has Not Revealed Himself to Job, Job Believes in the Sovereignty of God

What is the thrust of these words? Have any of you realized that there is a fact here? First, how did Job know there is a God? And how did he know that the heavens and earth and all things are ruled by

God? There is a passage that answers these two questions: I have heard of you by the hearing of the ear: but now my eye sees you. Why I abhor myself, and repent in dust and ashes (Job 42:5-6). From these words we learn that, rather than having seen God with his own eyes, Job had learned of God from legend. It was under these circumstances that he began to walk the path of following God, after which he confirmed the existence of God in his life, and among all things. There is an undeniable fact here—and what is it? Despite being able to follow the way of fearing God and shunning evil, Job had never seen God. In this, was he not the same as the people of today? Job had never seen God, the implication of which is that although he had heard of God, he did not know where God was, or what God was like, or what God was doing, which are subjective factors; objectively speaking, though he followed God, God had never appeared to him or spoken to him. Is this not a fact? Although God had not spoken to Job or given him any commands, Job had seen God's existence, and beheld His sovereignty among all things and in legends in which Job had heard of God by the hearing of the ear, after which he began the life of fearing God and shunning evil. Such were the origins and process by which Job followed God. But no matter how he feared God and shunned evil, no matter how he held firm to his integrity, still God never appeared to him. Let us read this passage. He said, "See, he goes by me, and I see him not: he passes on also, but I perceive him not" (Job 9:11). What these words are saying is that Job might have felt God around him or he might not—but he had never been able to see God. There were times when he imagined God passing before him, or acting, or guiding man, but he had never known. God comes upon man when he isn't expecting it; man doesn't know when God comes upon him, or where He comes upon him, because man cannot see God, and thus, to man, God is hidden from him.

Job's Faith in God Is Not Shaken Because God Is Hidden From Him

In the following passage of scripture, Job then says, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he does work, but I cannot behold him: he hides himself on the right hand, that I cannot see him" (Job 23:8-9). In this account, we learn that in Job's experiences, God had been hidden

to him throughout; God had not openly appeared to him, nor had He openly spoken any words to him, yet in his heart, Job was confident of God's existence. He had always believed that God might be walking before him, or might be acting by his side, and that although he could not see God, God was next to him governing his all. Job had never seen God, but he was able to stay true to his faith, which no other person was able to do. And why couldn't they? Because God did not speak to Job, or appear to him, and if he had not truly believed, he could not have gone on, nor could he have held fast to the way of fearing God and shunning evil. Is this not true? How do you feel when you read of Job saying these words? Do you feel that Job's perfection and uprightness, and his righteousness before God, are true, and not an exaggeration on the part of God? Even though God treated Job the same as other people, and did not appear or speak to him, Job still held firm to his integrity, he still believed in God's sovereignty, and, furthermore, he frequently offered burnt offerings and prayed before God as a result of his fear of offending God. In Job's ability to fear God without having seen God, we see how much he loved positive things, and how firm and real his faith was. He did not deny the existence of God because God was hidden from him, nor did he lose his faith and forsake God because he had never seen Him. Instead, amid God's hidden work of ruling all things, he had realized the existence of God, and felt the sovereignty and power of God. He did not give up on being upright because God was hidden, nor did he forsake the way of fearing God and shunning evil because God had never appeared to him. Job had never asked that God openly appear to him to prove His existence, for he had already beheld God's sovereignty among all things, and he believed that he had gained the blessings and graces that others had not gained. Although God remained hidden to him, Job's faith in God was never shaken. Thus, he harvested what none other had: God's approval and God's blessing.

Job Blesses the Name of God and Does Not Think of Blessings or Disaster

There is a fact which is never referred to in the Scriptures' stories of Job, which will be our focus today. Although Job had never seen God or heard the words of God with his own ears, God had a place in Job's heart. And what was Job's attitude toward God? It was, as previously

referred to, “blessed be the name of the LORD.” His blessing of God’s name was unconditional, unqualified, and without reason. We see that Job had given his heart to God, allowing it to be controlled by God; all that he thought, all that he decided, and all that he planned in his heart was laid open to God and not closed off from God. His heart did not stand in opposition to God, and he had never asked God to do anything for him or give him anything, and he did not harbor extravagant desires that he would gain anything from his worship of God. Job did not talk of trades with God, and made no requests or demands of God. His praising of God’s name was because of the great power and authority of God in ruling all things, and was not dependent on whether he gained blessings or was struck by disaster. He believed that regardless of whether God blesses people or brings disaster upon them, God’s power and authority will not change, and thus, regardless of a person’s circumstances, God’s name should be praised. That man is blessed by God is because of God’s sovereignty, and when disaster befalls man, so, too, is it because of God’s sovereignty. God’s power and authority rule over and arrange everything of man; the vagaries of man’s fortune are the manifestation of God’s power and authority, and regardless of one’s viewpoint, God’s name should be praised. This is what Job experienced and came to know during the years of his life. All of Job’s thoughts and actions reached the ears of God, and arrived before God, and were seen as important by God. God cherished this knowledge of Job, and treasured Job for having such a heart. This heart awaited God’s command always, and in all places, and no matter what the time or place it welcomed whatever befell him. Job made no demands of God. What he demanded of himself was to wait for, accept, face, and obey all of the arrangements that came from God; Job believed this to be his duty, and it was precisely what was wanted by God. Job had never seen God, nor heard Him speak any words, issue any commands, give any teachings, or instruct him of anything. In the words of today, for him to be able to possess such a knowledge and attitude toward God when God had given him no enlightenment, guidance, or provision with regard to the truth—this was precious, and for him to demonstrate such things was enough for God, and his testimony was commended by God, and cherished by God. Job had never seen God or heard God personally utter any teachings to him, but to God his heart and he himself were far more precious than those people who, before God, were only able to talk of profound theory, who were only able to boast, and speak of

offering sacrifices, but who had never had a true knowledge of God, and had never truly feared God. For Job's heart was pure, and not hidden from God, and his humanity was honest and kind-hearted, and he loved justice and that which was positive. Only a man like this who was possessed of such a heart and humanity was able to follow the way of God, and capable of fearing God and shunning evil. Such a man could see God's sovereignty, could see His authority and power, and was able to achieve obedience to His sovereignty and arrangements. Only a man such as this could truly praise God's name. That is because he did not look at whether God would bless him or bring disaster upon him, because he knew that everything is controlled by the hand of God, and that for man to worry is a sign of foolishness, ignorance, and irrationality, of doubt toward the fact of God's sovereignty over all things, and of not fearing God. Job's knowledge was precisely what God wanted. So, did Job have a greater theoretical knowledge of God than you? Because God's work and utterances at that time were few, it was no easy matter to achieve the knowledge of God. Such an accomplishment by Job was no mean feat. He hadn't experienced the work of God, nor ever heard God speaking, or seen the face of God. That he was able to have such an attitude toward God was entirely the result of his humanity and his personal pursuit, a humanity and pursuit that are not possessed by people today. Thus, in that age, God said, "there is none like him in the earth, a perfect and an upright man." In that age, God had already made such an assessment of him, and had come to such a conclusion. How much more true would it be today?

Although God Is Hidden From Man, His Deeds Among All Things Are Sufficient for Man to Know Him

Job had not seen the face of God, or heard the words spoken by God, much less had he personally experienced the work of God, but his fear of God and testimony during his trials are witnessed by all, and they are loved, delighted in, and commended by God, and people envy and admire them, and, moreover, sing their praises. There was nothing great or extraordinary about his life: Just like any ordinary person, he lived an unremarkable life, going out to work at sunrise and returning home to rest at sunset. The difference is that during these several unremarkable decades, he gained an insight into the way of God, and realized and understood the great power and sovereignty of God, as no

other person ever had. He was no cleverer than any ordinary person, his life was not especially tenacious, nor, moreover, did he have invisible special skills. What he did possess, though, was a personality that was honest, kind-hearted, upright, a personality which loved fairness and righteousness, and which loved positive things—none of which are possessed by most ordinary people. He differentiated between love and hate, had a sense of justice, was unyielding and persistent, and was diligent in his thoughts, and thus during his unremarkable time on earth he saw all the extraordinary things that God had done, and saw the greatness, holiness, and righteousness of God, he saw God's concern, graciousness, and protection for man, and saw the honorableness and authority of the supreme God. The first reason why Job was able to gain these things that were beyond any normal person was because he had a pure heart, and his heart belonged to God, and was led by the Creator. The second reason was his pursuit: his pursuit of being impeccable, and perfect, and someone who complied with the will of Heaven, who was loved by God, and shunned evil. Job possessed and pursued these things while being unable to see God or hear the words of God; though he had never seen God, he had come to know the means by which God rules over all things, and understood the wisdom with which God does so. Though he had never heard the words spoken by God, Job knew that the deeds of rewarding man and taking from man all come from God. Although the years of his life were no different from those of any ordinary person, he did not allow the unremarkableness of his life to affect his knowledge of God's sovereignty over all things, or to affect his following of the way of fearing God and shunning evil. In his eyes, the laws of all things were full of God's deeds, and God's sovereignty could be seen in any part of a person's life. He had not seen God, but he was able to realize that God's deeds are everywhere, and during his unremarkable time on earth, in every corner of his life he was able to see and realize the extraordinary and wondrous deeds of God, and could see the wondrous arrangements of God. The hiddenness and silence of God did not hinder Job's realization of God's deeds, nor did they affect his knowledge of God's sovereignty over all things. His life was the realization of the sovereignty and arrangements of God, who is hidden among all things, during his everyday life. In his everyday life he also heard and understood the voice of God's heart, and the words of God, who is silent among all things yet expresses the voice of His heart and His words by

governing the laws of all things. You see, then, that if people have the same humanity and pursuit as Job, then they can gain the same realization and knowledge as Job, and can acquire the same understanding and knowledge of God's sovereignty over all things as Job. God had not appeared to Job or spoken to him, but Job was able to be perfect, and upright, and to fear God and shun evil. In other words, without God having appeared to or spoken to man, God's deeds among all things and His sovereignty over all things are sufficient for a man to become aware of God's existence, power, and authority, and God's power and authority are enough to make this man follow the way of fearing God and shunning evil. Since an ordinary man such as Job was able to achieve the fear of God and shunning of evil, then every ordinary person who follows God should also be able to. Though these words may sound like logical inference, this does not contravene the laws of things. Yet the facts haven't matched up to expectations: Fearing God and shunning evil, it would appear, is the preserve of Job and Job alone. At the mention of "fearing God and shunning evil," people think that this should only be done by Job, as if the way of fearing God and shunning evil had been labeled with the name of Job and were unrelated to others. The reason for this is clear: Because only Job was possessed of a personality that was honest, kind-hearted, and upright, and which loved fairness and righteousness and things that were positive, thus only Job could follow the way of fearing God and shunning evil. You must have all understood the implication here—which is that because no one is possessed of a humanity that is honest, kind-hearted, and upright, and which loves fairness and righteousness and that which is positive, no one can fear God and shun evil, and thus they can never gain God's joy or stand firm amid trials. Which also means that, with the exception of Job, all people are still bound and ensnared by Satan, they are all accused, attacked, and abused by it, and the ones Satan tries to swallow, and they are all without freedom, prisoners that have been taken captive by Satan.

If Man's Heart Is in Enmity to God, How Can He Fear God and Shun Evil

Since the people of today do not possess the same humanity as Job, what of the substance of their nature, and their attitude toward God? Do they fear God? Do they shun evil? Those who do not fear God

or shun evil can only be summed up with four words: the enemies of God. You often say these four words, but you have never known their real meaning. The words “the enemies of God” have substance to them: They are not saying that God sees man as the enemy, but that man sees God as the enemy. First, when people begin to believe in God, who does not have their own aims, motivations, and ambitions? Even though one part of them believes in the existence of God, and has seen the existence of God, their belief in God still contains those motivations, and their ultimate aim in believing in God is to receive His blessings and the things they want. In people’s life experiences, they often think to themselves, I’ve given up my family and career for God, and what has He given me? I must add it up, and confirm it—have I received any blessings recently? I’ve given a lot during this time, I’ve run and run, and have suffered much—has God given me any promises in return? Has He remembered my good deeds? What will my end be? Can I receive God’s blessings? ... Every person constantly, and often makes such calculations within their heart, and they make demands of God which bear their motivations, and ambitions, and deals. Which is to say, in his heart man is constantly putting God to test, constantly devising plans about God, and constantly arguing the case for his end with God, and trying to extract a statement from God, seeing whether or not God can give him what he wants. At the same time as pursuing God, man doesn’t treat God like God. He has always tried to make deals with God, ceaselessly making demands of Him, and even pressing Him at every step, trying to take a mile after being given an inch. At the same time as trying to make deals with God, man also argues with Him, and there are even people who, when trials befall them or they find themselves in certain situations, often become weak, passive and slack in their work, and full of complaints about God. From when he first began to believe in God, man has considered God to be a cornucopia, a Swiss Army knife, and he has considered himself to be God’s greatest creditor, as if trying to get blessings and promises from God were his inherent right and obligation, while God’s responsibility were to protect and care for man and provide for him. Such is the basic understanding of “belief in God” of all those who believe in God, and their deepest understanding of the concept of belief in God. From the substance of man’s nature to his subjective pursuit, there is nothing that relates to the fear of God. Man’s aim in believing in God could not possibly have anything to do with the worship of God. That is to say, man has never

considered nor understood that belief in God requires fearing God, and worshiping God. In light of such conditions, man's substance is obvious. And what is this substance? It is that man's heart is malicious, it harbors treachery and deceit, it does not love fairness and righteousness, or that which is positive, and it is contemptible and greedy. Man's heart couldn't be more closed to God; he hasn't given it to God at all. God has never seen man's true heart, nor has He ever been worshiped by man. No matter how great the price God pays, or how much work He does, or how much He provides to man, man remains blind to it, and utterly indifferent. Man has never given his heart to God, he only wants to mind his heart himself, to make his own decisions—the subtext of which is that man doesn't want to follow the way of fearing God and shunning evil, or to obey the sovereignty and arrangements of God, nor does he want to worship God as God. Such is the state of man today. Now let us look again at Job. First of all, did he do a deal with God? Did he have any ulterior motives in holding firm to the way of fearing God and shunning evil? At that time, had God spoken to anyone of the end to come? At that time, God had not made promises to anyone about the end, and it was against this background that Job was able to fear God and shun evil. Do the people of today stand up to comparison with Job? There's too much of a disparity, they're in different leagues. Although Job did not have much knowledge of God, he had given his heart to God and it belonged to God. He never did a deal with God, and had no extravagant desires or demands toward God; instead, he believed that “the LORD gave, and the LORD has taken away.” This was what he had seen and obtained from holding true to the way of fearing God and shunning evil during many years of life. Likewise, he had also gained the outcome of “shall we receive good at the hand of God, and shall we not receive evil?” These two sentences were what he had seen and come to know as a result of his attitude of obedience toward God during his life's experiences, and they were also his most powerful weapons with which he triumphed in Satan's temptations, and the foundation of his standing firm in testimony to God. At this point, do you envisage Job as a lovely person? Do you hope to be such a person? Do you fear having to undergo the temptations of Satan? Do you resolve to pray for God to subject you to the same trials as Job? Without doubt, most people would not dare to pray for such things. It is evident, then, that your faith is pitifully small; compared to Job, your faith is simply unworthy of mention. You are the enemies of

God, you do not fear God, you are incapable of standing firm in your testimony to God, and unable to triumph over the attacks, accusations, and temptations of Satan. What makes you qualified to receive the promises of God? Having heard the story of Job and understood God's intention in saving man and the meaning of the salvation of man, do you now have the faith to accept the same trials as Job? Should you not have a little resolve to allow yourselves to follow the way of fearing God and shunning evil?

Have No Misgivings About the Trials of God

After receiving testimony from Job following the end of his trials, God resolved that He would gain a group—or more than a group—of people like Job, yet He resolved to never again allow Satan to attack or abuse any other person using the means by which it had tempted, attacked, and abused Job, by betting with God; God did not permit Satan to ever again do such things to man, who is weak, foolish, and ignorant—it was enough that Satan had tempted Job! Not permitting Satan to abuse people howsoever it wishes is the mercy of God. For God, it was enough that Job had suffered the temptation and abuse of Satan. God did not permit Satan to ever again do such things, for the lives and everything of people who follow God are ruled and orchestrated by God, and Satan is not entitled to manipulate God's chosen ones at will—you should be clear about this point! God cares about man's weakness, and understands his foolishness and ignorance. Although, in order that man could be completely saved, God has to hand him over to Satan, God is not willing to see man ever played with as a toy by Satan and abused by Satan, and He does not want to see man always suffering. Man was created by God, and it is perfectly justified that God rules and arranges everything of man; this is the responsibility of God, and the authority by which God rules all things! God does not permit Satan to abuse and mistreat man at will, He does not permit Satan to employ various means to lead man astray, and, moreover, He does not permit Satan to intervene in God's sovereignty of man, nor does He allow Satan to trample and destroy the laws by which God rules all things, to say nothing of God's great work of managing and saving mankind! Those whom God wishes to save, and those who are able to bear testimony to God, are the core and the crystallization of the work of God's six-thousand-year management

plan, as well as the price of His efforts in His six thousand years of work. How could God casually give these people to Satan?

People often worry about and are fearful of the trials of God, yet at all times they are living in Satan's snare, and living in perilous territory in which they are attacked and abused by Satan—yet they know not fear, and are unperturbed. What is going on? Man's faith in God is only limited to the things he can see. He has not the slightest appreciation of God's love and concern for man, or of His tenderness and consideration toward man. But for a little trepidation and fear about God's trials, judgment and chastisement, and majesty and wrath, man has not the slightest understanding of God's good intentions. At the mention of trials, people feel as if God has ulterior motives, and some even believe that God harbors evil designs, unaware of what God will actually do to them; thus, at the same time as crying out obedience to God's sovereignty and arrangements, they do all they can to resist and oppose God's sovereignty over man and arrangements for man, for they believe that if they are not careful they will be misled by God, that if they don't keep a grip on their own fate then all that they have could be taken by God, and their life could even be ended. Man is in Satan's camp, but he never worries about being abused by Satan, and he is abused by Satan but never fears being taken captive by Satan. He keeps saying that he accepts God's salvation, yet has never trusted in God or believed that God will truly save man from the claws of Satan. If, like Job, man is able to submit to God's orchestrations and arrangements, and can give his entire being to the hands of God, then will man's end not be the same as Job's—the receipt of God's blessings? If man is able to accept and submit to God's rule, what is there to lose? And thus, I suggest that you be careful in your actions, and cautious toward everything that is about to come upon you. Do not be rash or impulsive, and do not treat God and the people, matters, and objects He has arranged for you as the urge takes you, or according to your natural self, or your imaginations and conceptions; you must be cautious in your actions, and must pray and seek more, to avoid inciting the wrath of God. Remember this!

Next, we will look at how Job was after his trials.

5. Job After His Trials

(Job 42:7-9) And it was so, that after the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against you, and against your two friends: for you have not

spoken of me the thing that is right, as my servant Job has. Therefore take to you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that you have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

(Job 42:10) And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

(Job 42:12) So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

(Job 42:17) So Job died, being old and full of days.

Those Who Fear God and Shun Evil Are Looked Upon With Cherishment by God, While Those Who Are Foolish Are Seen as Lowly by God

In Job 42:7-9, God says that Job is His servant. His use of the term “servant” to refer to Job demonstrates Job’s importance in His heart; though God did not call Job something more esteemed, this appellation had no bearing on Job’s importance within God’s heart. “Servant” here is God’s nickname for Job. God’s multiple references to “my servant Job” show how He was pleased with Job, and although God did not speak of the meaning behind the word “servant,” God’s definition of the word “servant” can be seen from His words in this passage of scripture. God first said to Eliphaz the Temanite: “My wrath is kindled against you, and against your two friends: for you have not spoken of me the thing that is right, as my servant Job has.” These words are the first time that God had openly told people that He accepted all that was said and done by Job after God’s trials of him, and are the first time that He had openly confirmed the accuracy and correctness of all that Job had done and said. God was angry at Eliphaz and the others because of their incorrect, absurd discourse, because, like Job, they couldn’t see the appearance of God or hear the words He spoke in their lives, yet Job had such an accurate knowledge of God, whereas they could only blindly guess about God, violating God’s will and trying His patience in

all that they did. Consequently, at the same time as accepting all that was done and said by Job, God grew wrathful toward the others, for in them He was not only unable to see any reality of fear of God, but also heard nothing of the fear of God in what they said. And so God next made the following demands of them: "Therefore take to you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly." In this passage God is telling Eliphaz and the others to do something that will redeem their sins, for their folly was a sin against Jehovah God, and thus they had to make burnt offerings in order to remedy their mistakes. Burnt offerings are often offered to God, but what is unusual about these burnt offerings is that they were offered to Job. Job was accepted by God because he bore testimony to God during his trials. These friends of Job, meanwhile, were revealed during the time of his trials; because of their folly, they were condemned by God, and they incited the wrath of God, and should be punished by God—punished by making burnt offerings before Job—after which Job prayed for them to dispel God's punishment and wrath toward them. God's intention was to bring shame upon them, for they were not people who feared God and shunned evil, and they had condemned the integrity of Job. In one regard, God was telling them that He did not accept their actions but greatly accepted and took delight in Job; in another, God was telling them that being accepted by God elevates man before God, that man is loathed by God because of his folly, and offends God because of it, and is lowly and vile in God's eyes. These are the definitions given by God of two types of people, they are God's attitudes toward these two types of people, and they are God's articulation of the worth and standing of these two types of people. Even though God called Job His servant, in God's eyes this servant was beloved, and was bestowed with the authority to pray for others and forgive them their mistakes. This servant was able to talk directly to God and come directly before God, his status was higher and more honorable than those of others. This is the true meaning of the word "servant" spoken by God. Job was given this special honor because of his fear of God and shunning of evil, and the reason why others were not called servants by God is because they did not fear God and shun evil. These two distinctly different attitudes of God are His attitudes toward two types of people: Those who fear God and shun evil are accepted by God, and seen as precious in His

eyes, while those who are foolish do not fear God, and are incapable of shunning evil, and are not able to receive God's favor; they are often loathed and condemned by God, and are lowly in God's eyes.

God Bestows Authority Upon Job

Job prayed for his friends, and afterward, because of Job's prayers, God did not deal with them as befitted their folly—He did not punish them or take any retribution upon them. And why was that? Because the prayers for them of God's servant, Job, had reached His ears; God forgave them because He accepted Job's prayers. And what do we see in this? When God blesses someone, He gives them many rewards, and not just material ones, either: God also gives them authority, and entitles them to pray for others, and God forgets, and overlooks those people's transgressions because He hears these prayers. This is the very authority that God gave to Job. Through Job's prayers to halt their condemnation, Jehovah God brought shame upon those foolish people—which, of course, was His special punishment for Eliphaz and the others.

Job Is Once More Blessed by God, and Is Never Again Accused by Satan

Among the utterances of Jehovah God are the words that "you have not spoken of me the thing that is right, as my servant Job has." What was it that Job had said? It was what we talked about previously, as well as the many pages of words in the Book of Job that Job is recorded as having spoken. In all of these many pages of words, Job never once has any complaints or misgivings about God. He simply awaits the outcome. It is this waiting which is his attitude of obedience, as a result of which, and as a result of the words he said to God, Job was accepted by God. When he endured trials and suffered hardship, God was by his side, and although his hardship was not lessened by God's presence, God saw what He wished to see, and heard what He wished to hear. Every one of Job's actions and words reached the eyes and ears of God; God heard, and He saw—and this is fact. Job's knowledge of God, and his thoughts about God in his heart at that time, during that period, were not actually as specific as those of the people of today, but in the context of the time, God still recognized all that he had said,

because his behavior and the thoughts in his heart, and what he had expressed and revealed, were sufficient for His requirements. During the time that Job was subjected to trials, that which he thought in his heart and resolved to do showed God an outcome, one that was satisfactory to God, and afterward God took away Job's trials, Job emerged from his troubles, and his trials were gone and never again befell him. Because Job had already been subjected to trials, and had stood firm during these trials, and completely triumphed over Satan, God gave him the blessings that he so rightfully deserved. As recorded in Job 42:10, 12, Job was blessed once again, and was blessed with more than the first instance. At this time Satan had withdrawn, and no longer said or did anything, and from then onward Job was no longer interfered with or attacked by Satan, and Satan no longer made accusations against God's blessings of Job.

Job Spends the Latter Half of His Life Amid God's Blessings

Although His blessings of that time were only limited to sheep, cattle, camels, material assets, and so on, the blessings that God wished to bestow upon Job in His heart were far more than this. At the time were there recorded what kind of eternal promises God wished to give Job? In His blessings of Job, God did not mention or touch upon his end, and regardless of what importance or position Job held within God's heart, in sum God was discerning in His blessings. God did not announce Job's end. What does this mean? At that time, when God's plan had yet to reach the point of the proclamation of man's end, the plan had yet to enter the final stage of His work, God made no mention of the end, merely bestowing material blessings upon man. What this means is that the latter half of Job's life was passed amid God's blessings, which was what made him different to other people—but like them he aged, and like any normal person the day came when he said goodbye to the world. Thus is it recorded that “So Job died, being old and full of days” (Job 42:17). What is the meaning of “died ... full of days” here? In the era before God proclaimed the end, God set a life expectancy for Job, and when that age had been reached He allowed Job to naturally depart from this world. From Job's second blessing until his death, God did not add any more hardship. To God, Job's death was natural, and also necessary, it was something very normal, and neither a judgment nor a condemnation. While he was alive, Job

worshiped and feared God; with regard to what sort of end he had following his death, God said nothing, nor made any comment about it. God is judicious in what He says and does, and the content and principles of His words and actions are according to the stage of His work and the period in which He is working. What kind of end did someone such as Job have in God's heart? Had God reached any kind of decision in His heart? Of course He had! It's just that this was unknown by man; God did not want to tell man, nor did He have any intention of telling man. And thus, superficially speaking, Job died full of days, and such was the life of Job.

The Price Lived Out by Job During His Lifetime

Did Job live a life of value? Where was the value? Why is it said that he lived a life of value? To man, what was his value? From the viewpoint of man, he represented the mankind whom God wishes to save, in bearing a resounding testimony to God before Satan and the people of the world. He fulfilled the duty that ought to be fulfilled by a creature of God, and set an exemplar, and acted as a model, for all those whom God wishes to save, allowing people to see that it is entirely possible to triumph over Satan by relying on God. And what was his value to God? To God, the value of Job's life lay in his ability to fear God, worship God, testify to the deeds of God, and praise the deeds of God, bringing God comfort and something to enjoy; to God, the value of Job's life was also in how, before his death, Job experienced trials and triumphed over Satan, and bore resounding testimony to God before Satan and the people of the world, glorifying God among mankind, comforting God's heart, and allowing God's eager heart to behold an outcome, and see hope. His testimony set a precedent for the ability to stand firm in one's testimony to God, and for being able to shame Satan in behalf of God, in God's work of managing mankind. Is this not the value of Job's life? Job brought comfort to God's heart, he gave God a foretaste of the delight of being glorified, and provided a wonderful beginning for God's management plan. And from this point onward the name of Job became a symbol for the glorification of God, and a sign of mankind's triumph over Satan. What Job lived out during his lifetime and his remarkable triumph over Satan will forever be cherished by God, and his perfection, uprightness, and fear of God will be venerated and emulated by generations to come. He will forever be

cherished by God like a flawless, luminous pearl, and so too is he worth treasuring by man!

Next, let us look at God's work during the Age of Law.

D. The Regulations of the Age of Law

1. The Ten Commandments

2. The Principles for Building Altars

3. Regulations for the Treatment of Servants

4. Regulations for Theft and Compensation

5. Keeping the Sabbath Year and the Three Feasts

6. Regulations for the Sabbath Day

7. Regulations for Offerings

a. Burnt Offerings

b. Grain Offerings

c. Peace Offerings

d. Sin Offerings

e. Trespass Offerings

f. Regulations for Offerings by Priests (Aaron and His Sons Are Ordered to Comply)

1) Burnt Offerings by Priests

2) Grain Offerings by Priests

3) Sin Offerings by Priests

4) Trespass Offerings by Priests

5) Peace Offerings by Priests

8. Regulations for the Eating of Offerings by Priests

9. Clean and Unclean Animals (Those Which Can and Cannot Be Eaten)

10. Regulations for the Purification of Women Following Childbirth

11. Standards for the Examination of Leprosy

12. Regulations for Those Who Have Been Healed of Leprosy

13. Regulations for Cleansing Infected Houses

14. Regulations for Those Suffering From Abnormal Discharges

15. The Day of Atonement That Must Be Observed Once a Year

16. Rules for the Slaughtering of Cattle and Sheep

17. The Prohibition of Following Detestable Practices of Gentiles (Not Committing Incest, and So On)

18. Regulations That Must Be Followed by the People ("You shall be holy: for I the LORD your God am holy.")

19. The Execution of Those Who Sacrifice Their Children to

Molech

20. Regulations for the Punishment of the Crime of Adultery

21. Rules That Should Be Observed by Priests (Rules for Their Everyday Behavior, Rules for the Consumption of Holy Things, Rules for Making Offerings, and So On)

22. Feasts That Should Be Observed (the Sabbath Day, Passover, Pentecost, the Day of Atonement, and So On)

23. Other Regulations (Burning the Lamps, the Year of Jubilee, the Redemption of the Land, Making Vows, the Offering of Tithes, and So On)

The Regulations of the Age of Law Are the Real Proof of God's Direction of All Mankind

So, you've read these regulations and principles of the Age of Law, yes? Do the regulations encompass a broad range? First, they cover the Ten Commandments, after which are the regulations for how to build altars, and so on. These are followed by regulations for keeping the Sabbath and observing the three feasts, after which are the regulations for offerings. Did you see how many types of offerings there are? There are burnt offerings, grain offerings, peace offerings, sin offerings, and so on, which are followed by regulations for priests' offerings, including burnt offerings and grain offerings by priests, and other kinds of offerings. The eighth regulations are for the eating of offerings by priests, and then there are regulations for what should be observed during people's lives. There are stipulations for many aspects of people's lives, such as the regulations for what they may or may not eat, for the purification of women following childbirth, and for those who have been healed of leprosy. In these regulations, God goes so far as to speak about disease, and there are even rules for the slaughter of sheep and cattle, and so on. Sheep and cattle were created by God, and you should slaughter them however God tells you to; there is, without doubt, reason to God's words, it is undoubtedly right to act as decreed by God, and surely of benefit to people! There are also feasts and rules to be observed, such as the Sabbath day, Passover, and more—God spoke of all of these. Let us look at the final ones: other regulations—burning the lamps, the Year of Jubilee, the redemption of the land, making vows, the offering of tithes, and so on. Do these encompass a broad range? The first thing to be talked of is the issue of

people's offerings, then there are regulations for theft and compensation, and the observation of the Sabbath day...; every one of life's details is involved. Which is to say, when God began the official work of His management plan, He set down many regulations that were to be followed by man. These regulations were in order to allow man to lead the normal life of man on earth, a normal life of man that is inseparable from God and His guidance. God first told man how to make altars, how to set up the altars. After that, He told man how to make offerings, and established how man was to live—what he was to pay attention to in life, what he was to abide by, what he should and should not do. What God set out for man was all-embracing, and with these customs, regulations, and principles He standardized people's behavior, guided their lives, guided their initiation to the laws of God, guided them to come before the altar of God, guided them in having a life among all the things God had made for man that was possessed of order, regularity, and moderation. God first used these simple regulations and principles to set limits for man, so that on earth man would have a normal life of worshiping God, would have the normal life of man; such is the specific content of the beginning of His six-thousand-year management plan. The regulations and rules cover a very broad content, they are the specifics of God's guidance of mankind during the Age of Law, they had to be accepted and honored by the people who came before the Age of Law, they are a record of the work done by God during the Age of Law, and they are real proof of God's leadership and guidance of all mankind.

Mankind Is Forever Inseparable From God's Teachings and Provisions

In these regulations we see that God's attitude toward His work, toward His management, and toward mankind is serious, sincere, rigorous, and responsible. He does the work He must do among mankind according to His steps, without the slightest discrepancy, speaking the words that He must speak to mankind without the slightest error or omission, allowing man to see that he is inseparable from God's leadership, and showing him just how important all that God does and says is to mankind. Regardless of what man is like in the next age, in short, at the very beginning—during the Age of Law—God did these simple things. To God, people's concepts of God, the world,

and mankind in that age were abstract and opaque, and even though they had some conscious ideas and intentions, all of them were unclear and incorrect, and thus mankind was inseparable from God's teachings and provisions for them. Earliest mankind knew nothing, and so God had to begin teaching man from the most superficial and basic principles for survival and regulations necessary for living, imbuing these things in the heart of man bit by bit, and giving man a gradual understanding of God, a gradual appreciation and understanding of God's leadership, and a basic concept of the relationship between man and God, through these regulations, and through these rules, which were of words. After achieving this effect, only then was God able to, little by little, do the work that He would do later, and thus these regulations and the work done by God during the Age of Law are the bedrock of His work of saving mankind, and the first stage of work in God's management plan. Although, prior to the work of the Age of Law, God had spoken to Adam, Eve, and their descendants, those commands and teachings were not so systematic or specific as to be issued one by one to man, and they were not written down, nor did they become regulations. That is because, at that time, God's plan had not gone that far; only when God had led man to this step could He begin speaking these regulations of the Age of Law, and begin making man carry them out. It was a necessary process, and the outcome was inevitable. These simple customs and regulations show man the steps of God's management work and the wisdom of God revealed in His management plan. God knows what content and means to use to begin, what means to use to continue, and what means to use to end in order that He could gain a group of people who bear testimony to Him, could gain a group of people that are of the same mind as Him. He knows what is within man, and knows what is lacking in man, He knows what He has to provide, and how He should lead man, and so too does He know what man should and should not do. Man is like a puppet: Even though he had no understanding of God's will, he couldn't help but be led by God's work of management, step by step, up to today. There was no haziness in God's heart about what He was to do; in His heart there was a very clear and vivid plan, and He carried out the work that He Himself wished to do according to His steps and His plan, progressing from the superficial to the profound. Even though He had not indicated the work that He was to do later, His subsequent work still continued to be carried out and progress in strict accordance with His plan, which is

a manifestation of what God has and is, and is also the authority of God. Regardless of which stage of His management plan He is doing, His disposition and His substance represent Himself—and there is no error in this. Regardless of the age, or the stage of work, what kind of people God loves, what kind of people He loathes, His disposition and all that He has and is will never change. Even though these regulations and principles that God established during the work of the Age of Law seem very simple and superficial to people today, and even though they are easy to understand and achieve, in them there is still the wisdom of God, and there is still the disposition of God and what He has and is. For within these apparently simple regulations are expressed God's responsibility and care toward mankind, and the exquisite substance of His thoughts, allowing man to truly realize the fact that God rules over all things and all things are controlled by His hand. No matter how much knowledge mankind masters, or how many theories or mysteries he understands, to God none of these is capable of replacing His provision to, and leadership of mankind; mankind will forever be inseparable from God's guidance and the personal work of God. Such is the inseparable relationship between man and God. Regardless of whether God gives you a commandment, or regulation, or provides truth for you to understand His will, no matter what He does, God's aim is to guide man to a beautiful tomorrow. The words uttered by God and the work He does are both the revelation of one aspect of His substance, and are the revelation of one aspect of His disposition and His wisdom, they are an indispensable step of His management plan. This must not be overlooked! God's will is in whatever He does; God does not fear misplaced remarks, nor is He afraid of any of man's conceptions or thoughts about Him. He merely does His work, and continues His management, in accordance with His management plan, unconstrained by any person, matter, or object.

OK, that's all for today. See you next time!

June 13, 2014

GOD'S WORK, GOD'S DISPOSITION, AND GOD HIMSELF III

These several fellowships have had a great impact on every single person. As of now, people can finally really feel the true existence of God and that God is actually very close to them. Although people have believed in God for many years, they have never truly understood His thoughts and ideas as they do now, neither have they truly experienced His practical deeds as they do now. Whether it's knowledge or actual practice, most people have learned something new and achieved a higher understanding, and they have realized the error in their own past pursuits, realized the superficiality of their experience and that too much is not in line with God's will, and realized that what man most lacks is knowledge of God's disposition. This knowledge on the part of people is a type of emotional knowledge; to rise to the level of rational knowledge requires a gradual deepening and strengthening through their experiences. Before man truly understands God, subjectively it could be said that they do believe in the existence of God in their hearts, but they have no real understanding of specific questions such as what kind of God He actually is, what His will is, what His disposition is, and what His real attitude toward mankind is. This greatly compromises people's faith in God—their faith simply cannot achieve purity or perfection. Even if you are face to face with God's word, or feel that you have encountered God through your experiences, it still cannot be said that you completely understand Him. Because you don't know God's thoughts, or what He loves and what He hates, what makes Him angry and what brings Him joy, you do not have a true understanding of Him. Your faith is built on a foundation of vagueness and imagination, based on your subjective desires. It is still far from an authentic belief, and you are still far from being a true follower. Explanations of the examples from these Bible stories have allowed humans to know God's heart, what He was thinking at every step in His work and why He did this work, what His original intention and His plan were when He did it, how He achieved His ideas, and how He prepared for and developed His plan. Through these stories, we can gain a detailed, specific understanding of God's every specific intention and every real thought during His six thousand years of management work, and His attitude toward humans at different times and in

different eras. Understanding what God was thinking, what His attitude was, and the disposition He revealed as He faced every situation, can help every person more deeply realize His true existence, and more deeply feel His realness and authenticity. My goal in telling these stories is not so that people can understand biblical history, nor is it to help them become familiar with the books of the Bible or the people in it, and it's especially not to help people understand the background of what God did during the Age of Law. It is to help people understand God's will, His disposition, and every little part of Him, and gain a more authentic and more accurate understanding and knowledge of God. This way, people's hearts can, little by little, open up to God, become close to God, and they can better understand Him, His disposition, His essence, and better know the true God Himself.

Knowledge of God's disposition and what He has and is can have a positive impact on humans. It can help them have more confidence in God, and help them achieve true obedience and fear for Him. Then, they are no longer blind followers, or worshiping Him blindly. God does not want fools or those who follow a crowd blindly, but a group of people who have in their hearts a clear understanding and knowledge of God's disposition and can act as God's witness, people who would never abandon God because of His loveliness, because of what He has and is, and because of His righteous disposition. As a follower of God, if in your heart there is still a lack of clarity, or there is ambiguousness or confusion about God's true existence, His disposition, what He has and is, and His plan to save mankind, then your faith cannot gain God's praise. God does not want this type of person to follow Him, and He does not like this type of person coming before Him. Because this kind of person doesn't understand God, they cannot give their heart to God—their heart is closed to Him, so their faith in God is full of impurities. Their following of God can only be called blind. People can only gain true belief and be true followers if they have true understanding and knowledge of God, which creates true obedience and fear of Him. Only in this way can they give their heart to God, to open it up to Him. This is what God wants, because everything they do and think can withstand God's test, and can bear witness to God. Everything I communicate with you regarding God's disposition, or what He has and is, or His will and His thoughts in everything that He does, and from whichever perspective, from whichever angle I talk about it, it is all to help you be more certain of God's true existence, and

more truly understand and appreciate His love for mankind, and more truly understand and appreciate God's concern for humans, and His sincere desire to manage and save mankind.

Today we're first going to summarize God's thoughts, ideas, and every move since creating humans, and to take a look at what work He carried out from creating the world to the official start of the Age of Grace. We can then discover which of God's thoughts and ideas are unknown to man, and from there we can clarify the order of God's plan for management, and thoroughly understand the context in which God created His management work, its source and development process, and also thoroughly understand what results He wants from His management work—that is, the core and the purpose of His management work. To understand these things we need to go back to a distant, still and silent time when there were no humans ...

When God arose from His bed, the first thought that He had was this: to create a living person, a real, living human—someone to live with and be His constant companion. This person could listen to Him, and God could confide in and speak with him. Then, for the first time, God grabbed a handful of dirt and used it to create the very first living person that He had imagined, and then gave this living creature a name—Adam. Once God had gained this living and breathing person, how did He feel? For the first time, He felt the joy of having a loved one, a companion. He also felt for the first time the responsibility of being a father and the concern that comes along with it. This living and breathing person brought God happiness and joy; He felt comforted for the first time. This was the first thing God had ever done that was not accomplished with His thoughts or even words, but was done with His own two hands. When this kind of being—a living and breathing person—stood in front of God, made of flesh and blood, with body and form, and able to speak with God, He experienced a kind of joy He had never felt before. He truly felt His responsibility and this living being not only tugged at His heart, but his every little move also touched Him and warmed His heart. So when this living being stood in front of God, it was the first time He had the thought to gain more people like this. This was the series of events that began with this first thought that God had. For God, all of these events were occurring for the first time, but in these first events, no matter what He felt at the time—joy, responsibility, concern—there was no one for Him to share it with. Starting from that moment, God truly felt a loneliness and a sadness

that He had never had before. He felt that human beings could not accept or comprehend His love and concern, or His intentions for mankind, so He still felt sorrow and pain in His heart. Although He had done these things for man, man was not aware of it and did not understand. Aside from happiness, the joy and comfort man brought to Him quickly brought with it His first feelings of sorrow and loneliness. These were God's thoughts and feelings at that time. While God was doing all these things, in His heart He went from joy to sorrow and from sorrow to pain, all mixed with anxiety. All He wanted to do was hasten to let this person, this human race know what was in His heart and understand His intentions sooner. Then, they could become His followers and be in accord with Him. They would no longer listen to God speak but remain speechless; they would no longer be unaware of how to join God in His work; above all, they would no longer be people indifferent to God's requirements. These first things that God completed are very meaningful and hold great value for His management plan and for human beings today.

After creating all things and humans, God did not rest. He could not wait to carry out His management, nor could He wait to gain the people He so loved among mankind.

Next, not long after God created human beings, we see from the Bible that there was a great flood across the entire world. Noah is mentioned in the record of the flood, and it can be said that Noah was the first person to receive God's call to work with Him to complete a task of God. Of course, this was also the first time God had called upon a person on the earth to do something according to His command. Once Noah finished building the ark, God flooded the earth for the first time. When God destroyed the earth with the flood, it was the first time since creating them that He felt overcome with disgust in human beings; this is what forced God to make the painful decision to destroy this human race through a flood. After the flood destroyed the earth, God made His first covenant with humans that He would never do this again. The sign of this covenant was a rainbow. This was God's first covenant with mankind, so the rainbow was the first sign of a covenant given by God; this rainbow is a real, physical thing that exists. It is the very existence of this rainbow that makes God often feel sadness for the previous human race He has lost, and serves as a constant reminder for Him of what happened to them. ... God would not slow His pace—He could not wait to take the next step in His management. Subsequently,

God selected Abraham as His first choice for His work throughout Israel. This was also the first time God selected such a candidate. God resolved to begin carrying out His work of saving mankind through this person, and to continue His work among this person's descendants. We can see in the Bible that this is what God did to Abraham. God then made Israel the first chosen land, and began His work of the Age of Law through His chosen people, the Israelites. Once again for the first time, God provided to the Israelites the express rules and laws that mankind should follow, and explained them in detail. This was the first time God had provided human beings with such specific, standard rules for how they should give sacrifices, how they should live, what they should do and not do, which festivals and days they should observe, and principles to follow in everything they did. This was the first time God had given mankind such detailed, standard regulations and principles for their lives.

When I say "the first time," it means God had never completed work like that before. It's something that didn't exist before, and even though God had created mankind and He had created all types of creatures and living things, He had never completed that type of work. All of this work involved God's management of humans; it all had to do with humans and His salvation and management of humans. After Abraham, God made a choice once again for the first time—He chose Job to be the one under the law who could withstand the temptations of Satan while continuing to fear God and shun evil and stand witness for Him. This was also the first time that God allowed Satan to tempt a person, and the first time He made a bet with Satan. In the end, for the first time, God gained someone who was capable of standing witness for Him while facing Satan—a person who could bear witness for Him and thoroughly shame Satan. Since God had created mankind, this was the first person He had gained who was able to bear witness for Him. Once He had gained this man, God was even more eager to continue His management and take the next stage in His work, preparing His next choice and His place of work.

After fellowshiping about all of this, do you have a true understanding of God's will? God sees this instance of management of mankind, of saving humans, as more important than anything else. He does these things not only with His mind, nor is it only with His words, and He particularly does not do it casually—He does all of these things with a plan, with a goal, with standards, and with His will. It is clear

that this work to save mankind holds great significance for both God and man. No matter how difficult the work is, no matter how great the obstacles are, no matter how weak humans are, or how deep mankind's rebelliousness is, none of this is difficult for God. God makes Himself busy, expending His painstaking effort and managing the work He Himself wants to carry out. He is also arranging everything, and ruling all the people and the work He wants to complete—none of this has been done before. It is the first time God has used these methods and paid a great price for this major project of managing and saving mankind. While God is carrying out this work, little by little He is expressing to humans without reservation His hard work, what He has and is, His wisdom and almightiness, and every aspect of His disposition. He unreservedly reveals all of this to mankind bit by bit, revealing and expressing these things as He has never done before. So, in the entire universe, aside from the people who God aims to manage and save, there have never been any creatures so close to God, that have such an intimate relationship with Him. In His heart, the mankind He wants to manage and save is most important, and He values this mankind above all else; even though He has paid a great price for them, and even though He is continually hurt and disobeyed by them, He never gives up on them and continues tirelessly in His work, with no complaints or regrets. This is because He knows that sooner or later, humans will someday awaken to His call and be moved by His words, recognize that He is the Lord of creation, and return to His side ...

After hearing all of this today, you may feel that everything that God does is very normal. It seems that humans have always felt some of God's will for them from His words and from His work, but there is always a certain distance between their feelings or their knowledge and what God is thinking. So, I think it is necessary to communicate with all people about why God created humankind, and the background behind His wish to gain the people He hoped for. It is essential to share this with everyone, so that everyone is clear in their heart. Because God's every thought and idea, and every phase and every period of His work tie into, and are closely linked to, His entire management work, when you understand God's thoughts, ideas, and His will in every step of His work, it's the same as understanding the source of the work of His management plan. It is on this foundation that your understanding of God deepens. Although everything God did when He first created the

world that I mentioned previously is merely some information to people now and seems to be irrelevant to the pursuit of truth, over the course of your experience there will be a day when you don't think it's something so simple as a couple of pieces of information, nor that it's something so simple as some mysteries. As your life progresses and when there is a little bit of God's position in your heart, or when you more thoroughly and deeply understand His will, you will truly understand the importance and the necessity of what I'm talking about today. It doesn't matter to what extent you have accepted this; it is necessary that you understand and know these things. When God does something, when He carries out His work, no matter if it's with His ideas or His own hands, no matter if it's the first time He has done it or if it's the last—ultimately, God has a plan, and His purposes and His thoughts are in everything He does. These purposes and thoughts represent God's disposition, and they express what He has and is. These two things—God's disposition and what He has and is—must be understood by every single person. Once a person understands His disposition and what He has and is, they can gradually understand why God does what He does and why He says what He says. From that, they can then have more faith to follow God, to pursue truth, and to pursue a change in disposition. That is to say, man's understanding of God and his faith in God are inseparable.

Even though what people hear about or gain understanding of is God's disposition, what He has and is, what they gain is life that comes from God. Once this life has been wrought into you, your fear of God will become greater and greater, and reaping this harvest occurs very naturally. If you don't want to understand or know about God's disposition or His essence, if you don't even want to ponder over or focus on these things, I can tell you with certainty that the way you are currently pursuing your faith in God can never allow you to satisfy His will or gain His praise. More than that, you can never truly reach salvation—these are the final consequences. When people don't understand God and do not know His disposition, their hearts can never truly open up to Him. Once they have understood God, they will begin to understand and savor what is in His heart with interest and faith. When you understand and savor what is in God's heart, your heart will gradually, bit by bit, open up to Him. When your heart opens up to Him, you will feel how shameful and contemptible your exchanges with God, your demands of God, and your own extravagant

desires were. When your heart truly opens up to God, you will see that His heart is such an infinite world, and you will enter into a realm you have never experienced before. In this realm there is no cheating, there is no deception, there is no darkness, and no evil. There is only sincerity and faithfulness; only light and rectitude; only righteousness and kindness. It is full of love and care, full of compassion and tolerance, and through it you feel the happiness and joy of being alive. These things are what He will reveal to you when you open up your heart to God. This infinite world is full of God's wisdom, and full of His omnipotence; it is also full of His love and His authority. Here you can see every aspect of what God has and is, what brings Him joy, why He worries and why He becomes sad, why He becomes angry.... This is what every single person can see who opens up their heart and allows God to come in. God can only come into your heart if you open it up to Him. You can only see what God has and is, and you can only see His will for you, if He has come into your heart. At that time, you will discover that everything about God is so precious, that what He has and is is so worthy of treasuring. Compared to that, the people that surround you, the objects and events in your life, and even your loved ones, your partner, and the things you love, are hardly worth mentioning. They are so small, and so lowly; you will feel that no material object will ever be able to draw you in again, and they cannot get you to pay any price for them again. In God's humility you will see His greatness and His supremacy; moreover, in something He had done that you believed to be quite small, you will see His infinite wisdom and His tolerance, and you will see His patience, His forbearance, and His understanding of you. This will produce in you a love for Him. On that day, you will feel that mankind is living in such a filthy world, that the people by your side and the things that happen in your life, and even those you love, their love for you, and their so-called protection or their concern for you are not even worth mentioning—only God is your beloved, and it is only God that you treasure the most. When that day comes, I believe that there will be some people who say: God's love is so great, and His essence is so holy—in God there is no deceit, no evil, no envy, and no strife, but only righteousness and authenticity, and everything that God has and is should be longed for by humans. Humans should strive for and aspire to it. On what basis is mankind's ability to achieve this built? It is built on the basis of humans' understanding of God's disposition, and their

understanding of God's essence. So understanding God's disposition and what He has and is, is a lifelong lesson for every person, and it's a lifelong goal pursued by every person who strives to change their disposition, and strives to know God.

We just talked about all the work that God completed, the series of things He did for the first time. Every one of these things is relevant to God's plan for management, and to God's will. They are also relevant to God's own disposition and His essence. If we want to better understand what God has and is, we can't stop at the Old Testament or at the Age of Law, but we need to move forward along with the steps God took in His work. So, as God ended the Age of Law and began the Age of Grace, our own steps have come to the Age of Grace—an age full of grace and redemption. In this age, God again did something very important for the first time. The work in this new age for both God and mankind was a new starting point. This new starting point was yet again new work that God did for the first time. This new work was something unprecedented that God carried out that could not be imagined by humans and all creatures. It is something that is now well known to all people—this was the first time God became a human being, the first time He began new work in the form of a man, with the identity of a man. This new work signified that God had completed His work in the Age of Law, that He would no longer do or say anything under the law. Neither would He speak or do anything in the form of the law or according to the principles or rules of the law. That is, all His work based on the law was halted forever and would not be continued, because God wanted to begin new work and do new things, and His plan once again had a new starting point. So, God had to lead mankind into the next age.

Whether this was joyful or ominous news to humans depended on what their essence was. It could be said that this was not joyful news, but it was ominous news to some people, because when God began His new work, those people who just followed the laws and rules, who just followed the doctrines but did not fear God would tend to use God's old work to condemn His new work. For these people, this was ominous news; but for every person who was innocent and open, who was sincere to God and willing to receive His redemption, God's first incarnation was very joyful news. For since there were humans, this was the first time God had appeared and lived among mankind in a form that wasn't the Spirit; rather, He was born of a human and lived among

people as the Son of man, and worked in their midst. This “first time” broke down people’s conceptions and was also beyond all imagination. In addition, all of God’s followers gained a tangible benefit. God not only ended the old age, but He also ended His old working methods and working style. He no longer allowed His messengers to convey His will, and He was no longer hidden in the clouds, and no longer appeared or spoke to humans commandingly through thunder. Unlike anything before, through a method unimaginable to humans that was difficult for them to understand or accept—becoming flesh—He became the Son of man to develop the work of that age. This step caught mankind by surprise, and it was also very uncomfortable for them, because God had once again started new work that He had never done before. Today, we’ll take a look at what new work God accomplished in the new age, and in all of this new work, what of God’s disposition and what He has and is can we understand?

The following are words recorded in the New Testament of the Bible.

1. (Mat 12:1) At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat.

2. (Mat 12:6-8) But I say to you, That in this place is one greater than the temple. But if you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.

Let’s first take a look at this passage: “At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat.”

Why have we selected this passage? What connection does it have to God’s disposition? In this text, the first thing we know is that it was the Sabbath day, but the Lord Jesus went out and led His disciples through the corn fields. What’s more “outrageous” is that they even “began to pluck the ears of corn and to eat.” In the Age of Law, Jehovah God’s laws were that people could not casually go out or take part in activities on the Sabbath—there were many things that could not be done on the Sabbath. This action on the part of the Lord Jesus was puzzling for those who had lived under the law for a long time, and it even provoked criticism. As for their confusion and how they talked about what Jesus did, we will put that aside for now and first discuss why the Lord Jesus chose to do this on the Sabbath, of all days, and

what He wanted to communicate to people who were living under the law through this action. This is the connection between this passage and God's disposition that I want to talk about.

When the Lord Jesus came, He used His practical actions to communicate to people: God had departed the Age of Law and had begun new work, and this new work did not require observation of the Sabbath; when God came out from the confines of the Sabbath day, this was just a foretaste of His new work, and His truly great work was continuing to play out. When the Lord Jesus began His work, He had already left behind the shackles of the Age of Law, and had broken through the regulations and principles from that age. In Him, there was no trace of anything related to the law; He had cast it off entirely and no longer observed it, and He no longer required mankind to observe it. So here you see that the Lord Jesus went through the corn fields on the Sabbath; the Lord did not rest, but was outside working. This action of His was a shock to people's conceptions and communicated to them that He no longer lived under the law, and that He had left the confines of the Sabbath and appeared in front of mankind and in their midst in a new image, with a new way of working. This action of His told people that He had brought with Him new work that began with going out from the law and going out of the Sabbath. When God carried out His new work, He no longer clung to the past, and He was no longer concerned about the regulations of the Age of Law. Neither was He affected by His work in the previous age, but He worked as usual on the Sabbath and when His disciples were hungry, they could pick ears of corn to eat. This was all very normal in God's eyes. God could have a new beginning for much of the work that He wants to do and the things that He wants to say. Once He has a new start, He neither mentions His previous work again nor continues it. For God has His principles in His work. When He wants to begin new work, it is when He wants to bring mankind into a new stage of His work, and when His work has entered a higher phase. If people continue to act according to the old sayings or regulations or continue to hold fast to them, He will not commemorate or praise this. This is because He has already brought new work, and has entered a new phase of His work. When He initiates new work, He appears to mankind with a completely new image, from a completely new angle, and in a completely new way so that people can see different aspects of His disposition and what He has and is. This is one of His goals in His new work. God does not hold on to the old or take the

beaten path; when He works and speaks it's not as prohibitive as people imagine. In God, all is free and liberated, and there is no prohibitiveness, no constraints—what He brings to mankind is all freedom and liberation. He is a living God, a God who genuinely, truly exists. He is not a puppet or a clay sculpture, and He is totally different from the idols that people enshrine and worship. He is living and vibrant and what His words and work bring to humans is all life and light, all freedom and liberation, because He holds the truth, the life, and the way—He is not constrained by anything in any of His work. No matter what people say and no matter how they see or assess His new work, He will carry out His work with no qualms. He will not worry about anyone's conceptions or fingers pointed at His work and words, or even their strong opposition and resistance to His new work. No one among all of creation can use human reason, or human imagination, knowledge, or morality to measure or define what God does, to discredit, or disrupt or sabotage His work. There is no prohibitiveness in His work, and it will not be constrained by any man, thing, or object, and it will not be disrupted by any hostile forces. In His new work, He is an ever-victorious King, and any hostile forces and all heresies and fallacies from mankind are all trampled under His footstool. No matter which new stage of His work He is carrying out, it must be developed and expanded in mankind's midst, and it must be carried out unhindered in the entire universe until His great work has been completed. This is God's almightiness and wisdom, and His authority and power. Thus, the Lord Jesus could openly go out and work on the Sabbath because in His heart there were no rules, and there was no knowledge or doctrine that originated from mankind. What He had was God's new work and His way, and His work was the way to free mankind, to release them, to allow them to exist in the light, and to allow them to live. And those who worship idols or false gods live every day bound by Satan, restrained by all kinds of rules and taboos—today one thing is prohibited, tomorrow another—there is no freedom in their lives. They are like prisoners in shackles with no joy to speak of. What does "prohibition" represent? It represents constraints, bonds, and evil. As soon as a person worships an idol, they are worshipping a false god, worshipping an evil spirit. Prohibition comes along with that. You can't eat this or that, today you can't go out, tomorrow you can't turn your stove on, the next day you can't move to a new house, certain days must be selected for weddings and funerals, and even for giving birth to a

child. What is this called? This is called prohibition; it is bondage of mankind, and it is the shackles of Satan and evil spirits controlling them, and restraining their hearts and bodies. Do these prohibitions exist with God? When speaking of the holiness of God, you should first think of this: With God there are no prohibitions. God has principles in His words and work, but there are no prohibitions, because God Himself is the truth, the way, and the life.

Now let's look at the following passage: "But I say to you, That in this place is one greater than the temple. But if you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day" (Mat 12:6-8). What does "temple" refer to here? To put it simply, "temple" refers to a magnificent, tall building, and in the Age of Law, the temple was a place for priests to worship God. When the Lord Jesus said "in this place is one greater than the temple," who did "one" refer to? Clearly, "one" is the Lord Jesus in the flesh, because only He was greater than the temple. What did those words tell people? They told people to come out of the temple—God had already come out and was no longer working in it, so people should seek God's footsteps outside of the temple and follow His steps in His new work. The background of the Lord Jesus saying this was that under the law, people had come to see the temple as something greater than God Himself. That is, people worshiped the temple rather than worshiping God, so the Lord Jesus warned them not to worship idols, but to worship God because He is supreme. Thus, He said: "I will have mercy, and not sacrifice." It is evident that in the eyes of the Lord Jesus, most people under the law no longer worshiped Jehovah, but were merely going through the process of sacrificing, and the Lord Jesus determined that this process was idol worship. These idol-worshippers saw the temple as something greater, and higher than God. In their hearts there was only the temple, not God, and if they lost the temple, they lost their dwelling place. Without the temple they had nowhere to worship and could not carry out their sacrifices. Their so-called dwelling place is where they operated under the banner of worshiping Jehovah God, allowing them to stay in the temple and carry out their own affairs. Their so-called conducting sacrifices was just to carry out their own personal shameful dealings under the guise of conducting their service in the temple. This was the reason people at that time saw the temple as greater than God. Because they used the temple as a cover, and

sacrifices as a guise for cheating people and cheating God, the Lord Jesus said this to warn people. If you apply these words to the present, they are still equally valid and equally pertinent. Although people today have experienced different work of God than people in the Age of Law experienced, the essence of their nature is the same. In the context of the work today, people will still do the same type of things as “the temple is greater than God.” For example, people see fulfilling their duty as their job; they see bearing witness to God and battling the great red dragon as political movements in defense of human rights, for democracy and freedom; they turn their duty to utilize their skills into careers, but they treat fearing God and shunning evil as nothing but a piece of religious doctrine to observe; and so on. Aren't these expressions on the part of humans essentially the same as “the temple is greater than God”? Except that two thousand years ago, people were carrying out their personal business in the physical temple, but today, people carry out their personal business in intangible temples. Those people that treasure rules see rules as greater than God, those people that love status see status as greater than God, those that love their career see career as greater than God, and so on—all their expressions lead Me to say: “People praise God as the greatest through their words, but through their eyes everything is greater than God.” This is because as soon as people find an opportunity along their path of following God to display their own talents, or to carry out their own business or their own career, they distance themselves from God and throw themselves into the career that they love. As for what God has entrusted to them, and His will, those things have long been discarded. In this scenario, what is different about these people and the ones conducting their own business in the temple two thousand years ago?

Next, let's take a look at the last sentence in this passage of scripture: “For the Son of man is Lord even of the sabbath day.” Is there a practical side to this sentence? Can you see the practical side of this? Every single thing that God says comes from His heart, so why did He say this? How do you understand it? You may understand the meaning of this sentence now, but at the time not many people did because mankind had just come out of the Age of Law. For them, coming out from the Sabbath was a very difficult thing to do, not to mention understanding what a true Sabbath is.

The sentence “the Son of man is Lord even of the sabbath day” tells people that God's everything is immaterial, and although God can

provide all of your material needs, once all of your material needs have been met, can the satisfaction from these things replace your pursuit of truth? That is clearly not possible! God's disposition and what He has and is that we have fellowshiped about are both the truth. It cannot be measured with the heavy price of material objects nor can its value be quantified with money, because it is not a material object, and it supplies the needs of each and every person's heart. For every person, the value of these intangible truths should be greater than the value of any material things you think are nice, right? This statement is something you need to linger over. The key point of what I've said is that what God has and is and God's everything are the most important things for every single person and they cannot be replaced by any material object. I'll give you an example: When you're hungry, you need food. This food can be relatively good or relatively lacking, but as long as you have your fill, that unpleasant feeling of being hungry will no longer be there—it will be gone. You can sit there in peace, and your body will be at rest. People's hunger can be resolved with food, but when you're following God and feel that you have no understanding of Him, how can you resolve the emptiness in your heart? Can it be resolved with food? Or when you're following God and don't understand His will, what can you use to make up for that hunger in your heart? In the process of your experience of salvation through God, while pursuing a change in your disposition, if you don't understand His will or don't know what the truth is, if you don't understand God's disposition, don't you feel very uneasy? Don't you feel a strong hunger and thirst in your heart? Don't these feelings prevent you from feeling peace in your heart? So how can you make up for that hunger in your heart—is there a way to resolve it? Some people go shopping, some find their friends to confide in, some people sleep their fill, others read more of God's words, or they work harder and expend more effort to fulfill their duties. Can these things resolve your actual difficulties? All of you fully understand these kinds of practices. When you feel powerless, when you feel a strong desire to gain enlightenment from God to allow you to know the reality of truth and His will, what do you need most? What you need isn't a full meal, and it's not a few kind words. More than that, it's not the transient comfort and satisfaction of the flesh—what you need is for God to directly, clearly tell you what you should do and how you should do it, to clearly tell you what the truth is. After you've understood this, even if it's just a tiny bit, don't you feel

more satisfied in your heart than if you had eaten a good meal? When your heart is satisfied, doesn't your heart, your whole person, gain true peace? Through this analogy and analysis, do you understand now why I wanted to share with you this sentence, "the Son of man is Lord even of the sabbath day"? Its meaning is that what comes from God, what He has and is, and His everything are greater than any other thing, including the thing or the person you once believed you treasured most. That is to say, if a person cannot have words from the mouth of God or they do not understand His will, they cannot gain peace. In your future experiences, you will understand why I wanted you to see this passage today—this is very important. Everything that God does is truth and life. The truth for mankind is something that they cannot lack in their lives, that they can never do without; you could also say that it's the greatest thing. Although you can't look at it or touch it, its importance to you cannot be ignored; it is the only thing that can bring peace to your heart.

Is your understanding of truth integrated with your own states? In real life, you first have to think of which truths relate to the people, things, and objects you have encountered; it is among these truths that you can find God's will and connect what you have encountered with His will. If you don't know which aspects of the truth relate to the things you've encountered but go to directly seek God's will, this approach is fairly blind and cannot achieve results. If you want to seek the truth and understand God's will, first you need to look at what kind of things have come upon you, which aspects of the truth they are related to, and look for truth in the word of God that relates to what you have experienced. Then you look for the path of practice right for you in that truth; this way you can gain an indirect understanding of God's will. Searching for and practicing the truth is not mechanically applying a doctrine or following a formula. The truth is not formulaic, neither is it a law. It's not dead—it's life, it's a living thing, and it's the rule that a creature must follow and the rule a human must have in their life. This is something that you must understand more from experience. No matter what stage you have arrived at in your experience, you are inseparable from God's word or the truth, and what you understand of God's disposition and what you know of what God has and is are all expressed in God's words; they are inextricably linked with the truth. God's disposition and what He has and is themselves are the truth; the truth is an authentic manifestation of God's disposition and what He

has and is. It makes what God has and is concrete and expressly states it; it tells you more straightforwardly what God likes, what He doesn't like, what He wants you to do and what He does not permit you to do, what people He despises and what people He delights in. Behind the truths that God expresses people can see His pleasure, anger, sorrow, and happiness, as well as His essence—this is the revealing of His disposition. Aside from knowing what God has and is, and understanding His disposition from His word, what is most important is the need to reach this understanding through practical experience. If a person removes themselves from real life in order to know God, they will not be able to achieve that. Even if there are people who can gain some understanding from the word of God, it is limited to theories and words, and there is a disparity with what God is really like.

What we're communicating about now is all within the scope of the stories recorded in the Bible. Through these stories, and through analyzing these things that happened, people can understand His disposition and what He has and is that He has expressed, allowing them to know every aspect of God more broadly, more deeply, more comprehensively, and more thoroughly. So, is the only way to know every aspect of God through these stories? No, it's not! For what God says and the work He does in the Age of Kingdom can better help people know His disposition, and know it more fully. However, I think it's a bit easier to know God's disposition and to understand what He has and is through some examples or stories recorded in the Bible that people are familiar with. If I take the words of judgment and chastisement and the truths that God expresses today to get you to know Him word for word, you'll feel it's too dull and too tedious, and some people will even feel that God's words seem to be formulaic. But if we take these Bible stories as examples to help people know God's disposition, they won't find it boring. You could say that in the course of explaining these examples, the details of what was in God's heart at the time—His mood or sentiment, or His thoughts and ideas—have been told to people in human language, and the goal of all this is to allow them to appreciate, to feel that what God has and is is not a formula. It is not a legend, or something that people can't see or touch. It is something that truly exists that people can feel, and can appreciate. This is the ultimate goal. You could say that people living in this age are blessed. They can draw on Bible stories to gain a broader understanding of God's previous work; they can see His disposition

through the work that He has done. And they can understand God's will for mankind through these dispositions that He has expressed, understand the concrete manifestations of His holiness and His care for humans in order to reach a more detailed and deeper knowledge of God's disposition. I believe that all of you can feel this!

Within the scope of the work that the Lord Jesus completed in the Age of Grace, you can see another aspect of what God has and is. It was expressed through His flesh, and it was made possible for people to see and appreciate through His humanity. In the Son of man, people saw how God in the flesh lived out His humanity, and they saw God's divinity expressed through the flesh. These two types of expression allowed people to see a very real God, and allowed them to form a different concept of God. However, in the period of time between the creation of the world and the end of the Age of Law, that is, before the Age of Grace, what was seen, heard, and experienced by the people was only God's divine aspect. It was what God did and said in an intangible realm, and the things that He expressed from His real person that could not be seen or touched. Often, these things made people feel that God was so great, and that they could not get close to Him. The impression God usually gave people was that He flickered in and out, and people even felt that every single one of His thoughts and ideas was so mysterious and so elusive that there was no way to reach them, much less even attempt to understand and appreciate them. For people, everything about God was very distant—so distant that people could not see it, could not touch it. It seemed He was up in the sky, and it seemed He didn't exist at all. So for people, understanding God's heart and mind or any of His thinking was unachievable, and even unreachable. Even though God performed some concrete work in the Age of Law, and He also issued some specific words and expressed some specific dispositions to allow people to appreciate and to see some real knowledge of Him, yet in the end, that was God's expression of what He has and is in an intangible realm, and what people understood, what they knew was still of the divine aspect of what He has and is. Mankind could not gain a concrete concept from this expression of^[a] what He has and is, and their impression of God was still stuck within the scope of "a Spirit that is hard to get close to, that

Footnotes:

a. The original text omits "this expression of."

flickers in and out.” Because God didn’t use a specific object or an image in the material realm to appear to people, they still couldn’t define Him using human language. In people’s hearts and minds, they always wanted to use their own language to establish a standard for God, to make Him tangible and humanize Him, such as how tall He is, how big He is, what He looks like, what He particularly likes and what His specific personality is. Actually, in His heart God knew that people thought this way. He was very clear on people’s needs, and of course He also knew what He should do, so He carried out His work in a different way in the Age of Grace. This way was both divine and humanized. In the period of time that the Lord Jesus was working, people could see that God had many human expressions. For example, He could dance, He could attend weddings, He could commune with people, speak with them, and discuss things with them. In addition to that, the Lord Jesus also completed a lot of work that represented His divinity, and of course all of this work was an expression and a revealing of God’s disposition. During this time, when God’s divinity was realized in an ordinary flesh that people could see and touch, they no longer felt that He was flickering in and out, that they could not get close to Him. On the contrary, they could try to grasp the will of God or understand His divinity through the every movement, the words, and the work of the Son of man. The incarnate Son of man expressed God’s divinity through His humanity and conveyed the will of God to mankind. And through the expression of God’s will and disposition, He also revealed to people the God that cannot be seen or touched in the spiritual realm. What people saw was God Himself, tangible and with flesh and bones. So the incarnate Son of man made things such as God’s own identity, status, image, disposition, and what He has and is concrete and humanized. Even though the external appearance of the Son of man had some limitations regarding the image of God, His essence and what He has and is were entirely able to represent God’s own identity and status—there were merely some differences in the form of expression. No matter whether it’s the Son of man’s humanity or His divinity, we cannot deny that He represented God’s own identity and status. During this time, however, God worked through the flesh, spoke from the perspective of the flesh, and stood in front of mankind with the identity and status of the Son of man, and this gave people the opportunity to encounter and experience the true words and work of God among mankind. It also allowed people insight into His divinity and His

greatness in the midst of humility, as well as to gain a preliminary understanding and a preliminary definition of the authenticity and the reality of God. Even though the work completed by the Lord Jesus, His ways of working, and the perspective from which He spoke differed from God's real person in the spiritual realm, everything about Him truly represented God Himself that humans had never seen before—this cannot be denied! That is to say, no matter in what form God appears, no matter from which perspective He speaks, or in what image He faces mankind, God represents nothing but Himself. He cannot represent any human—He cannot represent any corrupt human. God is God Himself, and this cannot be denied.

Next we'll take a look at a parable told by the Lord Jesus in the Age of Grace.

3. The Parable of the Lost Sheep

(Mat 18:12-14) How think you? if a man have an hundred sheep, and one of them be gone astray, does he not leave the ninety and nine, and goes into the mountains, and seeks that which is gone astray? And if so be that he find it, truly I say to you, he rejoices more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

This is a metaphor—what kind of feeling do people get from this passage? The way this metaphor is expressed utilizes a figure of speech in human language; it's something within the scope of human knowledge. If God had said something similar in the Age of Law, people would have felt that it wasn't really consistent with who God was, but when the Son of man delivered this passage in the Age of Grace, it felt comforting, warm, and intimate to people. When God became flesh, when He appeared in the form of a man, He used a very appropriate metaphor to express the voice of His heart in humanity. This voice represented God's own voice and the work He wanted to do in that age. It also represented an attitude that God had toward people in the Age of Grace. Looking from the perspective of God's attitude toward people, He compared each person to a sheep. If a sheep is lost, He will do whatever it takes to find it. This represents a principle of God's work among mankind this time in the flesh. God used this parable to describe His resolve and attitude in that work. This was the advantage of God becoming flesh: He could take advantage of mankind's knowledge and use human language to speak to people, to express His will. He

explained or “translated” to man His profound, divine language that people struggled to understand in human language, in a human way. This helped people understand His will and know what He wanted to do. He could also have conversations with people from the human perspective, using human language, and communicate with people in a way they understood. He could even speak and work using human language and knowledge so that people could feel God’s kindness and closeness, so that they could see His heart. What do you see in this? That there is no prohibitiveness in God’s words and actions? The way people see it, there’s no way that God could use human knowledge, language, or ways of speaking to talk about what God Himself wanted to say, the work He wanted to do, or to express His own will; this is erroneous thinking. God used this type of metaphor so that people could feel the realness and the sincerity of God, and see His attitude toward people during that time period. This parable awakened people from a dream who had been living under the law for a long time, and it also inspired generation after generation of people living in the Age of Grace. By reading the passage of this parable, people know God’s sincerity in saving mankind and understand mankind’s weight in His heart.

Let’s take another look at the last sentence in this passage: “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” Was this the Lord Jesus’ own words, or the words of His Father in heaven? On the surface, it looks like it’s the Lord Jesus who is speaking, but His will represents the will of God Himself, which is why He said: “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” People at that time only acknowledged the Father in heaven as God, and this person that they saw in front of their eyes was merely sent by Him, and He could not represent the Father in heaven. That’s why the Lord Jesus had to say that as well, so that they could really feel God’s will for mankind, and feel the authenticity and the accuracy of what He said. Even though this was a simple thing to say, it was very caring and it revealed the Lord Jesus’ humility and hiddenness. No matter whether God became flesh or He worked in the spiritual realm, He knew the human heart best, and best understood what people needed, knew what people worried about, and what confused them, so He added this one line. This line highlighted a problem hidden in mankind: People were skeptical of what the Son of man said, which is to say, when the Lord Jesus was speaking He had to add: “Even so it is not the will of your

Father which is in heaven, that one of these little ones should perish.” Only on this premise could His words bear fruit, to make people believe their accuracy and improve their credibility. This shows that when God became a regular Son of man, God and mankind had a very awkward relationship, and that the Son of man’s situation was very embarrassing. It also shows how insignificant the Lord Jesus’ status among humans was at that time. When He said this, it was actually to tell people: You can rest assured—this doesn’t represent what’s in My own heart, but it is the will of the God who is in your hearts. For mankind, wasn’t this an ironic thing? Even though God working in the flesh had many advantages that He did not have in His person, He had to withstand their doubts and rejection as well as their numbness and dullness. It could be said that the process of the work of the Son of man was the process of experiencing mankind’s rejection, and the process of experiencing mankind competing against Him. More than that, it was the process of working to continuously win mankind’s trust and conquer mankind through what He has and is, through His own essence. It was not so much that God incarnate was waging an on-the-ground war against Satan; it was more that God became an ordinary man and began a struggle with those who follow Him, and in this struggle the Son of man completed His work with His humility, with what He has and is, with His love and wisdom. He obtained the people He wanted, won the identity and status He deserved, and returned to His throne.

Next, let’s look at the following two passages of scripture.

4. Forgive Seventy Times Seven

(Mat 18:21-22) Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said to him, I say not to you, Until seven times: but, Until seventy times seven.

5. The Lord’s Love

(Mat 22:37-39) Jesus said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like to it, You shall love your neighbor as yourself.

Of these two passages, one speaks of forgiveness and the other speaks of love. These two topics really highlight the work the Lord Jesus wanted to carry out in the Age of Grace.

When God became flesh, He brought along with that a stage of His

work—He brought along the specific work and the disposition He wanted to express in this age. In that period, everything that the Son of man did revolved around the work that God wanted to carry out in this age. He would do no more and no less. Every single thing He said and every type of work that He carried out was all related to this age. Regardless of whether He expressed it in a human way with human language or through divine language—no matter which way, or from which perspective—His goal was to help people understand what He wanted to do, what His will was, and what His requirements of people were. He might use various means from different perspectives to help people understand and know His will, understand His work of saving mankind. So in the Age of Grace we see the Lord Jesus frequently using human language to express what He wanted to communicate with mankind. Even more, we see Him from the perspective of an ordinary guide speaking with people, supplying their needs, helping them with what they had requested. This way of working was not seen in the Age of Law that came before the Age of Grace. He became more intimate and more compassionate with mankind, as well as more able to achieve practical results in both form and manner. The expression to forgive people seventy times seven really clarifies this point. The purpose achieved by the number in this expression is to allow people to understand the Lord Jesus' intention at the time that He said this. His intention was that people should forgive others—not once or twice, and not even seven times, but seventy times seven. What kind of idea is this “seventy times seven”? It is to get people to make forgiveness their own responsibility, something they must learn, and a way they must keep. Even though this was just an expression, it served as a crucial point. It helped people deeply appreciate what He meant and find the proper ways of practice and the principles and standards in practice. This expression helped people understand clearly and gave them an accurate concept that they should learn forgiveness—to forgive without conditions and without limitations, but with an attitude of tolerance and understanding for others. When the Lord Jesus said this, what was in His heart? Was He really thinking of seventy times seven? He wasn't. Is there a number of times God will forgive man? There are many people who are very interested in the “number of times” mentioned, who really want to understand the origin and the meaning of this number. They want to understand why this number came out of the Lord Jesus' mouth; they believe that there

is a deeper implication to this number. In fact, this was just God's expression in humanity. Any implication or meaning must be taken along with the Lord Jesus' requirements for mankind. When God had not become flesh, people did not understand much of what He said because it came out of complete divinity. The perspective and context of what He said was invisible and unreachable to mankind; it was expressed from a spiritual realm that people could not see. For people who lived in the flesh, they could not pass through the spiritual realm. But after God became flesh, He spoke to mankind from the perspective of humanity, and He came out of and surpassed the scope of the spiritual realm. He could express His divine disposition, will, and attitude, through things humans could imagine and things they saw and encountered in their lives, and using methods that humans could accept, in a language they could understand, and knowledge they could grasp, to allow mankind to understand and to know God, to comprehend His intention and His required standards within the scope of their capacity, to the degree that they were able. This was the method and principle of God's work in humanity. Even though God's ways and His principles of working in the flesh were mostly achieved by or through humanity, it truly did achieve results that could not be achieved by working directly in divinity. God's work in humanity was more concrete, authentic, and targeted, the methods were much more flexible, and in form it surpassed the Age of Law.

Below, let's talk about loving the Lord and loving your neighbor as yourself. Is this something that's directly expressed in divinity? Clearly not! These were all things that the Son of man said in humanity; only people would say something like "Love your neighbor as yourself. Loving others is the same as cherishing your own life," and only people would speak in this manner. God has never spoken that way. At the very least, God does not have this type of language in His divinity because He doesn't need this kind of tenet, "Love your neighbor as yourself" to regulate His love for mankind, because God's love for mankind is a natural revealing of what He has and is. When have you ever heard that God said anything like "I love mankind as I love Myself"? Because love is in God's essence, and in what He has and is. God's love for mankind and the way He treats people and His attitude are a natural expression and revealing of His disposition. He does not need to deliberately do this a certain way, or deliberately follow a certain method or a moral code to achieve loving His neighbor as

Himself—He already possesses this type of essence. What do you see in this? When God worked in humanity, many of His methods, words, and truths were all expressed in a human way. But at the same time God's disposition, what He has and is, and His will were expressed for people to know and understand them. What they knew and understood was exactly His essence and what He has and is, which represent the inherent identity and status of God Himself. That is to say, the Son of man in the flesh expressed the inherent disposition and essence of God Himself to the greatest extent possible and as accurately as possible. Not only was the Son of man's humanity not a hindrance or a barrier to man's communication and interaction with God in heaven, but it was actually the only channel and the only bridge for mankind to connect to the Lord of creation. At this point, don't you feel that there are many similarities between the nature and methods of the work done by the Lord Jesus in the Age of Grace and the current stage of work? This current stage of work also uses a lot of human language to express God's disposition, and it uses a lot of language and methods from mankind's daily life and human knowledge to express God's own will. Once God becomes flesh, no matter if He is speaking from a human perspective or a divine perspective, lots of His language and methods of expression are all through the medium of human language and methods. That is, when God becomes flesh, it is the best opportunity for you to see God's omnipotence and His wisdom, and to know every real aspect of God. When God became flesh, while He was growing up, He came to understand, learn, and grasp some of mankind's knowledge, common sense, language, and methods of expression in humanity. God incarnate possessed these things that came from the humans that He had created. They became tools of God in the flesh for expressing His disposition and His divinity, and allowed Him to make His work more pertinent, more authentic, and more accurate when He was working amidst mankind, from a human perspective and using human language. It made it more accessible and more easily understood for people, thus achieving the results that God wanted. Isn't it more practical for God to work in the flesh this way? Isn't it God's wisdom? When God became flesh, when God's flesh was able to take on the work that He wanted to carry out, it is when He would practically express His disposition and His work, and this was also the time that He could officially begin His ministry as the Son of man. This meant that there was no longer a gulf between God and man, that God would

soon cease His work of communicating through messengers, and that God Himself could personally express all the words and work in the flesh that He wanted to. It also meant that the people God saves were closer to Him, and that His management work had entered new territory, and that all of mankind was about to be faced with a new era.

Everyone who has read the Bible knows that many things happened when the Lord Jesus was born. The greatest among those was being hunted by the king of devils, even to the point of all the children two years old and under in that area being slaughtered. It is evident that God assumed great risk by becoming flesh among humans; the great price that He paid for completing His management of saving mankind is also evident. The great hopes that God held for His work among mankind in the flesh are also evident. When God's flesh was able to take on the work among mankind, how was He feeling? People should be able to understand that a bit, right? At the very least, God was happy because He could start developing His new work among mankind. When the Lord Jesus was baptized and officially began His work to fulfill His ministry, God's heart was overwhelmed with joy because after so many years of waiting and preparation, He could finally wear the flesh of an average man and begin His new work in the form of a man of flesh and blood that people could see and touch. He could finally speak face-to-face and heart-to-heart with people through the identity of a man. God could finally be face to face with mankind in human language, in a human way; He could provide for mankind, enlighten them, and help them using human language; He could eat at the same table and live in the same space with them. He could also see human beings, see things, and see everything the way humans did and even through their own eyes. For God, this was already His first victory of His work in the flesh. It could also be said that it was an accomplishment of a great work—this of course was what God was happiest about. Starting then was the first time that God felt a sort of comfort in His work among mankind. All of these events were so practical and so natural, and the comfort that God felt was so authentic. For mankind, each time a new stage of God's work is accomplished, and each time God feels gratified, is when mankind can come closer to God, and when people can draw nearer to salvation. To God, this is also the launch of His new work, when His management plan progresses one step further, and, moreover, when His will approaches complete accomplishment. For mankind, the arrival of such an opportunity is

fortunate, and very good; for all those who await God's salvation, it is momentous news. When God carries out a new stage of work, then He has a new beginning, and when this new work and new beginning are launched and introduced among mankind, it is when the outcome of this stage of work has already been determined, and it has been accomplished, and God has already seen its final effects and fruit. This is also when these effects make God feel satisfied, and His heart, of course, is happy. Because, in God's eyes, He has already seen and determined the people He is looking for, and has already gained this group, a group that is able to make His work successful and bring Him satisfaction, God feels reassured, He puts aside His worries, and He feels happy. In other words, when the flesh of God is able to embark upon new work among man, and He begins to do the work He must do without obstruction, and when He feels that all has been accomplished, He has already seen the end. And because of this end He is satisfied, and of a happy heart. How is God's happiness expressed? Can you imagine that? Would God cry? Can God cry? Can God clap His hands? Can God dance? Can God sing? What would that song be? Of course God could sing a beautiful, moving song, a song that could express the joy and happiness in His heart. He could sing it for mankind, sing it for Himself, and sing it for all things. God's happiness can be expressed in any way—all of this is normal because God has joys and sorrows, and His various feelings can be expressed in various ways. This is His right and it is the most normal thing. You should not think anything else of it, and you should not project your own inhibitions onto God, telling Him He shouldn't do this or that, He shouldn't act this way or that, to limit His happiness or any feeling He has. In people's hearts God can't be happy, He can't shed tears, He can't weep—He can't express any emotion. Through what we have communicated these two times, I believe you will no longer see God this way, but will allow God to have some freedom and release. This is a very good thing. In the future if you are able to truly feel God's sadness when you hear about Him being sad, and you are able to truly feel His happiness when you hear about Him being happy—at the least, you are able to clearly know and understand what makes God happy and what makes Him sad—when you are able to feel sad because God is sad, and feel happy because God is happy, He will have fully gained your heart and there will no longer be any barrier with Him. You will no longer try to constrain God with human imagination, conceptions, and knowledge. At that time, God will be

alive and vivid in your heart. He will be the God of your life and the Master of everything of you. Do you have this kind of aspiration? Do you have confidence you can achieve this?

Next let's read the following passages.

6. The Sermon on the Mount

- 1) The Beatitudes (Mat 5:3-12)
- 2) Salt and Light (Mat 5:13-16)
- 3) Law (Mat 5:17-20)
- 4) Anger (Mat 5:21-26)
- 5) Adultery (Mat 5:27-30)
- 6) Divorce (Mat 5:31-32)
- 7) Vows (Mat 5:33-37)
- 8) Eye for Eye (Mat 5:38-42)
- 9) Love Your Enemies (Mat 5:43-48)
- 10) Instruction About Giving (Mat 6:1-4)
- 11) Prayer (Mat 6:5-8)

7. The Parables of the Lord Jesus

- 1) The Parable of the Sower (Mat 13:1-9)
- 2) The Parable of the Tares (Mat 13:24-30)
- 3) The Parable of the Mustard Seed (Mat 13:31-32)
- 4) The Parable of the Leaven (Mat 13:33)
- 5) The Parable of the Tares Explained (Mat 13:36-43)
- 6) The Parable of the Treasure (Mat 13:44)
- 7) The Parable of the Pearl (Mat 13:45-46)
- 8) The Parable of the Net (Mat 13:47-50)

8. The Commandments

(Mat 22:37-39) Jesus said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like to it, You shall love your neighbor as yourself.

Let's first look at each part of "The Sermon on the Mount." What are all of these related to? It can be said with certainty that these are all more elevated, more concrete, and closer to people's lives than the regulations of the Age of Law. To speak in modern terms, it's more relevant to people's actual practice.

Let's read the specific content of the following: How should you understand the beatitudes? What should you know about the law? How should anger be defined? How should adulterers be dealt with? What is said, and what kind of rules are there about divorce, and who can get

divorced and who cannot get divorced? How about vows, eye for eye, love your enemies, instruction about giving, etc.? All of these things have to do with every aspect of the practice of mankind's belief in God, and of their following God. Some of these practices are still applicable today, but they are more rudimentary than the current requirements of people. They are fairly elementary truths people encounter in their belief in God. From the time the Lord Jesus began working, He was already beginning to work on the life disposition of humans, but it was based on the foundation of the laws. Did the rules and the sayings on these topics have anything to do with the truth? Of course they did! All of the previous regulations, principles, and the sermon in the Age of Grace were all related to God's disposition and what He has and is, and of course to the truth. No matter what God expresses, in what way He expresses it, or using what kind of language, its foundation, its origin, and its starting point are all based on the principles of His disposition and what He has and is. This is without error. So even though now these things He said seem a little shallow, you still can't say that they're not the truth, because they were things that were indispensable for people in the Age of Grace in order to satisfy God's will and to achieve a change in their life disposition. Can you say that any of the things in the sermon are not in line with the truth? You can't! Each one of these is the truth because they were all God's requirements for mankind; they were all principles and a scope given by God for how to conduct oneself, and they represent God's disposition. However, based on the level of their growth in life of that time, they were only able to accept and comprehend these things. Because mankind's sin had not yet been resolved, the Lord Jesus could only issue these words, and He could only utilize such simple teachings within this kind of scope to tell the people of that time how they should act, what they should do, within what principles and scope they should do things, and how they should believe in God and meet His requirements. All of this was determined based on the stature of mankind at that time. It was not easy for people living under the law to accept these teachings, so what the Lord Jesus taught had to stay within this scope.

Next, let's take a look at what's in "The Parables of the Lord Jesus."

The first one is the parable of the sower. This is a really interesting parable; sowing seeds is a common event in people's lives. The second is the parable of the tares. As far as what tares are, anyone who has planted crops and adults will know. The third is the parable of the

mustard seed. All of you know what mustard is, right? If you don't know, you can have a look through the Bible. For the fourth one, the parable of the leaven, most people know that leaven is used for fermentation; it's something that people use in their daily lives. All of the parables below, including the sixth, the parable of the treasure, the seventh, the parable of the pearl, and the eighth, the parable of the net, are all drawn from people's lives; they all come from people's real lives. What kind of picture do these parables paint? This is a picture of God becoming a normal person and living alongside mankind, using the language of a normal life, using human language to communicate with humans and to provide them with what they need. When God became flesh and lived among mankind for a long time, after He had experienced and witnessed people's various lifestyles, these experiences became His textbook for transforming His divine language into human language. Of course, these things that He saw and heard in life also enriched the Son of man's human experience. When He wanted to get people to understand some truths, to get them to understand some of God's will, He could use parables similar to the ones above to tell people about God's will and His requirements of mankind. These parables were all related to people's lives; there was not a single one that was out of touch with human lives. When the Lord Jesus lived with mankind, He saw farmers tending their fields, He knew what tares were and what leavening was; He understood that humans like treasure, so He used the metaphors of both the treasure and the pearl; He frequently saw fishermen casting their nets; and so on. The Lord Jesus saw these activities in mankind's lives, and He also experienced that type of life. He was the same as every other normal person, experiencing humans' three meals a day and daily routines. He personally experienced the life of an average person, and He witnessed the lives of others. When He witnessed and personally experienced all of this, what He thought of wasn't how to have a good life or how He could live more freely, more comfortably. When He was experiencing an authentic human life, the Lord Jesus saw the hardship in people's lives, He saw the hardship, the wretchedness, and the sadness of people under the corruption of Satan, living under the domain of Satan, and living in sin. While He was personally experiencing human life, He also experienced how helpless people were who were living amongst corruption, and He saw and experienced the misery of those who lived in sin, who were lost in the torture by Satan, by evil. When the Lord

Jesus saw these things, did He see them with His divinity or His humanity? His humanity really existed—it was very much alive—He could experience and see all of this, and of course He also saw it in His essence and His divinity. That is, Christ Himself, the Lord Jesus the man saw this, and everything He saw made Him feel the importance and the necessity of the work He had taken on this time in the flesh. Even though He Himself knew that the responsibility He needed to take on in the flesh was so immense, and how cruel the pain He would face would be, when He saw mankind helpless in sin, when He saw the wretchedness of their lives and their feeble struggles under the law, He felt more and more grief, and became more and more anxious to save mankind from sin. No matter what kind of difficulties He would face or what kind of pain He would suffer, He became more and more resolute to redeem mankind living in sin. During this process, you could say that the Lord Jesus began to understand more and more clearly the work He needed to do and what He had been entrusted with. He also became increasingly eager to complete the work He was to take on—to take on all of mankind's sins, to atone for mankind so that they no longer lived in sin and God would be able to forget man's sins because of the sin offering, allowing Him to further His work of saving mankind. It could be said that in the Lord Jesus' heart, He was willing to offer Himself up for mankind, to sacrifice Himself. He was also willing to act as a sin offering, to be nailed to the cross, and He was eager to complete this work. When He saw the miserable conditions of human's lives, He wanted even more to fulfill His mission as quickly as possible, without the delay of a single minute or second. When He had such a feeling of urgency, He was not thinking of how great His own pain would be, nor did He think any longer of how much humiliation He would have to endure—He held just one conviction in His heart: As long as He offered up Himself, as long as He was nailed to the cross as a sin offering, God's will would be carried out and He would be able to commence new work. Mankind's lives in sin, their state of existing in sin would be completely changed. His conviction and what He was determined to do were related to saving man, and He had only one objective: to carry out God's will, so that He could successfully begin the next stage in His work. This was what was in the Lord Jesus' mind at the time.

Living in the flesh, the incarnate God possessed normal humanity; He had the emotions and the reasoning of a normal person. He knew what happiness was, what pain was, and when He saw mankind in this

type of life, He deeply felt that merely giving people some teachings, providing them with something or teaching them something could not lead them out from sin. Neither could just having them obey the commandments redeem them from sin—only when He took on humanity's sin and became the likeness of sinful flesh could He exchange it for mankind's freedom, and exchange it for God's forgiveness for mankind. So after the Lord Jesus had experienced and witnessed men's lives in sin, there was an intense desire that manifested in His heart—to allow humans to rid themselves of their lives of struggling in sin. This desire made Him feel more and more that He must go to the cross and take on humanity's sins as soon as possible, as quickly as possible. These were the thoughts of the Lord Jesus at that time, after He had lived with people and seen, heard, and felt the misery of their lives in sin. That the incarnate God could have this kind of will for mankind, that He could express and reveal this kind of disposition—is this something an average person could have? What would an average person see living in this type of environment? What would they think? If an average person faced all of this, would they look at problems from a high perspective? Definitely not! Although the appearance of God incarnate is exactly the same as a human, He learns human knowledge and speaks human language, and sometimes He even expresses His ideas through mankind's means or expressions, the way He sees humans, the essence of things, and the way corrupt people see mankind and the essence of things are absolutely not the same. His perspective and the height at which He stands is something unattainable for a corrupt person. This is because God is truth, the flesh that He wears also possesses the essence of God, and His thoughts and that which is expressed by His humanity are also the truth. For corrupt people, what He expresses in the flesh are provisions of the truth, and of life. These provisions are not just for one person, but for all of mankind. For any corrupt person, in his heart there are only those few people who are associated with him. There are only those several people who he cares about, who he is concerned about. When disaster is on the horizon he first thinks of his own children, spouse, or parents, and a more philanthropic person would at most think of some relative or a good friend; does he think of more? Not ever! Because humans are, after all, humans, and they can only look at everything from the perspective and from the height of a person. However, God incarnate is entirely different from a corrupt person. No matter how ordinary, how

normal, how lowly God's incarnate flesh is, or even how much people look down on Him, His thoughts and His attitude toward mankind are things that no man could possess, and no man could imitate. He will always observe mankind from the perspective of divinity, from the height of His position as the Creator. He will always see mankind through the essence and the mindset of God. He absolutely cannot see mankind from the height of an average person, and from the perspective of a corrupt person. When people look at mankind, they look with human vision, and they use things such as human knowledge and human rules and theories as a measure. This is within the scope of what people can see with their eyes; it's within the scope that corrupt people can achieve. When God looks at mankind, He looks with divine vision, and He uses His essence and what He has and is as a measure. This scope includes things that people cannot see, and this is where God incarnate and corrupt humans are entirely different. This difference is determined by humans' and God's different essences, and it is these different essences that determine their identities and positions as well as the perspective and height from which they see things. Do you see the expression and revealing of God Himself in the Lord Jesus? You could say that what the Lord Jesus did and said was related to His ministry and to God's own management work, that it was all the expression and revealing of God's essence. Although He did have a human manifestation, His divine essence and the revealing of His divinity cannot be denied. Was this human manifestation truly a manifestation of humanity? His human manifestation was, by its very essence, entirely different from the human manifestation of corrupt people. The Lord Jesus was God incarnate, and if He had truly been one of the regular, corrupt people, could He have seen mankind's lives in sin from a divine perspective? Absolutely not! This is the difference between the Son of man and regular people. Corrupt people all live in sin, and when anyone sees sin, they don't have any particular feeling about it; they are all the same, just like a pig living in the mud that doesn't feel at all uncomfortable, or dirty—it eats well, and sleeps soundly. If someone cleans the pigsty, the pig actually won't feel at ease, and it won't stay clean. Before long, it will once again be rolling around in the mud, completely comfortable, because it is a filthy creature. When humans see a pig, they feel it's filthy, and if you clean it up, the pig doesn't feel better—this is why no one keeps a pig in their house. The way humans see pigs will always be different from how pigs

themselves feel, because humans and pigs are not of the same kind. And because the incarnate Son of man is not of the same kind as corrupt humans, only God incarnate can stand from a divine perspective, and stand from the height of God to see mankind, to see everything.

When God becomes flesh and lives among mankind, what suffering does He experience in the flesh? Does anyone truly understand? Some people say that God suffers greatly, and although He is God Himself, people do not understand His essence and always treat Him like a person, which makes Him feel aggrieved and wronged—they say that God's suffering truly is great. Other people say that God is innocent and without sin, but He suffers the same as mankind and suffers persecution, slander, and indignities along with mankind; they say He also endures the misunderstandings and the disobedience of His followers—God's suffering truly cannot be measured. It seems that you don't truly understand God. In fact, this suffering you speak of does not count as true suffering for God, because there is suffering greater than this. Then what is true suffering for God Himself? What is true suffering for God's incarnate flesh? For God, mankind not understanding Him does not count as suffering, and people having some misunderstanding of God and not seeing Him as God does not count as suffering. However, people often feel that God must have suffered a great injustice, that the time God is in the flesh He cannot show His person to mankind and allow them to see His greatness, and God is humbly hiding in an insignificant flesh, so it must have been tormenting for Him. People take to heart what they can understand and what they can see of God's suffering, and impose all sorts of sympathy on God and often will even offer a little praise for it. In reality, there is a difference, there is a gap between what people understand of God's suffering and what He truly feels. I'm telling you the truth—for God, no matter if it's God's Spirit or God's incarnate flesh, that suffering is not true suffering. Then what is it that God actually suffers? Let's talk about God's suffering only from the perspective of God incarnate.

When God becomes flesh, becoming an average, normal person, living among mankind, side-by-side with people, can't He see and feel people's methods, laws, and philosophies for living? How do these methods and laws for living make Him feel? Does He feel loathing in His heart? Why would He feel loathing? What are mankind's methods and laws for living? What principles are they rooted in? What are they based on? Mankind's methods, laws, etc. for living—all of this is created

based on Satan's logic, knowledge, and philosophy. Humans living under these types of laws have no humanity, no truth—they all defy the truth, and are hostile to God. If we take a look at God's essence, we see that His essence is exactly the opposite of Satan's logic, knowledge, and philosophy. His essence is full of righteousness, truth, and holiness, and other realities of all positive things. God, possessing this essence and living among such a mankind—what does He feel in His heart? Isn't it full of pain? His heart is in pain, and this pain is something that no person can understand or realize. Because everything that He faces, encounters, hears, sees, and experiences is all mankind's corruption, evil, and their rebellion against and resistance to the truth. All that comes from humans is the source of His suffering. That is to say, because His essence is not the same as corrupt humans, the corruption of humans becomes the source of His greatest suffering. When God becomes flesh, is He able to find someone who shares a common language with Him? This cannot be found among mankind. No one can be found who can communicate, who can have this exchange with God—what kind of feeling would you say God has? The things that people discuss, that they love, that they pursue and long for all have to do with sin, with evil tendencies. When God faces all of this, isn't it like a knife to His heart? Faced with these things, could He have joy in His heart? Could He find consolation? Those who are living with Him are humans full of rebelliousness and evil—how could His heart not suffer? How great really is this suffering, and who cares about it? Who takes heed? And who could appreciate it? People have no way of understanding God's heart. His suffering is something that people are particularly unable to appreciate, and humanity's coldness and numbness makes God's suffering even deeper.

There are some people who often sympathize with Christ's plight because there is a verse in the Bible that says: "The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head." When people hear this, they take it to heart and believe that this is the greatest suffering that God endures, and the greatest suffering that Christ endures. Now, looking at it from the perspective of the facts, is that the case? God does not believe that these difficulties are suffering. He has never cried out against injustice for the difficulties of the flesh, and He has never made humans repay or reward Him with anything. However, when He witnesses mankind's everything, the corrupt lives and the evil of corrupt humans, when He witnesses that

mankind is in Satan's grasp and imprisoned by Satan and cannot escape, that people living in sin do not know what the truth is—He cannot bear all of these sins. His loathing of humans increases by the day, but He has to endure all of this. This is God's great suffering. God cannot fully express even the voice of His heart or His emotions among His followers, and no one among His followers can truly understand His suffering. No one even tries to understand or to comfort His heart—His heart endures this suffering day after day, year after year, time and time again. What do you see in all of this? God doesn't require anything from humans in return for what He has given, but because of God's essence, He absolutely cannot tolerate mankind's evil, corruption, and sin, but feels extreme loathing and hatred, which leads to God's heart and His flesh enduring unending suffering. Could you see all of this? Most likely, none of you could see this, because none of you can truly understand God. Over time you can gradually experience it for yourselves.

Next, let's look at the following passages of scripture.

9. Jesus Performs Miracles

1) Jesus Feeds the Five Thousand

(John 6:8-13) One of his disciples, Andrew, Simon Peter's brother, said to him, There is a lad here, which has five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said to his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

2) The Resurrection of Lazarus Glorifies God

(John 11:43-44) And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go.

Among the miracles performed by the Lord Jesus, we have selected only these two because they are adequate to demonstrate what I'd like to speak about here. These two miracles are really astonishing, and they

are very representative of the Lord Jesus' miracles in the Age of Grace.

First, let's take a look at the first passage: Jesus Feeds the Five Thousand.

What sort of concept is "five loaves and two fish"? How many people would five loaves of bread and two fish usually be enough for? If you measure based on the appetite of an average person, it would only be enough for two people. This is the most basic concept of five loaves and two fish. However, it's written in this passage that five loaves and two fish fed how many people? It's recorded in the Scripture this way: "Now there was much grass in the place. So the men sat down, in number about five thousand." Compared to five loaves and two fish, is five thousand a large number? What does it mean that this number is so large? From a human perspective, dividing five loaves and two fish between five thousand people would be impossible, because the difference between them is too great. Even if every person only had one tiny bite, it still wouldn't be enough for five thousand people. But here, the Lord Jesus performed a miracle—He not only allowed five thousand people to eat their fill, but there was extra. The Scripture reads: "When they were filled, he said to his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten." This miracle allowed people to see the identity and status of the Lord Jesus, and it also allowed them to see that nothing is impossible for God—they saw the truth of God's omnipotence. Five loaves and two fish were enough to feed five thousand, but if there hadn't been any food would God have been able to feed five thousand people? Of course He could have! This was a miracle, so inevitably people felt this was incomprehensible and felt it was incredible and mysterious, but for God, doing such a thing was nothing. Since this was something ordinary for God, why would it be singled out for interpretation? Because what lies behind this miracle contains the Lord Jesus' will, which has never been discovered by mankind.

First, let's try to understand what type of people these five thousand were. Were they followers of the Lord Jesus? From the Scripture, we know that they were not His followers. Did they know who the Lord Jesus was? Definitely not! At the very least, they didn't know that the person standing in front of them was Christ, or maybe

some people only knew what His name was, and knew something or had heard something about things He had done. They were merely curious about the Lord Jesus from the stories, but you certainly couldn't say they followed Him, much less understood Him. When the Lord Jesus saw these five thousand people, they were hungry and could only think of eating their fill, so it was in this context that the Lord Jesus satisfied their wishes. When He satisfied their wishes, what was in His heart? What was His attitude toward these people that only wanted to eat their fill? At this time, the Lord Jesus' thoughts and His attitude had to do with God's disposition and essence. Facing these five thousand people with empty stomachs who only wanted to eat a full meal, facing these people full of curiosity and hopes about Him, the Lord Jesus only thought of utilizing this miracle to bestow grace upon them. However, He did not get His hopes up that they would become His followers, for He knew that they just wanted to get in on the fun and to eat their fill, so He made the best of what He had there, and used five loaves of bread and two fish to feed five thousand people. He opened the eyes of these people who enjoyed entertainment, who wanted to see miracles, and they saw with their own eyes the things that God incarnate could complete. Although the Lord Jesus used something tangible to satisfy their curiosity, He already knew in His heart that these five thousand people just wanted to have a good meal, so He didn't say anything at all or preach to them at all—He just let them see this miracle occur. He absolutely could not treat these people the same as He treated His disciples who truly followed Him, but in God's heart, all creatures were under His rule, and He would allow all creatures in His sight to enjoy the grace of God when it was necessary. Even though these people did not know who He was or understand Him, or have any particular impression of Him or gratitude toward Him even after they had eaten the loaves and fish, this wasn't something that God took issue with—He gave these people a wonderful opportunity to enjoy the grace of God. Some people say that God is principled in what He does, and He does not watch over or protect non-believers, and He especially does not allow them to enjoy His grace. Is that actually the case? In God's eyes, as long as they are living creatures that He Himself created, He will manage and care for them; He will treat them, plan for them, and rule them in different ways. These are the thoughts and attitude of God toward all things.

Although the five thousand people who ate the loaves of bread and

the fish did not plan to follow the Lord Jesus, He was not strict with them; once they had eaten their fill, do you know what the Lord Jesus did? Did He preach anything to them? Where did He go after doing this? The Scripture does not record that the Lord Jesus said anything to them; when He had completed His miracle He quietly left. So did He make any requirements of these people? Was there any hatred? There were none of these—He just no longer wanted to pay any mind to these people who could not follow Him, and at this time His heart was in pain. Because He had seen the depravity of mankind and He had felt mankind's rejection of Him, and when He saw these people or He was with them, human obtuseness and ignorance made Him very sad and left His heart in pain, so He only wanted to leave these people as quickly as possible. The Lord didn't have any requirements of them in His heart, He did not want to pay them any mind, He particularly did not want to expend His energy on them, and He knew they could not follow Him—in spite of all this, His attitude toward them was still very clear. He just wanted to treat them kindly, to bestow them with grace—this was God's attitude toward every creature under His rule: for every creature, treat them kindly, provide for them, nourish them. For the very reason that the Lord Jesus was God incarnate, He very naturally revealed God's own essence and treated these people kindly. He treated them kindly with a heart of mercy and tolerance. No matter how these people saw the Lord Jesus, and no matter what kind of outcome there would be, He just treated every creature based on His position as the Lord of all creation. What He revealed was, without exception, God's disposition, and what He has and is. So the Lord Jesus quietly did something, then quietly left—what aspect of God's disposition is this? Could you say that this is God's lovingkindness? Could you say that God is selfless? Could a regular person do this? Definitely not! In essence, who were these five thousand people that the Lord Jesus fed with five loaves and two fish? Could you say that they were people who were compatible with Him? Could you say that they were all hostile to God? It can be said with certainty that they absolutely were not compatible with the Lord, and their essence was absolutely hostile to God. But how did God treat them? He used a method to defuse people's hostility toward God—this method is called "kindness." That is, although the Lord Jesus saw them as sinners, in God's eyes they were nevertheless His creation, so He still treated these sinners kindly. This is God's tolerance, and this tolerance is determined

by God's own identity and essence. So, this is something that no human created by God can do—only God can do this.

When you are able to truly appreciate God's thoughts and attitude toward mankind, when you can truly understand God's emotions and concern toward each creature, you will be able to understand the devotion and the love spent on every single one of the people created by the Creator. When this happens, you will use two words to describe God's love—what are those two words? Some people say "selfless," and some people say "philanthropic." Of these two, "philanthropic" is the word least suited to describe God's love. This is a word that people use to describe a person's broad-minded thoughts and feelings. I really loathe this word, because it refers to dispensing charity at random, indiscriminately, regardless of any principles. It is an overly emotional expression of foolish and confused people. When this word is used to describe God's love, there is inevitably a blasphemous intention. I have two words that more aptly describe God's love—what are those two words? The first one is "immense." Isn't this word very evocative? The second is "vast." There's real meaning behind these two words which I use to describe God's love. Taken literally, "immense" describes a thing's volume or capacity, but it doesn't matter how big that thing is—it's something that people can touch and see. This is because it exists, it's not an abstract object, and it gives people the sense that is relatively accurate and practical. It doesn't matter if you're looking at it from a flat or a three-dimensional angle; you don't need to imagine its existence, because it's a thing that really exists. Even though using "immense" to describe God's love can feel like it's quantifying His love, however, it also gives the feeling that it's unquantifiable. I say that God's love can be quantified because His love is not a kind of non-entity, nor does it spring from any legend. Rather, it is something shared by all things under God's rule, and it is something enjoyed by all creatures to varying degrees and from different perspectives. Although people can't see it or touch it, this love brings sustenance and life to all things as it is revealed bit by bit in their lives, and they number and bear witness to God's love that they enjoy every single moment. I say that God's love is unquantifiable because the mystery of God providing for and nourishing all things is something that is difficult for humans to fathom, as are God's thoughts for all things, and particularly those for mankind. That is to say, no one knows the blood and tears the Creator has poured out for mankind. No one can comprehend, no one can

understand the depth or weight of the love the Creator has for mankind, created with His own hands. Describing God's love as immense is to help people appreciate and understand its breadth and the truth of its existence. It's also so that people can more deeply comprehend the actual meaning of the word "Creator," and so that people can gain a deeper understanding of the true meaning of the appellation "creation." What does the word "vast" usually describe? It is generally used for the ocean or the universe, such as the vast universe, or the vast ocean. The expansiveness and quiet depth of the universe is beyond human understanding, and it's something that captures man's imaginations, that they are full of admiration for. Its mystery and profundity are within sight but beyond reach. When you think of the ocean, you think of its breadth—it looks limitless, and you can feel its mysteriousness and its inclusiveness. This is why I've used the word "vast" to describe God's love. It's to help people feel how precious it is, and feel the profound beauty of His love, and that the power of God's love is infinite and extensive. It's to help them feel the holiness of His love, and the dignity and unoffendableness of God that is revealed through His love. Now do you think "vast" is a suitable word for describing God's love? Can God's love live up to these two words, "immense" and "vast"? Absolutely! In human language, only these two words are relatively apt, are relatively close to describing God's love. Don't you think so? If I had you describe God's love, would you use these two words? Most likely you couldn't, because your understanding and appreciation of God's love is limited to a flat perspective, and has not ascended to the height of three-dimensional space. So if I had you describe God's love, you would feel that you lack the words; you would even be speechless. The two words that I've talked about today may be difficult for you to understand, or maybe you simply do not agree. This can only speak to the fact that your appreciation and understanding of God's love is superficial and within a narrow scope. I've said before that God is selfless—you remember the word selfless. Could it be said that God's love can only be described as selfless? Isn't this too narrow of a scope? You should ponder this issue more in order to gain something from it.

The above is what we saw of God's disposition and His essence from the first miracle. Even though it's a story that people have read for several thousand years, it has a simple plot, and allows people to see a simple phenomenon, yet in this simple plot we can see something more

valuable, which is God's disposition and what He has and is. These things that He has and is represent God Himself, and are an expression of God's own thoughts. When God expresses His thoughts, it's an expression of the voice of His heart. He hopes that there will be people who can understand Him, know Him and comprehend His will, and He hopes there will be people who can hear the voice of His heart and will be able to actively cooperate to satisfy His will. And these things that the Lord Jesus did were a silent expression of God.

Next, let's look at this passage: The Resurrection of Lazarus Glorifies God.

What's your impression after reading this passage? The significance of this miracle that the Lord Jesus performed was much greater than the previous one because no miracle is more astounding than bringing a dead man back from the grave. The Lord Jesus doing something like this was extremely significant in that age. Because God had become flesh, people could only see His physical appearance, His practical side, and His insignificant side. Even if some people saw and understood some of His character or some strengths that He appeared to have, no one knew where the Lord Jesus came from, who His essence truly was, and what more He really could do. All of this was unknown to mankind. Too many people wanted proof of this thing, and to know the truth. Could God do something to prove His own identity? For God, this was a breeze—it was a piece of cake. He could do something anywhere, anytime to prove His identity and essence, but God did things with a plan, and in steps. He didn't do things indiscriminately; He looked for the right time, and the right opportunity to do something most meaningful for mankind to see. This proved His authority and His identity. So then, could the resurrection of Lazarus prove the Lord Jesus' identity? Let's look at this passage of scripture: "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth." When the Lord Jesus did this, He said just one thing: "Lazarus, come forth." Lazarus then came out from his tomb—this was accomplished because of a single line uttered by the Lord. During this time, the Lord Jesus did not set up an altar, and He didn't carry out any other actions. He just said one thing. Would this be called a miracle or a command? Or was it some sort of wizardry? On the surface, it seems it could be called a miracle, and if you look at it from a modern perspective, of course you could still call it a miracle. However, it certainly could not be called a

spell to call a soul back from the dead, and absolutely not a sorcery. It is correct to say that this miracle was the most normal, tiny little demonstration of the Creator's authority. This is the authority, and the ability of God. God has the authority to have a person die, to have his soul leave his body and return to Hades, or wherever it should go. When someone dies, and where they go after death—these are determined by God. He can do this anytime and anywhere. He is not constrained by humans, events, objects, space, or place. If He wants to do it He can do it, because all things and living beings are under His rule, and all things live and die by His word, His authority. He can resurrect a dead man—this is also something He can do anytime, anywhere. This is the authority that only the Creator possesses.

When the Lord Jesus did something such as bringing Lazarus back from the dead, His goal was to give proof for humans and for Satan to see, and to let humans and Satan know that mankind's everything, mankind's life and death are determined by God, and that even though He had become flesh, as always, He remained in command of the physical world that can be seen as well as the spiritual world humans cannot see. This was to let humans and Satan know that mankind's everything is not under the command of Satan. This was a revealing and a demonstration of God's authority, and it was also a way for God to send a message to all things that mankind's life and death is in God's hands. The Lord Jesus' resurrection of Lazarus—this type of approach was one of the ways for the Creator to teach and instruct mankind. It was a concrete action in which He used His ability and authority to instruct mankind, and to provide for humans. It was a way without words for the Creator to allow mankind to see the truth of Him being in command of all things. It was a way for Him to tell mankind through practical actions that there is no salvation other than through Him. This type of silent means of His instructing mankind lasts forever—it is indelible, and it brought to human hearts a shock and enlightenment that can never fade. The resurrection of Lazarus glorified God—this has a deep impact on every single one of God's followers. It firmly fixes in every person who deeply understands this event the understanding, the vision that only God can command mankind's life and death. Although God has this type of authority, and although He sent a message about His sovereignty over mankind's life and death through the resurrection of Lazarus, this was not His primary work. God never does something without meaning. Every single thing He does has great value; it is all a

classic treasure. He absolutely would not make a person coming out of their tomb into the primary or the sole goal or item in His work. God does not do anything that is without meaning. One resurrection of Lazarus is adequate to demonstrate God's authority. It is adequate to prove the identity of the Lord Jesus. This is why the Lord Jesus did not repeat this type of miracle. God does things according to His own principles. In human language, it would be that God is mindful of serious work. That is, when God does things He does not stray from the purpose of His work. He knows what work He wants to carry out in this stage, what He wants to accomplish, and He will work strictly according to His plan. If a corrupt person had that kind of ability, he would just be thinking of ways to reveal his ability so that others would know how formidable he was, so they would bow down to him, so he could control them and devour them. This is the evil that comes from Satan—this is called corruption. God does not have such disposition, and He does not have such essence. His purpose in doing things isn't to show Himself off, but to provide mankind with more revelation and guidance, so people see very few examples in the Bible of this type of thing. This doesn't mean that the Lord Jesus' abilities were limited, or that He couldn't do that type of thing. It's simply that God didn't want to do it, because the Lord Jesus resurrecting Lazarus had very practical significance, and also because the primary work of God becoming flesh wasn't performing miracles, it wasn't bringing people back from the dead, but it was the work of redemption for mankind. So, much of the work that the Lord Jesus completed was teaching people, providing for them, and helping them, and things such as resurrecting Lazarus were merely small portions of the ministry that the Lord Jesus carried out. Even more, you could say that "showing off" isn't a part of God's essence, so not showing more miracles wasn't intentionally exercising restraint, nor was it due to environmental limitations, and it certainly wasn't a lack of ability.

When the Lord Jesus brought Lazarus back from the dead, He used one line: "Lazarus, come forth." He said nothing aside from this—what do these words represent? They represent that God can accomplish anything through speaking, including resurrecting a dead man. When God created all things, when He created the world, He did so with words. He used spoken commands, words with authority, and just like that all things were created. It was accomplished like that. This single line spoken by the Lord Jesus was just like the words spoken by

God when He created the heavens and earth and all things; it equally held the authority of God, the ability of the Creator. All things were formed and stood fast because of words from God's mouth, and just the same, Lazarus walked out from his tomb because of the words from the Lord Jesus' mouth. This was the authority of God, demonstrated and realized in His incarnate flesh. This type of authority and ability belonged to the Creator, and to the Son of man in whom the Creator was realized. This is the understanding taught to mankind by God bringing Lazarus back from the dead. That's all on this topic. Next, let's read the scriptures.

10. The Pharisees' Judgment on Jesus

(Mark 3:21-22) And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem said, He has Beelzebub, and by the prince of the devils casts he out devils.

11. Jesus' Rebuke to the Pharisees

(Mat 12:31-32) Why I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Holy Ghost shall not be forgiven to men. And whoever speaks a word against the Son of man, it shall be forgiven him: but whoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

(Mat 23:13-15) But woe to you, scribes and Pharisees, hypocrites! for you shut up the kingdom of heaven against men: for you neither go in yourselves, neither suffer you them that are entering to go in. Woe to you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretense make long prayer: therefore you shall receive the greater damnation. Woe to you, scribes and Pharisees, hypocrites! for you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

There are two separate passages above—let's first take a look at the first one: The Pharisees' Judgment on Jesus.

In the Bible, the Pharisees' appraisal of Jesus Himself and the things that He did was: "they said, He is beside himself. ... He has Beelzebub, and by the prince of the devils casts he out devils" (Mark 3:21-22). The scribes' and Pharisees' judgment of the Lord Jesus wasn't parroting things or imagining out of thin air—it was their conclusion of the Lord Jesus from what they saw and heard of His actions. Although their conclusion was ostensibly made in the name of

justice and appeared to people as if it were well-founded, the arrogance with which they judged the Lord Jesus was difficult for even them to contain. The frenzied energy of their hatred for the Lord Jesus exposed their own wild ambitions and their evil satanic countenances, as well as their malevolent nature of resisting God. These things they said in their judgment of the Lord Jesus were driven by their wild ambitions, jealousy, and the ugly and malevolent nature of their hostility toward God and the truth. They did not investigate the source of the Lord Jesus' actions, nor did they investigate the essence of what He said or did. But they blindly, impatiently, crazily, and with deliberate malice attacked and discredited what He had done. This was even to the point of indiscriminately discrediting His Spirit, that is, the Holy Spirit, God's Spirit. This is what they meant when they said "He is beside himself," "Beelzebub and the prince of the devils." That is to say, they said the Spirit of God was Beelzebub and the prince of the devils. They characterized the work of the flesh God's Spirit clothed in as madness. They not only blasphemed God's Spirit as Beelzebub and the prince of the devils, but they condemned God's work. They condemned and blasphemed the Lord Jesus Christ. The essence of their resistance and blasphemy of God was entirely the same as the essence of Satan and the devil's resistance and blasphemy of God. They not only represented corrupt humans, but even more they were the embodiment of Satan. They were a channel for Satan amongst mankind, and they were the accomplices and messengers of Satan. The essence of their blasphemy and their denigration of the Lord Jesus Christ was their struggle with God for status, their contest with God, their unending testing of God. The essence of their resistance to God and their attitude of hostility toward Him, as well as their words and their thoughts directly blasphemed and angered God's Spirit. Thus, God determined a reasonable judgment of what they said and did, and determined their deeds to be the sin of blasphemy against the Holy Spirit. This sin is unforgivable in both this world and the hereafter, just as the following scripture passage says: "the blasphemy against the Holy Ghost shall not be forgiven to men" and "whoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Today, let's talk about the true meaning of these words from God "it shall not be forgiven him, neither in this world, neither in the world to come." That is demystifying how God fulfills the words "it shall not be forgiven him, neither in this world,

neither in the world to come.”

Everything that we’ve talked about is related to God’s disposition, and His attitude toward people, matters, and things. Naturally, the two passages above are no exception. Did you notice anything in these two passages of scripture? Some people say they see God’s anger. Some people say they see the side of God’s disposition that does not tolerate mankind’s offense, and that if people do something that is blasphemous to God, they will not gain His forgiveness. Despite the fact that people see and perceive God’s anger and intolerance of mankind’s offense in these two passages, they still don’t truly understand His attitude. These two passages contain an implication of God’s true attitude and approach toward those who blaspheme and anger Him. This passage in the scripture holds the true meaning of His attitude and approach: “whoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” When people blaspheme God, when they anger Him, He issues a verdict, and this verdict is His final outcome. It is described this way in the Bible: “Why I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Holy Ghost shall not be forgiven to men” (Mat 12:31), and “But woe to you, scribes and Pharisees, hypocrites!” (Mat 23:13). However, is it recorded in the Bible what the outcome was with those scribes and Pharisees, as well as those people who said He was mad after the Lord Jesus said these things? Is it recorded if they suffered any punishment? It is certain that there wasn’t. Saying here that there “wasn’t” isn’t that it wasn’t recorded, but in fact there was no outcome that could be seen with human eyes. This “wasn’t” elucidates an issue, that is, God’s attitude and principles for handling certain things. God’s treatment of people who blaspheme or resist Him, or even those who malign Him—people who intentionally attack, malign, and curse Him—He does not turn a blind eye or a deaf ear. He has a clear attitude toward them. He despises these people, and in His heart He condemns them. He even openly declares the outcome for them, so that people know that He has a clear attitude toward those who blaspheme Him, and so that they know how He will determine their outcome. However, after God said these things, people still could rarely see the truth of how God would handle those people, and they could not understand the principles behind God’s outcome, His verdict for them. That is to say, mankind cannot see the particular attitude and methods God has for

handling them. This has to do with God's principles for doing things. God uses the advent of facts to deal with the evil behavior of some people. That is, He does not announce their sin and does not determine their outcome, but He directly uses the advent of facts to allow them to be punished, to get their due retribution. When these facts happen, it is people's flesh that suffers punishment; it is all something that can be seen with human eyes. When dealing with some people's evil behavior, God just curses them with words, but at the same time, God's anger comes upon them, and the punishment they receive may be something people cannot see, but this type of outcome may be even more serious than the outcomes that people can see of being punished or being killed. This is because under the circumstances that God has determined not to save this type of person, to no longer show mercy or have tolerance for them, to provide them with no more opportunities, the attitude that He takes toward them is to put them aside. What is the meaning of "put aside"? The meaning of this term on its own is to put something to one side, to no longer pay attention to it. Here, when God "puts aside," there are two different explanations of its meaning: The first explanation is that He has given that person's life, that person's everything over to Satan to deal with. God would no longer be responsible and He would no longer manage it. Whether that person were mad, or stupid, and whether in life or in death, or if they descended into hell for their punishment, it would have nothing to do with God. That would mean that that creature would have no relation to the Creator. The second explanation is that God has determined that He Himself wants to do something with this person, with His own hands. It is possible that He will utilize this kind of person's service, or that He will utilize this kind of person as a foil. It's possible that He will have a special way of dealing with this type of person, a special way of treating them—just like Paul. This is the principle and attitude in God's heart of how He has determined to deal with this kind of person. So when people resist God, and malign and blaspheme Him, if they aggravate His disposition, or if they reach God's bottom line, the consequences are unthinkable. The most severe consequence is that God hands their lives and their everything over to Satan, once and for all. They will not be forgiven for all of eternity. This means that this person has become food in Satan's mouth, a toy in its hand, and from then on God has nothing to do with them. Can you imagine what kind of misery it was

when Satan tempted Job? Under the condition that Satan was not permitted to harm Job's life, Job still suffered greatly. And isn't it even more difficult to imagine the ravages of Satan a person would be subjected to who has been completely handed over to Satan, who is completely within Satan's grasp, who has completely lost God's care and mercy, who is no longer under the Creator's rule, who has been stripped of the right to worship Him, and the right to be a creature under God's rule, whose relationship with the Lord of creation has been completely cut off? Satan's persecution of Job was something that could be seen with human eyes, but if God hands over a person's life to Satan, its consequence will be something that no one can imagine. It's just like some people being reborn as a cow, or a donkey, or some people being taken over, possessed by unclean, evil spirits, and so on. This is the outcome, the end of some people who are handed over to Satan by God. From the outside, it looks like those people who ridiculed, maligned, condemned, and blasphemed the Lord Jesus did not suffer any consequences. However, the truth is that God has an attitude for dealing with everything. He may not use clear language to tell people the outcome of how He deals with every type of person. Sometimes He does not speak directly, but He does things directly. That He does not speak about it doesn't mean there isn't an outcome—it is possible that the outcome is even more serious. From appearances, it seems God does not speak to some people to reveal His attitude; in fact, God has not wanted to pay them any mind for a long time. He does not want to see them anymore. Because of the things they have done, their behavior, because of their nature and their essence, God only wants them to disappear from His sight, wants to hand them over directly to Satan, to give their spirit, soul, and body to Satan, to allow Satan to do whatever it wants. It is clear to what extent God hates them, to what extent He is disgusted by them. If a person angers God to the point that God doesn't even want to see them again, that He will completely give up on them, to the point that God doesn't even want to deal with them Himself—if it gets to the point that He will hand them over to Satan for it to do as it will, to allow Satan to control, consume, and treat them in any way—this person is thoroughly finished. Their right to be a human has been permanently revoked, and their right as a creature has come to an end. Isn't this the most serious punishment?

All of this above is a complete explanation of the words: "it shall

not be forgiven him, neither in this world, neither in the world to come,” and it is also a simple commentary on these scripture passages. I think you have an understanding of it now!

Now let's read the scripture passages below.

12. Jesus' Words to His Disciples After His Resurrection

(John 20:26-29) And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the middle, and said, Peace be to you. Then said he to Thomas, Reach here your finger, and behold my hands; and reach here your hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said to him, My LORD and my God. Jesus said to him, Thomas, because you have seen me, you have believed: blessed are they that have not seen, and yet have believed.

(John 21:16-17) He said to him again the second time, Simon, son of Jonas, love you me? He said to him, Yes, Lord; you know that I love you. He said to him, Feed my sheep. He said to him the third time, Simon, son of Jonas, love you me? Peter was grieved because he said to him the third time, Love you me? And he said to him, Lord, you know all things; you know that I love you. Jesus said to him, Feed my sheep.

What these passages recount are some things that the Lord Jesus did and said to His disciples after His resurrection. First, let's take a look at any differences between the Lord Jesus before and after the resurrection. Was He still the same Lord Jesus of past days? The scripture contains the following line describing the Lord Jesus after the resurrection: “then came Jesus, the doors being shut, and stood in the middle, and said, Peace be to you.” It's very clear that the Lord Jesus at that time was no longer a flesh, but a spiritual body. This was because He had transcended the limitations of the flesh, and when the door was closed He could still come into the midst of the people and allow them to see Him. This is the greatest difference between the Lord Jesus after the resurrection and the Lord Jesus living in the flesh before the resurrection. Even though there was no difference between the appearance of the spiritual body of that moment and the appearance of the Lord Jesus from before, Jesus in that moment had become a Jesus that felt like a stranger to the people, because He had become a spiritual body after being resurrected from the dead, and compared to His previous flesh, this spiritual body was more puzzling and confusing for people. It also created more distance between the Lord Jesus and the people, and people felt in their hearts that the Lord Jesus in that

moment had become more mysterious. These understandings and feelings on the part of the people suddenly brought them back to an age of believing in a God that could not be seen or touched. So, the first thing that the Lord Jesus did after His resurrection was to allow everyone to see Him, to confirm that He exists, and to confirm the fact of His resurrection. In addition, it restored His relationship with the people to the relationship He had with them when He was working in the flesh, and He was the Christ they could see and touch. This way, one outcome is that the people had no doubt that the Lord Jesus had been resurrected from death after being nailed to the cross, and there was no doubt in the Lord Jesus' work to redeem mankind. And another outcome is that the fact of the Lord Jesus appearing to people after His resurrection and allowing people to see and touch Him firmly secured mankind in the Age of Grace. From this time on, people could not return to the previous age, the Age of Law, because of the Lord Jesus' "disappearance" or "desertion," but they would continue forward, following the Lord Jesus' teachings and the work He had done. Thus, a new phase in the work in the Age of Grace was formally opened up, and the people who had been under the law formally came out from the law from then on, and entered into a new era, with a new beginning. These are the manifold meanings of the Lord Jesus' appearance to mankind after the resurrection.

Since He was a spiritual body, how could people touch Him, and see Him? This has to do with the significance of the Lord Jesus' appearance to mankind. Did you notice anything in these passages of scripture? Generally spiritual bodies cannot be seen or touched, and after the resurrection the work that the Lord Jesus had taken on had already been completed. So in theory, He had absolutely no need to return to the people's midst in His original image to meet with them, but the appearance of the Lord Jesus' spiritual body to people like Thomas made its significance more concrete, and it penetrated more deeply into the people's hearts. When He came to Thomas, He let doubting Thomas touch His hand, and told him: "reach here your hand, and thrust it into my side: and be not faithless, but believing." These words, these actions weren't things that the Lord Jesus wanted to say and do only after He had been resurrected, but they were things He wanted to do before He had been nailed to the cross. It is evident that the Lord Jesus who had not yet been nailed to the cross already had an understanding of people such as Thomas. So what can we see from

this? He was still the same Lord Jesus after His resurrection. His essence had not changed. Thomas' doubts had not just started but had been with him the entire time he had been following the Lord Jesus, but He was the Lord Jesus that had been resurrected from the dead and had returned from the spiritual world with His original image, with His original disposition, and with His understanding of mankind from His time in the flesh, so He went to find Thomas first, to let Thomas touch His rib, to let him not only see His spiritual body after resurrection, but to let him touch and feel the existence of His spiritual body, and completely let go of his doubts. Before the Lord Jesus was nailed to the cross, Thomas always doubted that He is Christ, and could not believe it. His belief in God was established only on the basis of what he could see with his own eyes, what he could touch with his own hands. The Lord Jesus had a good understanding of the faith of this type of person. They only believed in God in heaven, and did not believe at all, and would not accept the One sent by God, or the Christ in the flesh. In order to have him acknowledge and believe in the existence of the Lord Jesus and that He truly was God incarnate, He allowed Thomas to reach out his hand and touch His rib. Was Thomas' doubting any different before and after the Lord Jesus' resurrection? He was always doubting, and aside from the Lord Jesus' spiritual body personally appearing to him and allowing Thomas to touch the nail marks on His body, no one could resolve his doubts, and no one could make him let go of them. So, from the time the Lord Jesus allowed him to touch His rib and let him really feel the existence of the nail marks, Thomas' doubt disappeared, and he truly knew that the Lord Jesus had been resurrected and he acknowledged and believed that the Lord Jesus was the true Christ, that He was God incarnate. Although at this time Thomas no longer doubted, he had lost forever the chance to meet with Christ. He had lost forever the chance to be together with Him, to follow Him, to know Him. He had lost the chance for Christ to perfect him. The Lord Jesus' appearance and His words provided a conclusion, and a verdict on the faith of those who were full of doubts. He used His actual words and actions to tell the doubters, to tell those who only believed in God in heaven but did not believe in Christ: God did not commend their belief, nor did He commend their following which was full of doubts. The day they fully believed in God and Christ could only be the day that God completed His great work. Of course, that day was also the day that their doubt received a verdict. Their attitude toward

Christ determined their fate, and their stubborn doubt meant their faith gained them no results, and their rigidness meant their hopes were in vain. Because their belief in God in heaven was fed on illusions, and their doubt toward Christ was actually their true attitude toward God, even though they touched the nail marks on the Lord Jesus' body, their faith was still useless and their outcome could only be described as beating the wind—in vain. What the Lord Jesus said to Thomas was also very clearly telling every person: The resurrected Lord Jesus is the Lord Jesus that had initially spent thirty-three and a half years working among mankind. Although He had been nailed to the cross and experienced the valley of the shadow of death, and He had experienced resurrection, His every aspect had undergone no changes. Although He now had nail marks on His body, and although He had been resurrected and walked out from the grave, His disposition, His understanding of mankind, and His intentions toward mankind had not changed in the slightest. Also, He was telling people that He had come down off the cross, triumphed over sin, triumphed over hardships, and triumphed over death. The nail marks were just the evidence of His victory over Satan, evidence of being a sin offering to successfully redeem all of mankind. He was telling people that He had already taken on mankind's sins and He had completed His work of redemption. When He returned to see His disciples, He told them with His appearance: "I'm still alive, I still exist; today I am truly standing in front of you so that you can see and touch Me. I will always be with you." The Lord Jesus also wanted to use the case of Thomas as a warning for future people: Although you believe in the Lord Jesus, you can neither see nor touch Him, yet you can be blessed by your true faith, and you can see the Lord Jesus through your true faith; this kind of person is blessed.

These words recorded in the Bible that the Lord Jesus spoke when He appeared to Thomas are a great help to all people in the Age of Grace. His appearance and His words to Thomas have had a profound impact on future generations, and they hold everlasting significance. Thomas represents a type of person who believes in God yet doubts God. They are of a suspicious nature, have sinister hearts, are treacherous, and do not believe in the things that God can complete. They do not believe in God's omnipotence and His rule, and they don't believe in God incarnate. However, the Lord Jesus' resurrection was a slap in the face to them, and it also provided them

with an opportunity to discover their own doubt, to recognize their own doubt, and to acknowledge their own treachery, thus truly believing in the existence and resurrection of the Lord Jesus. What happened with Thomas was a warning and a caution for later generations so that more people could warn themselves not to be doubting like Thomas, and if they were, they would sink into the darkness. If you follow God, but just like Thomas, you always want to touch the Lord's rib and feel His nail marks to confirm, to verify, to speculate on whether or not God exists, God will forsake you. So, the Lord Jesus requires people to not be like Thomas, only believing what they can see with their own eyes, but to be a pure, honest person, to not harbor doubts toward God, but only believe in and follow Him. This type of person is blessed. This is a very small requirement the Lord Jesus has for people, and a warning for His followers.

That is the Lord Jesus' attitude toward those who are full of doubts. So what did the Lord Jesus say to, and what did He do for those who are able to honestly believe in and follow Him? This is what we're going to look at next, regarding something the Lord Jesus said to Peter.

In this conversation, the Lord Jesus repeatedly asked Peter one thing: "Peter, love you me?" This is a higher standard the Lord Jesus required from people like Peter after His resurrection, who truly believe in Christ and strive to love the Lord. This question was a sort of investigation, and a sort of interrogation, but even more, it was a requirement and an expectation of people like Peter. He used this method of questioning so that people would reflect on themselves and look into themselves: What are the Lord Jesus' requirements for people? Do I love the Lord? Am I a person who loves God? How should I love God? Even though the Lord Jesus only asked this question of Peter, the truth is that in His heart, He wanted to use this opportunity of asking Peter to ask this type of question of more people who seek to love God. It is only that Peter was blessed to act as the representative of this type of person, to receive questioning from the Lord Jesus' own mouth.

Compared to "reach here your hand, and thrust it into my side: and be not faithless, but believing," which the Lord Jesus said to Thomas after His resurrection, His three times of questioning Peter: "Simon, son of Jonas, love you me?" allow people to better feel the sternness of the Lord Jesus' attitude, and the urgency He felt during His questioning. As for doubting Thomas with his crafty and deceitful

nature, the Lord Jesus allowed him to reach out his hand and touch His nail marks, which let him believe that the Lord Jesus was the Son of man resurrected and acknowledge the Lord Jesus' identity as Christ. And although the Lord Jesus did not sternly rebuke Thomas, nor did He verbally express any clear judgment of him, He let him know that He understood him through practical actions, while also displaying His attitude toward and determination of that type of person. The Lord Jesus' requirements and expectations of that type of person cannot be seen from what He said. Because people like Thomas simply do not have a thread of true faith. The Lord Jesus' requirements for them are only in this, but the attitude He revealed toward people like Peter is entirely different. He did not require that Peter reach out his hand and touch His nail marks, nor did He say to Peter: "be not faithless, but believing." Instead, He repeatedly asked Peter the same question. This was a thought-provoking, meaningful question that can't help but make every follower of Christ feel remorse, and fear, but also feel the Lord Jesus' anxious, sorrowful mood. And when they are in great pain and suffering, they are more able to understand the Lord Jesus Christ's concern and His care; they realize His earnest teaching and strict requirements of pure, honest people. The Lord Jesus' question allows people to feel that the Lord's expectations of people revealed in these simple words are not merely to believe in and follow Him, but to achieve having love, loving your Lord, loving your God. This kind of love is caring and obeying. It is humans living for God, dying for God, dedicating everything to God, and expending and giving everything for God. This kind of love is also giving God comfort, allowing Him to enjoy witness, and allowing Him to be at rest. It is mankind's repayment to God, their responsibility, obligation and duty, and it is a way that mankind must follow for their entire lives. These three questions were a requirement and an exhortation the Lord Jesus made of Peter and all people who would be made perfect. It was these three questions that led and motivated Peter to complete his path in life, and it was the questions at the Lord Jesus' parting that led Peter to start on his path of being made perfect, that led him, because of his love for the Lord, to care for the Lord's heart, to obey the Lord, to offer comfort to the Lord, and to offer up his whole life and his whole being because of this love.

During the Age of Grace, God's work was primarily for two types of people. The first was the type of person who believed in and followed

Him, who could keep His commandments, who could bear the cross and hold to the way of the Age of Grace. This type of person would gain God's blessing and enjoy God's grace. The second type of person was like Peter, someone who would be made perfect. So, after the Lord Jesus was resurrected, He first did these two very meaningful things. One was to Thomas, the other was to Peter. What do these two things represent? Do they represent God's true intentions of saving mankind? Do they represent God's sincerity toward mankind? The work He did with Thomas was to warn people not to be doubting, but to just believe. The work He did with Peter was to strengthen the faith of people like Peter, and to make clear requirements of this type of person, to show what goals they should be pursuing.

After the Lord Jesus was resurrected, He appeared to the people He thought necessary, spoke with them, and made requirements of them, leaving behind His intentions, and His expectations of people. That is to say, as God incarnate, it doesn't matter if it was during His time in the flesh, or in the spiritual body after being nailed to the cross and being resurrected—His concern for mankind and requirements of people did not change. He was concerned about these disciples before He was up on the cross; in His heart, He was clear on the state of every single person, He understood every person's deficiency, and of course His understanding of every person was the same after He had died, resurrected, and become a spiritual body as it was when He was in the flesh. He knew that people weren't entirely certain of His identity as Christ, but during His time in the flesh He did not make strict demands of people. But after He had been resurrected He appeared to them, and He made them absolutely certain that the Lord Jesus had come from God, that He was God incarnate, and He used the fact of His appearance and His resurrection as the greatest vision and motivation for mankind's lifelong pursuit. His resurrection from death not only strengthened all those who followed Him, but also thoroughly put His work of the Age of Grace into effect among mankind, and thus the gospel of the Lord Jesus' salvation in the Age of Grace gradually spread to every corner of humanity. Would you say that the Lord Jesus' appearance after His resurrection had any significance? If you were Thomas or Peter at that time, and you encountered this one thing in your life that was so meaningful, what kind of impact would it have on you? Would you see this as the best and the greatest vision of your life of believing in God? Would you see this as a driving force of your

following God, striving to satisfy Him, and pursuing love of God in your life? Would you expend a lifetime of effort to spread this greatest of visions? Would you make spreading the Lord Jesus' salvation a commission you accept from God? Even though you have not experienced this, the two cases of Thomas and Peter are already enough for modern people to have a clear understanding of God's will and of God. It could be said that after God had become flesh, after He personally experienced life among mankind and a human life, and after He saw the depravity of mankind and the situation of human life, God in the flesh more deeply felt the helplessness, the sadness, and the pitifulness of mankind. God gained more compassion for the human condition because of His humanity while living in the flesh, because of His instincts in the flesh. This led Him to have greater concern for His followers. These are probably things that you can't understand, but I can describe worry and caring of God in the flesh for every one of His followers with this phrase: intense concern. Even though this term comes from human language, and even though it's a very human phrase, it truly expresses and describes God's feelings for His followers. As for God's intense concern for humans, over the course of your experiences you will gradually feel this and get a taste of it. However, this can only be achieved by gradually understanding God's disposition on the basis of pursuing a change in your own disposition. The appearance of the Lord Jesus materialized His intense concern for His followers in humanity and handed it over to His spiritual body, or you could say His divinity. His appearance allowed people to have another experience and feeling of God's concern and care while also powerfully proving that God is the One who opens up an age, who develops an age, and He is the One who ends an age. Through His appearance He strengthened the faith of all people, and through His appearance He proved to the world the fact that He is God Himself. This gave His followers eternal confirmation, and through His appearance He also opened up a phase of His work in the new age.

13. Jesus Eats Bread and Explains the Scriptures After His Resurrection

(Luke 24:30–32) And it came to pass, as he sat at meat with them, he took bread, and blessed it, and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to

us the scriptures?

14. The Disciples Give Jesus Broiled Fish to Eat

(Luke 24:36–43) And as they thus spoke, Jesus himself stood in the middle of them, and said to them, Peace be to you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said to them, Why are you troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as you see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said to them, Have you here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.

Next we'll take a look at the passages of scripture above. The first passage is a recounting of the Lord Jesus eating bread and explaining the scriptures after His resurrection, and the second passage is a recounting of the Lord Jesus eating broiled fish. What kind of help do these two passages provide for knowing God's disposition? Can you imagine the kind of picture you get from these descriptions of the Lord Jesus eating bread and then broiled fish? Can you imagine, if the Lord Jesus were standing in front of you eating bread, how you might feel? Or if He were eating with you at the same table, eating fish and bread with people, what kind of feeling you would have at the time? If you feel you would be very close to the Lord, that He is very intimate with you, then this feeling is right. This is exactly the fruit that the Lord Jesus wanted to bear from eating bread and fish in front of the multitude after His resurrection. If the Lord Jesus had only spoken with people after His resurrection, if they could not feel His flesh and bones, but felt He was an unreachable Spirit, how would they feel? Wouldn't they be disappointed? When people were disappointed, wouldn't they feel abandoned? Wouldn't they feel a distance with the Lord Jesus Christ? What kind of negative impact would this distance create on people's relationship with God? People would certainly feel afraid, that they didn't dare come close to Him, and then they would have an attitude of keeping Him at a respectful distance. From then on, they would sever their intimate relationship with the Lord Jesus Christ, and return to a relationship between mankind and God up in heaven, as it was before the Age of Grace. The spiritual body that people could not touch or feel would lead to the eradication of their intimacy with God, and it would also make that intimate relationship—established during the Lord

Jesus Christ's time in the flesh, with no distance between Him and humans—cease to exist. People's feelings toward the spiritual body are only fear, avoidance, and a wordless gaze. They do not dare to get close or to have a dialogue with Him, let alone follow, trust, or have hope in Him. God was reluctant to see this type of feeling that humans had for Him. He did not want to see people avoiding Him or removing themselves from Him; He only wanted people to understand Him, come close to Him, and be His family. If your own family, your children saw you but did not recognize you, and did not dare to come close to you but always avoided you, if you could not gain their understanding for everything you had done for them, how would that make you feel? Wouldn't it be painful? Wouldn't you be heartbroken? That is precisely what God feels when people avoid Him. So, after His resurrection, the Lord Jesus still appeared to people in His form of flesh and blood, and ate and drank with them. God sees people as family and He also wants mankind to see Him that way; only in this way can God truly obtain people, and can people truly love and worship God. Now can you understand My intention in extracting these two passages of scripture where the Lord Jesus eats bread and explains the scriptures, and the disciples give Him broiled fish to eat after His resurrection?

It can be said that the series of things that the Lord Jesus said and did after His resurrection were thoughtful, and done with kind intentions. They were full of the kindness and affection that God holds toward humanity, and full of the appreciation and meticulous care He had for the intimate relationship He had established with mankind during His time in the flesh. Even more, they were full of the nostalgia and the hope He had for the life of eating and living with His followers during His time in the flesh. So, God did not want people to feel a distance between God and man, nor did He want mankind to distance themselves from God. Even more, He didn't want mankind to feel that the Lord Jesus after His resurrection was no longer the Lord who was so intimate with people, that He was no longer together with mankind because He returned to the spiritual world, returned to the Father who people could never see or reach. He didn't want people to feel that there was any difference in position between Him and mankind. When God sees people who want to follow Him but keep Him at a respectful distance, His heart is in pain because that means their hearts are very far from Him, it means that it will be very difficult for Him to gain their hearts. So if He had appeared to people in a spiritual body that they

could not see or touch, this would have once again distanced man from God, and it would have led mankind to mistakenly see Christ after His resurrection as having become lofty, of a different kind than humans, and someone who could no longer share a table and eat with man because humans are sinful, filthy, and can never get close to God. In order to remove these misunderstandings of mankind, the Lord Jesus did a number of things He frequently did in the flesh, as recorded in the Bible, "he took bread, and blessed it, and broke, and gave to them." He also explained the scriptures to them, as He had used to do. All of this that the Lord Jesus did made every person who saw Him feel that the Lord had not changed, that He was still the same Lord Jesus. Even though He had been nailed to the cross and had experienced death, He had been resurrected, and had not left mankind. He had returned to be among humans, and His everything had not changed. The Son of man standing in front of people was still the same Lord Jesus. His demeanor and His conversation with people felt so familiar. He was still so full of lovingkindness, grace, and tolerance—He was still that Lord Jesus who loved others as He loved Himself, who could forgive mankind seventy times seven. As always, He ate with people, discussed the scriptures with them, and even more importantly, just the same as before, He was made of flesh and blood and could be touched and seen. The Son of man in this way allowed people to feel that intimacy, to feel at ease, and to feel the joy of regaining something that has been lost, and they also felt at ease enough to bravely and confidently begin to rely on and look up to this Son of man who could forgive mankind of their sins. They also began to pray to the name of the Lord Jesus without hesitations, to pray to obtain His grace, His blessing, and to obtain peace and joy from Him, to gain care and protection from Him, and began to perform healings and cast out demons in the name of the Lord Jesus.

During the time that the Lord Jesus worked in the flesh, most of His followers could not fully verify His identity and the things that He said. When He went up on the cross, the attitude of His followers was one of expectancy; when He was nailed to the cross all the way until He was put into the grave, people's attitude toward Him was disappointment. During this time, people had already begun to move in their hearts from doubting to denial of the things the Lord Jesus had said during His time in the flesh. And when He walked out from the grave, and appeared to the people one by one, the majority of people who had seen Him with their own eyes or heard the news of His resurrection

gradually shifted from denial to skepticism. By the time the Lord Jesus had Thomas put his hand into His side, by the time the Lord Jesus broke bread and ate it in front of the crowd after His resurrection, and after that ate broiled fish in front of them, only then did they truly accept the fact that the Lord Jesus is Christ in the flesh. You could say that it was as if this spiritual body with flesh and blood standing in front of those people then was awakening every one of them from a dream: The Son of man standing in front of them was the One who had existed since time immemorial. He had a form, and flesh and bones, and He had already lived and eaten with mankind for a long time.... At this time, the people felt that His existence was so real, so wonderful; they were also so joyful and happy, and at the same time filled with emotion. And His reappearance allowed people to truly see His humility, to feel His closeness, and His longing, His attachment for mankind. This brief reunion made the people who saw the Lord Jesus feel as if a lifetime had passed. Their lost, confused, afraid, anxious, yearning and numb hearts found comfort. They were no longer doubtful or disappointed because they felt that now there was hope and something to rely on. The Son of man standing in front of them would be behind them for eternity, He would be their strong tower, their refuge for all time.

Although the Lord Jesus was resurrected, His heart and His work had not left mankind. He told people with His appearance that no matter what form He existed in, He would accompany people, walk with them, and be with them at all times and in all places. And at all times and all places, He would provide to mankind and shepherd them, allow them to see and touch Him, and make sure they never again feel helpless. The Lord Jesus also wanted people to know this: Their lives in this world are not alone. Mankind has God's care, God is with them; people can always lean on God; He is the family of every one of His followers. With God to lean on, mankind will no longer be lonely or helpless, and those who accept Him as their sin offering will no longer be bound in sin. In human eyes, these portions of His work that the Lord Jesus carried out after His resurrection were very small things, but the way I see it, every single thing was so meaningful, so valuable, and they were all so important and weighty.

Although the Lord Jesus' time of working in the flesh was full of hardships and suffering, through His appearance in His spiritual body of flesh and blood, He completely and perfectly accomplished His work

of that time in the flesh to redeem mankind. He began His ministry by becoming flesh, and He concluded His ministry by appearing to mankind in His fleshly form. He heralded the Age of Grace, He began the Age of Grace through His identity as Christ. Through His identity as Christ, He carried out the work in the Age of Grace and He strengthened and led all of His followers in the Age of Grace. It can be said of God's work that He truly finishes what He starts. There are steps and a plan, and it is full of God's wisdom, His omnipotence, and His marvelous deeds. It is also full of God's love and mercy. Of course, the main thread running through all of God's work is His care for mankind; it is permeated with His feelings of concern that He can never put aside. In these verses of the Bible, in every single thing that the Lord Jesus did after His resurrection, what was revealed was God's unchanging hopes and concern for mankind, as well as God's meticulous care and cherishing of humans. Until now, none of this has changed—can you see it? When you see this, doesn't your heart just automatically become close to God? If you lived in that age and the Lord Jesus appeared to you after His resurrection, in a tangible form for you to see, and if He sat in front of you, ate bread and fish and explained the scriptures to you, spoke with you, then how would you feel? Would you feel happy? How about guilty? The previous misunderstandings and avoidance of God, the conflicts with and doubts of God—wouldn't they all just disappear? Wouldn't the relationship between God and man become more proper?

Through interpretation of these limited chapters of the Bible, did you discover any flaws in God's disposition? Did you discover any adulteration of God's love? Did you see any deceit or evil in God's omnipotence or wisdom? Certainly not! Now can you say with certainty that God is holy? Can you say with certainty that God's emotions are all a revealing of His essence and disposition? I hope that after you have read these words, what you've understood from it will help you and bring you benefits in your pursuit of a change in disposition and a fear of God. I also hope that these words will bear fruit for you that grows by the day, thus in the process of this pursuit bringing you closer and closer to God, bringing you closer and closer to the standard that God requires, so that you are no longer bored of the pursuit of the truth and you no longer feel that the pursuit of the truth and of a change in disposition is a troublesome or a superfluous thing. It is, rather, the expression of God's true disposition and the holy essence of God that

motivate you to long for the light, to long for justice, and to aspire to pursue the truth, to pursue the satisfaction of God's will, and to become a man gained by God, to become a real person.

Today we've talked about some things that God did in the Age of Grace when He was incarnated for the first time. From these things, we've seen the disposition that He expressed and revealed in the flesh, as well as every aspect of what He has and is. All these aspects of what He has and is seem very humanized, but the reality is that the essence of all that He revealed and expressed is inseparable from His own disposition. Every method and every aspect of God incarnate expressing His disposition in humanity is inextricably linked with His own essence. So, it is very important that God came unto mankind in the way of incarnation and the work that He did in the flesh is also very important. And, the disposition that He revealed and the will that He expressed are even more important to every person living in the flesh, to every person living in corruption. Is this something that you're able to understand? After understanding God's disposition and what He has and is, have you made any conclusions as to how you should treat God? In response to this question, in conclusion I'd like to give you three admonishments: First, do not test God. No matter how much you understand about God, no matter how much you know about His disposition, absolutely do not test Him. Second, do not contend for status with God. No matter what type of status God gives you or what kind of work He entrusts you with, no matter what kind of duty He raises you up to perform, and no matter how much you have spent and sacrificed for God, absolutely do not compete for status with Him. Third, do not compete with God. No matter whether you understand or if you can obey what God does with you, what He arranges for you, and the things He brings to you, absolutely do not compete with God. If you can carry out these three admonishments, then you will be relatively safe, and you will not anger God easily. That's all to share for today!

July 23, 2014

GOD HIMSELF, THE UNIQUE I

GOD'S AUTHORITY (I)

My last several fellowships were about God's work, God's disposition, and God Himself. After hearing these fellowships, do you feel that you have gained an understanding and knowledge of God's disposition? How great of an understanding and knowledge? Can you put a number to it? Did these fellowships give you a deeper understanding of God? Could it be said that this understanding is a true knowledge of God? Could it be said that this knowledge and understanding of God is a knowledge of the entire substance of God, and all that He has and is? No, obviously not! That is because these fellowships only provided an understanding of part of God's disposition, and what He has and is—not all of it, or the entirety of it. The fellowships enabled you to understand part of the work once done by God, through which you beheld the disposition of God, and what He has and is, as well as the approach and thinking behind everything that He has done. But this is only a literal, spoken understanding of God, and, in your hearts, you remain uncertain about how much of it is real. What mainly determines whether there is any reality to people's understanding of such things? It is determined by how much of God's words and disposition they have truly experienced during their actual experiences, and how much they have been able to see and know during these actual experiences. "The last several fellowships allowed us to understand the things done by God, the thoughts of God, and, moreover, God's attitude toward mankind and the basis of His actions, as well as the principles of His actions. And so we have come to understand the disposition of God, and have known the entirety of God." Has anyone said such words? Is it right to say this? It clearly isn't. And why do I say that it isn't? God's disposition, and what He has and is, are expressed in the things that He has done and the words He has spoken. Man is able to behold what God has and is through the work that He has done and the words that He has spoken, but this is only to say that the work and words enable man to understand a part of God's disposition, and a part of what He has and is. If man wishes to gain a more plentiful and profound understanding of God, then man must experience more of God's words and work. Although man only

gains a partial understanding of God when experiencing part of God's words or work, does this partial understanding represent God's true disposition? Does it represent the substance of God? Of course it represents the true disposition of God, and the substance of God, of that there is no doubt. Regardless of the time or place, or in what manner God does His work, or in what form He appears to man, or in what way He expresses His will, all that He reveals and expresses represents God Himself, God's substance and what He has and is. God carries out His work with what He has and is, and in His true identity; this is absolutely true. Yet, today, people only have a partial understanding of God through His words, and through what they hear when they listen to the preaching, and so to a certain extent, this understanding can only be said to be a theoretical knowledge. In view of your actual states, you can only verify the understanding or knowledge of God that you have heard, seen, or known and understood in your heart today if each of you goes through this in your actual experiences, and comes to know it bit by bit. If I did not fellowship these words with you, would you be able to achieve true knowledge of God solely through your experiences? To do so, I'm afraid, would be very difficult. That is because people must first have the words of God in order to know how to experience. However many of God's words people eat, such is the number that they can actually experience. God's words lead the path ahead, and guide man in his experience. In short, for those who have some true experience, these last several fellowships will help them achieve a deeper understanding of the truth, and a more realistic knowledge of God. But for those who don't have any true experience, or who have only just begun their experience, or have only just begun to touch upon the reality, this is a great test.

The main content of the last several fellowships concerned "God's disposition, God's work, and God Himself." What did you see in the key and central parts of everything that I spoke of? Through these fellowships, are you able to recognize that He who did the work, and revealed these dispositions, is the unique God Himself, who holds sovereignty over all things? If your answer is yes, then what leads you to such a conclusion? Through what aspects do you reach this conclusion? Can anyone tell Me? I know that the last fellowships affected you deeply, and provided a new start in your hearts for your knowledge of God, which is great. But although you have made a great leap in your understanding of God compared to before, your definition

of God's identity has yet to progress beyond the names of Jehovah God of the Age of Law, the Lord Jesus of the Age of Grace, and Almighty God of the Age of Kingdom. Which is to say that, although these fellowships about "God's disposition, God's work, and God Himself" gave you some understanding of the words once spoken by God, and the work once done by God, and the being and possessions once revealed by God, you are incapable of providing a true definition and accurate orientation of the word "God." Neither do you have a true and accurate orientation and knowledge of the status and identity of God Himself, which is to say, of the status of God among all things and throughout the entire universe. That is because, in the previous fellowships about God Himself and God's disposition, all the content was based on God's previous expressions and revelations that are recorded in the Bible. Yet it is difficult for man to discover the being and possessions that are revealed and expressed by God during, or outside of, His management and salvation of mankind. So, even if you understand God's being and possessions that were revealed in the work He once did, your definition of God's identity and status is still a long way from that of the unique God, the One who holds sovereignty over all things, and is different from that of the Creator. The last several fellowships made everyone feel the same way: How could man know the thoughts of God? If someone really were to know, then that person would most certainly be God, for only God Himself knows His own thoughts, and only God Himself knows the basis and approach behind everything that He does. It seems rational and logical for you to recognize God's identity in such a way, but who can tell from the disposition and work of God that this really is the work of God Himself, and not the work of man, work which cannot be done on God's behalf by man? Who can see that this work falls under the sovereignty of the One who has the substance and power of God? Which is to say, through what characteristics or substance do you recognize that He is God Himself, who has the identity of God, and is the One who holds sovereignty over all things? Have you ever thought about that? If you haven't, then this proves one fact: The last several fellowships have only given you some understanding of the piece of history in which God did His work, and of God's approach, manifestation, and revelations during that work. Although such understanding makes each of you recognize beyond doubt that the One who carried out these two stages of work is the God Himself whom you believe in and follow, and the One whom

you must always follow, you are still incapable of recognizing that He is the God who has existed since the creation of the world, and who shall exist for eternity, nor are you able to recognize that He is the One who leads and holds sovereignty over all mankind. You've surely never thought about this problem. Be it Jehovah or the Lord Jesus, through which aspects of the substance and manifestation are you able to recognize that not only is He the God whom you must follow, but also the One who commands mankind and holds sovereignty over the fate of mankind, who is, moreover, the unique God Himself who holds sovereignty over the heavens and earth and all things? Through which channels do you recognize that the One whom you believe in and follow is God Himself who holds sovereignty over all things? Through which channels do you connect the God you believe in to the God who holds sovereignty over the fate of mankind? What allows you to recognize that the God you believe in is the unique God Himself, who is in heaven and on earth, and among all things? This is the problem that I shall solve in the next section.

The problems that you have never thought about or cannot think of could well be those which are most crucial to knowing God, and in which can be sought truths unfathomable to man. When these problems come upon you, and must be faced by you, and require you to make a choice, if you are unable to fully resolve them because of your foolishness and ignorance, or because your experiences are too superficial and you lack a true knowledge of God, then they shall become the greatest obstacle and the greatest hindrance on the path of your belief in God. And so I feel it is highly necessary to fellowship with you regarding this subject. Do you know what your problem is now? Are you clear about the problems I speak of? Are these the problems that you shall face? Are they the problems that you don't understand? Are they the problems that have never occurred to you? Are these problems important to you? Are they really problems? This matter is a source of great confusion to you, which shows that you don't have a true understanding of the God whom you believe in, and that you don't take Him seriously. Some people say, "I know He is God, and so I follow Him, because His words are the expression of God. That is enough. What more proof is needed? Surely we don't need to raise doubts about God? Surely we aren't supposed to test God? Surely we don't need to question God's substance and the identity of God Himself?" Regardless of whether you think in this way, I do not put

forward such questions in order to make you confused about God, or to make you test Him, much less to give you doubts about God's identity and substance. Rather, I do so to encourage in you a greater understanding of God's substance, and a greater certainty and faith about God's status, so that God may become the only One in the heart of all those who follow God, and so that the original status of God—as the Creator, the Ruler of all things, the unique God Himself—may be restored in the hearts of every creature. This is also the theme I'm going to fellowship about.

Now let us begin to read the following scriptures from the Bible.

1. God Uses Words to Create All Things

1) (Gen 1:3-5) And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

2) (Gen 1:6-7) And God said, Let there be a firmament in the middle of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

3) (Gen 1:9-11) And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, on the earth: and it was so.

4) (Gen 1:14-15) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light on the earth: and it was so.

5) (Gen 1:20-21) And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

6) (Gen 1:24-25) And God said, Let the earth bring forth the living

creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps on the earth after his kind: and God saw that it was good.

On the First Day, the Day and Night of Mankind Are Born and Stand Fast Thanks to the Authority of God

Let us look at the first passage: “And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day” (Gen 1:3-5). This passage describes God’s first act at the beginning of creation, and the first day that God passed in which there was an evening and a morning. But it was an extraordinary day: God began to prepare the light for all things, and, furthermore, divided the light from the darkness. On this day, God began to speak, and His words and authority existed side-by-side. His authority began to show forth among all things, and His power spread among all things as a result of His words. From this day onward, all things were formed and stood fast because of the words of God, the authority of God, and the power of God, and they began to function thanks to the words of God, the authority of God, and the power of God. When God said the words “Let there be light,” so there was light. God did not embark upon any enterprise; the light had appeared as a result of His words. This was the light that God called day, and which man still depends on for his existence today. By God’s command, its substance and value have never changed, and it has never disappeared. Its existence shows forth the authority and power of God, and proclaims the existence of the Creator, and it confirms, over and over, the identity and status of the Creator. It is not intangible, or illusory, but is a real light that can be seen by man. From that time onward, in this empty world in which “the earth was without form, and void; and darkness was on the face of the deep,” there was produced the first material thing. This thing came from the words of the mouth of God, and appeared in the first act of the creation of all things because of the authority and utterances of God. Soon after, God ordered the light and the darkness to separate.... Everything changed and was completed because of the words of God.... God called this light “Day,” and the darkness He called “Night.” From that time,

the first evening and the first morning were produced in the world God intended to create, and God said that this was the first day. This day was the first day of the Creator's creation of all things, and was the beginning of the creation of all things, and was the first time that the authority and power of the Creator had been shown forth in this world that He had created.

Through these words, man is able to behold the authority of God, and the authority of God's words, and the power of God. Because only God is possessed of such power, and so only God has such authority, and because God is possessed of such authority, and so only God has such power. Could any man or object possess such authority and power as this? Is there an answer in your hearts? Apart from God, does any created or non-created being possess such authority? Have you ever seen an example of such a thing in any other books or publications? Is there any record that someone created the heavens and earth and all things? It does not appear in any other books or records; these are, of course, the only authoritative and powerful words about God's magnificent creation of the world, which are recorded in the Bible, and these words speak for the unique authority of God, and the unique identity of God. Can such authority and power be said to symbolize the unique identity of God? Can they be said to be possessed by God, and God alone? Without a doubt, only God Himself possesses such authority and power! This authority and power cannot be possessed or replaced by any created or non-created being! Is this one of the characteristics of the unique God Himself? Have you witnessed it? These words quickly and clearly allow people to understand the fact that God is possessed of unique authority, and unique power, and He is possessed of supreme identity and status. From the fellowship above, can you say that the God you believe in is the unique God Himself?

On the Second Day, God's Authority Arranges the Waters, and Makes the Firmament, and a Space for the Most Basic Human Survival Appears

Let us read the second passage of the Bible: "And God said, Let there be a firmament in the middle of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so" (Gen 1:6-7). What changes

occurred after God said “Let there be a firmament in the middle of the waters, and let it divide the waters from the waters”? In the Scriptures it says: “And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.” What was the result after God had spoken and done this? The answer lies in the last part of the passage: “and it was so.”

These two short sentences record a magnificent event, and describe a wonderful scene—the tremendous undertaking in which God governed the waters, and created a space in which man could exist....

In this picture, the waters and the firmament appear before the eyes of God in an instant, and they are divided by the authority of God’s words, and separated into an above and below in the manner appointed by God. Which is to say, the firmament created by God not only covered the waters below, but also supported the waters above.... In this, man cannot help but stare, dumbfounded, and gasp in admiration at the splendor of the scene in which the Creator transferred the waters, and commanded the waters, and created the firmament, and at the might of His authority. Through the words of God, and the power of God, and the authority of God, God achieved another great feat. Is this not the might of the Creator’s authority? Let us use the scriptures to explain the deeds of God: God spoke His words, and because of these words of God there was a firmament in the middle of the waters. At the same time, a tremendous change occurred in this space because of these words of God, and it was not change in an ordinary sense, but a kind of substitution in which nothing became something. It was born of the thoughts of the Creator, and became something from nothing because of the words spoken by the Creator, and, furthermore, from this point onward it would exist and stand fast, for the sake of the Creator, and would shift, change, and renew in accordance with the thoughts of the Creator. This passage describes the second act of the Creator in His creation of the whole world. It was another expression of the authority and power of the Creator, and was another pioneering undertaking by the Creator. This day was the second day that the Creator had passed since the foundation of the world, and it was another wonderful day for Him: He walked amongst the light, He brought the firmament, He arranged and governed the waters, and His deeds, His authority, and His power were put to work in the new day....

Was there firmament in the middle of the waters before God spoke His words? Of course not! And what about after God said “Let there be

a firmament in the middle of the waters”? The things intended by God appeared; there was firmament in the middle of the waters, and the waters separated because God said “and let it divide the waters from the waters.” In this way, following the words of God, two new objects, two newly-born things appeared among all things as a result of the authority and power of God. And how do you feel about the appearance of these two new things? Do you feel the greatness of the Creator’s power? Do you feel the unique and extraordinary force of the Creator? The greatness of such force and power is due to the authority of God, and this authority is a representation of God Himself, and a unique characteristic of God Himself.

Did this passage give you another profound sense of the uniqueness of God? But this is far from enough; the authority and power of the Creator go far beyond this. His uniqueness is not merely because He is possessed of a substance unlike that of any creature, but also because His authority and power are extraordinary, limitless, superlative to all, and stand above all, and, moreover, because His authority and what He has and is can create life, and produce miracles, and can create each and every spectacular and extraordinary minute and second, and at the same time, He is able to govern the life that He creates, and hold sovereignty over the miracles and each and every minute and second that He creates.

On the Third Day, the Words of God Give Birth to the Earth and the Seas, and the Authority of God Causes the World to Brim With Life

Next let us read the first sentence of Genesis 1:9-11: “And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear.” What changes occurred after God simply said, “Let the waters under the heaven be gathered together to one place, and let the dry land appear”? And what was there in this space apart from the light and the firmament? In the Scriptures, it is written: “And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.” Which is to say, there was now land and seas in this space, and the land and seas were separated. The appearance of these new things followed the commandment from the mouth of God, “and it was so.” Does the Scripture describe God busying about while He was doing this? Does it describe

Him engaging in physical labor? So, how was all this done by God? How did God cause these new things to be produced? Self-evidently, God used words to achieve all of this, to create the entirety of this.

In the three passages above, we have learned of the occurrence of three great events. These three great events appeared, and were brought into being, through the words of God, and it is because of His words that, one after the other, they appeared before the eyes of God. Thus it can be seen that “God speaks, and it will be accomplished; He commands, and it will stand fast” are not hollow words. This substance of God is confirmed the instant that His thoughts are conceived, and when God opens His mouth to speak, His substance is fully reflected.

Let us continue to the final sentence of this passage: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, on the earth: and it was so.” While God was speaking, all these things came into being following the thoughts of God, and in an instant, an assortment of delicate little life forms were unsteadily poking their heads up through the soil, and before they had even shaken the bits of dirt from their bodies they were eagerly waving to each other in greeting, nodding and smiling to the world. They thanked the Creator for the life that He bestowed upon them, and announced to the world that they were a part of all things, and that they would each devote their lives to showing forth the authority of the Creator. As the words of God were spoken, the land became lush and green, all sorts of herbs that could be enjoyed by man sprang forth and broke from the ground, and the mountains and plains became thickly populated by trees and forests.... This barren world, in which there had not been any trace of life, was rapidly covered by a profusion of grass, herbs and trees and overflowing with greenery.... The fragrance of grass and the aroma of the soil spread through the air, and an array of plants began to breathe in tandem with the circulation of the air, and began the process of growing. At the same time, thanks to the words of God and following the thoughts of God, all the plants began the perpetual life cycles in which they grow, blossom, bear fruit, and multiply. They began to strictly adhere to their respective life courses, and began to perform their respective roles among all things.... They were all born, and lived, because of the words of the Creator. They would receive the unceasing provision and nourishment of the Creator, and would always tenaciously survive in every corner of the land in order to show forth

the authority and power of the Creator, and they would always show forth the life force bestowed upon them by the Creator....

The life of the Creator is extraordinary, His thoughts are extraordinary, and His authority is extraordinary, and so, when His words were uttered, the final result was “and it was so.” Clearly, God does not need to work with His hands when He acts; He merely uses His thoughts to command, and His words to order, and in this way things are achieved. On this day, God gathered the waters together to one place, and let the dry land appear, after which God caused grass to sprout forth from the land, and there grew the herbs yielding seeds, and trees bearing fruit, and God classed them each according to kind, and caused each to contain its own seed. All this was realized according to the thoughts of God and the commands of the words of God, and each appeared, one after the other, in this new world.

When He had yet to commence His work, God already had a picture of what He intended to achieve in His mind, and when God set about achieving these things, which was also when God opened His mouth to speak of the content of this picture, changes in all things began to occur thanks to the authority and power of God. Irrespective of how God did it, or exerted His authority, all was achieved step by step according to God’s plan and because of the words of God, and step by step changes occurred between heaven and earth thanks to the words and authority of God. All of these changes and occurrences showed forth the Creator’s authority, and the extraordinariness and greatness of the power of the Creator’s life. His thoughts are not simple ideas, or an empty picture, but an authority possessed of vitality and extraordinary energy, and they are the power to cause all things to change, recover, renew, and perish. And because of this, all things function because of His thoughts, and, at the same time, are achieved because of the words from His mouth....

Before all things appeared, in the thoughts of God a complete plan had long ago been formed, and a new world had long ago been achieved. Although on the third day there appeared all sorts of plants on the land, God had no reason to halt the steps of His creation of this world; He intended to continue to speak His words, to continue to achieve the creation of every new thing. He would speak, would issue His commands, and would exert His authority and show forth His power, and He prepared everything that He had planned to prepare for all the things and the mankind that He intended to create....

On the Fourth Day, the Seasons, Days, and Years of Mankind Come Into Being as God Exerts His Authority Once Again

The Creator used His words to accomplish His plan, and in this way He passed the first three days of His plan. During these three days, God was not seen to busy about, or to exhaust Himself; on the contrary, He passed a wonderful first three days of His plan, and achieved the great undertaking of the world's radical transformation. A brand new world appeared before His eyes, and, piece by piece, the beautiful picture that had been sealed within His thoughts was finally revealed in the words of God. The appearance of each new thing was like the birth of a newborn baby, and the Creator took pleasure in the picture that had once been in His thoughts, but which had now been brought to life. At this time, His heart gained a sliver of satisfaction, but His plan had only just begun. In the blink of an eye, a new day had arrived—and what was the next page in the Creator's plan? What did He say? And how did He exert His authority? And, at the same time, what new things came into this new world? Following the guidance of the Creator, our gaze falls on the fourth day of God's creation of all things, a day which was yet another new beginning. Of course, for the Creator, it was undoubtedly another wonderful day, and another day of the utmost importance for the mankind of today. It was, of course, a day of inestimable value. How was it wonderful, how was it so important, and how was it of inestimable value? Let us first listen to the words spoken by the Creator....

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light on the earth” (Gen 1:14-15). This was another exertion of God's authority that was shown forth by creatures following His creation of dry land and the plants within it. For God, such an act was equally easy, because God has such power; God is as good as His word, and His word shall be accomplished. God ordered lights to appear in the heaven, and these lights not only shone in the sky and upon the earth, but also served as signs for day and night, for seasons, days, and years. In this way, as God spoke His words, every act that God wished to achieve was fulfilled according to God's meaning and in the manner appointed by God.

The lights in the heaven are matter in the sky that can radiate

light; they can illuminate the sky, and can illuminate the land and seas. They revolve according to the rhythm and frequency commanded by God, and light up different time periods upon land, and in this way revolution cycles of the lights cause day and night to be produced in the east and west of the land, and they are not only signs for night and day, but through these different cycles they also mark the feasts and various special days of mankind. They are the perfect complement and accompaniment to the four seasons—spring, summer, autumn, and winter—issued forth by God, together with which the lights harmoniously serve as regular and accurate marks for the lunar terms, days, and years of mankind. Although it was only after the advent of farming that mankind began to understand and encounter the separation of lunar terms, days, and years caused by the lights created by God, in fact the lunar terms, days, and years that man understands today began to be produced long ago on the fourth day of God's creation of all things, and so too did the interchanging cycles of spring, summer, autumn, and winter experienced by man begin long ago on the fourth day of God's creation of all things. The lights created by God enabled man to regularly, precisely, and clearly differentiate between night and day, and count the days, and clearly keep track of the lunar terms and years. (The day of the full moon was the completion of one month, and from this man knew that the illumination of lights began a new cycle; the day of the half moon was the completion of one half of a month, which told man that a new lunar term began, from which it could be inferred how many days and nights were in a lunar term, how many lunar terms were in a season, and how many seasons were in a year, and all was regularly displayed.) And so, man could easily keep track of the lunar terms, days, and years marked by the revolutions of the lights. From this point onward, mankind and all things unconsciously lived amongst the orderly interchange of night and day and alternations of the seasons produced by the revolutions of the lights. This was the significance of the Creator's creation of the lights on the fourth day. Similarly, the aims and significance of this action of the Creator were still inseparable from His authority and power. And so, the lights made by God and the value that they would soon bring to man were another masterstroke in the exertion of the Creator's authority.

In this new world, in which mankind had yet to make an appearance, the Creator had prepared evening and morning, the

firmament, land and seas, grass, herb and various types of trees, and the lights, seasons, days, and years for the new life that He would soon create. The authority and power of the Creator were expressed in each new thing that He created, and His words and accomplishments occurred simultaneously, without the slightest discrepancy, and without the slightest interval. The appearance and birth of all these new things were proof of the authority and power of the Creator: He is as good as His word, and His word shall be accomplished, and that which is accomplished lasts forever. This fact has never changed: so it was in the past, so it is today, and so it will be for all eternity. When you look once more at those words of scripture, do they feel fresh to you? Have you seen new content, and made new discoveries? That is because the deeds of the Creator have stirred your hearts, and guided the direction of your knowledge of His authority and power, and opened the door to your understanding of the Creator, and His deeds and authority have bestowed life upon these words. And so in these words man has seen a real, vivid expression of the Creator's authority, and truly witnessed the supremacy of the Creator, and beheld the extraordinariness of the authority and power of the Creator.

The Creator's authority and power produce miracle after miracle, and He attracts man's attention, and man cannot help but stare transfixed at the astounding deeds born from the exertion of His authority. His phenomenal power brings delight after delight, and man is left dazzled and overjoyed, and he gasps in admiration, is awestruck, and cheers; what's more, man is visibly moved, and there is produced in him respect, reverence, and attachment. The authority and deeds of the Creator have a great impact upon the spirit of man, and cleanse the spirit of man, and, moreover, sate the spirit of man. Every one of His thoughts, every one of His utterances, and every revelation of His authority is a masterpiece among all things, and is a great undertaking most worthy of the created mankind's deep understanding and knowledge. When we count every creature born from the words of the Creator, our spirits are drawn to the wonder of God's power, and we find ourselves following the footprints of the Creator to the next day: the fifth day of God's creation of all things.

Let us continue reading the Scripture passage by passage, as we take a look at more of the Creator's deeds.

On the Fifth Day, Life of Varied and Diverse Forms Exhibits the Authority of the Creator in Different Ways

Scripture says, “And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good” (Gen 1:20-21). Scripture clearly tells us that, on this day, God made the creatures in the waters and the birds of the air, which is to say that He created the various fish and birds, and classed them each according to kind. In this way, the earth, the skies, and the waters were enriched by God’s creation....

As God’s words were spoken, fresh new life, each with a different form, instantly came alive amidst the words of the Creator. They came into the world jostling for position, jumping, frolicking for joy.... Fish of all shapes and sizes swam through the water, shellfish of all kinds grew out of the sands, scaled, shelled, and spineless creatures hurriedly grew forth in different forms, whether great or small, long or short. So too did various kinds of seaweed begin to briskly grow, swaying to the motion of the various aquatic life, undulating, urging the stagnant waters, as if to say to them: Shake a leg! Bring your friends! For you’ll never be alone again! From the moment that the various living creatures created by God appeared in the water, each fresh new life brought vitality to waters that had been quiescent for so long, and ushered in a new era.... From that point onward, they nestled against each other, and kept each other’s company, and conferred no distinction upon each other. The water existed for the creatures within it, nourishing each life that resided within its embrace, and every life existed for the sake of the water because of its nourishment. Each conferred life upon the other, and at the same time, each, in the same way, bore testament to the miraculousness and greatness of the Creator’s creation, and to the unsurpassable power of the Creator’s authority....

As the sea was no longer silent, so too did life begin to fill the skies. One by one, birds, big and small, flew up into the sky from the ground. Unlike the creatures of the sea, they had wings and feathers covering their slim and graceful figures. They fluttered their wings, proudly and haughtily displaying their gorgeous coat of feathers and their special

functions and skills bestowed upon them by the Creator. They soared freely, and skillfully shuttled between heaven and earth, across grasslands and forests.... They were the darlings of the air, they were the darlings of all things. They would soon become the tie between heaven and earth, and would pass on the messages to all things.... They sang, they joyfully swooped about, they brought cheers, laughter, and vibrancy to this once empty world.... They used their clear, melodious singing, used the words within their hearts to praise the Creator for the life bestowed upon them. They cheerfully danced to display the perfection and miraculousness of the Creator's creation, and would devote their whole lives to bearing testament to the authority of the Creator through the special life that He had bestowed upon them....

Regardless of whether they were in the water, or of the skies, by the command of the Creator, this plethora of living things existed in the different configurations of life, and by the command of the Creator, they gathered together according to their respective species—and this law, this rule, was unalterable by any creatures. Never did they dare to go beyond the bounds set forth for them by the Creator, nor were they able to. As ordained by the Creator, they lived and multiplied, and strictly adhered to the life course and laws set for them by the Creator, and consciously abided by His unspoken commands and the heavenly edicts and precepts that He gave them, all the way up to today. They conversed with the Creator in their own special way, and came to appreciate the meaning of the Creator, and obeyed His commands. None ever transgressed the authority of the Creator, and His sovereignty and command over them was exerted within His thoughts; no words were issued forth, but the authority that was unique to the Creator controlled all the things in silence that possessed no language function, and which differed from mankind. The exertion of His authority in this special way compelled man to gain a new knowledge, and make a new interpretation, of the Creator's unique authority. Here, I must tell you that on this new day, the exertion of the Creator's authority demonstrated once more the uniqueness of the Creator.

Next, let us take a look at the last sentence of this passage of scripture: "God saw that it was good." What do you think this means? God's emotions are contained within these words. God watched all things that He had created come into being and stand fast because of His words, and gradually begin to change. At this time, was God satisfied with the various things that He had made with His words, and

the various acts that He had achieved? The answer is that “God saw that it was good.” What do you see here? What does it represent that “God saw that it was good”? What does it symbolize? It means that God had the power and wisdom to accomplish that which He had planned and prescribed, to accomplish the goals that He had set out to accomplish. When God had completed each task, did He feel regret? The answer is still that “God saw that it was good.” In other words, not only did He feel no regret, but was instead satisfied. What does it mean that He felt no regret? It means that God’s plan is perfect, that His power and wisdom are perfect, and that it is only by His authority that such perfection can be accomplished. When man performs a task, can he, like God, see that it is good? Can everything that man does accomplish perfection? Can man complete something once and for all eternity? Just as man says, “nothing’s perfect, only better,” nothing that man does can attain perfection. When God saw that all that He had done and achieved was good, everything made by God was set by His words, which is to say that, when “God saw that it was good,” all that He had made assumed a permanent form, was classed according to type, and was given a fixed position, purpose, and function, once and for all eternity. Moreover, their role among all things, and the journey that they must take during God’s management of all things, had already been ordained by God, and were immutable. This was the heavenly law given by the Creator to all things.

“God saw that it was good,” these simple, underappreciated words, so often ignored, are the words of the heavenly law and heavenly edict given to all creatures by God. They are another embodiment of the Creator’s authority, one that is more practical, and more profound. Through His words, the Creator was not only able to gain all that He set out to gain, and achieve all that He set out to achieve, but could also control in His hands all that He had created, and rule all things that He had made under His authority, and, furthermore, all was systematic and regular. All things also lived and died by His word and, moreover, by His authority they existed amidst the law that He had set forth, and none was exempt! This law began at the very instant that “God saw that it was good,” and it shall exist, continue, and function for the sake of God’s plan of management right up until the day that it is repealed by the Creator! The unique authority of the Creator was manifested not only in His ability to create all things and command all things to come into being, but also in His ability to

govern and hold sovereignty over all things, and bestow the life and vitality upon all things, and, moreover, in His ability to cause, once and for all eternity, all things that He would create in His plan to appear and exist in the world made by Him in a perfect shape, and a perfect life structure, and a perfect role. So too was it manifested in the way that the thoughts of the Creator were not subject to any constraints, were not limited by time, space, or geography. Like His authority, the unique identity of the Creator shall remain unchanged from everlasting to everlasting. His authority shall always be a representation and symbol of His unique identity, and His authority shall forever exist side-by-side with His identity!

On the Sixth Day, the Creator Speaks, and Each Kind of Living Creature in His Mind Makes Its Appearance, One After Another

Imperceptibly, the Creator's work of making all things had continued for five days, immediately following which the Creator welcomed the sixth day of His creation of all things. This day was another new beginning, and another extraordinary day. What, then, was the Creator's plan on the eve of this new day? What new creatures would He produce, would He create? Listen, that is the voice of the Creator....

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps on the earth after his kind: and God saw that it was good" (Gen 1:24-25). What living creatures does this include? The Scriptures say: cattle, and creeping thing, and beast of the earth after his kind. Which is to say that, on this day there were not only all sorts of living creatures upon the earth, but they were all classified according to kind, and, likewise, "God saw that it was good."

As during the previous five days, with the same tone, on the sixth day the Creator ordered the birth of the living creatures that He desired, and that they appeared upon the earth, each according to their kind. When the Creator exerts His authority, none of His words are spoken in vain, and so, on the sixth day, each living creature that He had intended to create appeared at the appointed time. As the Creator

said "Let the earth bring forth the living creature after his kind," the earth was at once filled with life, and upon the land there suddenly emerged the breath of all sorts of living creatures.... In the grassy green wilderness, stout cows, swishing their tails to and fro, appeared one after the other, bleating sheep gathered themselves into herds, and neighing horses began to gallop.... In an instant, the vast expanses of silent grassland exploded with life.... The appearance of these various livestock was a beautiful sight upon the tranquil grassland, and brought with it boundless vitality.... They would be the companions of the grasslands, and the masters of the grasslands, each mutually dependent on the other; so too would they become the guardians and keepers of these lands, which would be their permanent habitat, and which would provide them with all they needed, a source of eternal nourishment for their existence....

On the same day that these various livestock came into being, by the Creator's word, a plethora of insects also appeared, one after the other. Even though they were the smallest of the living things among all creatures, their life force was still the miraculous creation of the Creator, and they did not arrive too late.... Some fluttered their little wings, while others slowly crawled; some hopped and bounced, others staggered; some barreled forward, while others quickly retreated; some moved sideways, others hopped high and low.... All were busy trying to find homes for themselves: Some pushed their way into the grass, some set about burrowing holes in the ground, some flew up into the trees, hidden in the forests.... Though small in size, they were unwilling to endure the torment of an empty stomach, and after finding their own homes, they rushed to seek food to feed themselves. Some climbed upon the grass to eat its tender blades, some grabbed mouthfuls of dirt and fed it to their stomachs, eating with much gusto and pleasure (for them, even dirt is a tasty treat); some were hidden in the forests, but they did not stop to rest, as the sap within the glossy dark green leaves provided a succulent meal.... After they were satiated, still the insects did not cease their activity; though small in stature, they were possessed of tremendous energy and limitless exuberance, and so of all creatures, they are the most active, and the most industrious. They were never lazy, and never indulged in rest. Once satiated, still they toiled about their labors for the sake of their future, busying themselves and rushing about for their tomorrows, for their survival.... They softly hummed ballads of various melodies and

rhythms to encourage and urge themselves on. They also added joy to the grass, trees, and every inch of soil, making each day, and each year, unique.... With their own languages and with their own ways, they passed on information to all the living things upon the land. And using their own special life course, they marked all things, upon which they left traces.... They were on intimate terms with the soil, the grass, and the forests, and they brought vigor and vitality to the soil, the grass, and the forests, and brought the exhortations and greetings of the Creator to all living things....

The Creator's gaze swept across all things that He had created, and at this moment His eyes paused upon the forests and mountains, His mind turning. As His words were uttered forth, in the dense forests, and upon the mountains, there appeared a type of creatures unlike any that had come before: They were the wild animals spoken by the mouth of God. Long overdue, they shook their heads and swished their tails, each with their own unique face. Some had furry coats, some were armored, some bared fangs, some wore grins, some were long-necked, some short-tailed, some wild-eyed, some with a timid gaze, some bent over to eat grass, some with blood about their mouths, some bouncing along on two legs, some pacing about on four hooves, some looking into the distance atop trees, some lying in wait in the forests, some searching for caves to rest, some running and frolicking upon the plains, some prowling through the forests...; some were roaring, some howling, some barking, some crying...; some were soprano, some were baritone, some were full-throated, some were clear and melodious...; some were grim, some were pretty, some were disgusting, some were adorable, some were frightening, some were charmingly naive.... One by one, they each came forth. See how they puffed about, free-spirited, idly indifferent to each other, not bothering to spare a glance for one another.... Each bearing the particular life bestowed upon them by the Creator, and their own wildness, and brutishness, they appeared in the forests and upon the mountains. Contemptuous of all, so completely imperious—who made them the true masters of the mountains and forests? From the moment that their appearance was ordained by the Creator, they “laid claim” to the forests, and “laid claim” to the mountains, for the Creator had already sealed their boundaries and determined the scope of their existence. Only they were true lords of the mountains and forests, and that's why they were so wild, and so contemptuous. They were called “wild animals” purely because, of all

creatures, they were the ones which were truly wild, brutish, and untamable. They could not be tamed, so they could not be reared, and could not live in harmony with mankind or labor on behalf of mankind. It was because they could not be reared, could not work for mankind, that they had to live at a distance from mankind, and could not be approached by man. And it was because that they lived at a distance from mankind, and could not be approached by man, that they were able to fulfill the responsibility bestowed upon them by the Creator: guarding the mountains and the forests. Their wildness protected the mountains and guarded the forests, and was the best protection and assurance of their existence and propagation. At the same time, their wildness maintained and ensured the balance among all things. Their arrival brought support and anchorage to the mountains and forests; their arrival injected boundless vigor and vitality to the still and empty mountains and forests. From this point onward, the mountains and forests became their permanent habitat, and they would never lose their home, for the mountains and forests appeared and existed for them, and the wild animals would fulfill their duty, and do everything they could, to guard them. So, too, would the wild animals strictly abide by the exhortations of the Creator to hold on to their territory, and continue to use their beastly nature to maintain the balance of all things established by the Creator, and show forth the authority and power of the Creator!

Under the Authority of the Creator, All Things Are Perfect

All things created by God, including those which could move and those which could not, such as birds and fish, such as trees and flowers, and including the livestock, insects, and wild animals made on the sixth day—they were all good with God, and, furthermore, in the eyes of God, these things, in accordance with His plan, had all attained the acme of perfection, and had reached the standards that God wished to achieve. Step by step, the Creator did the work He intended to do according to His plan. One after the other, the things He intended to create appeared, and the appearance of each was a reflection of the Creator's authority, and a crystallization of His authority, and because of these crystallizations, all creatures could not help but be thankful for the grace of the Creator, and the provision of the Creator. As the miraculous deeds of God manifested themselves, this world swelled,

piece by piece, with all of the things created by God, and it changed from chaos and darkness into clarity and brightness, from deathly stillness to liveliness and limitless vitality. Among all things of creation, from the great to the small, from the small to the microscopic, there was none which was not created by the authority and power of the Creator, and there was a unique and inherent necessity and value to the existence of each creature. Regardless of the differences in their shape and structure, they had but to be made by the Creator to exist under the authority of the Creator. Sometimes people will see an insect, one which is very ugly, and they will say, "That insect is so horrible, there's no way such an ugly thing could have been made by God—there's no way He would create something so ugly." What a foolish view! What they should say is, "Though this insect is so ugly, it was made by God, and so it must have its own unique purpose." In the thoughts of God, He intended to give each and every appearance, and all sorts of functions and uses, to the various living things He created, and so none of the things God made were cut from the same mold. From their exterior to their internal composition, from their living habits to the location that they occupy—each is different. Cows have the appearance of cows, donkeys have the appearance of donkeys, deer have the appearance of deer, and elephants have the appearance of elephants. Can you say which is the best looking, and which is the ugliest? Can you say which is the most useful, and the existence of which is the least necessary? Some people like the way elephants look, but no one uses elephants to plant fields; some people like the way lions and tigers look, for their appearance is the most impressive amongst all things, but can you keep them as pets? In short, when it comes to all things, man should defer to the authority of the Creator, which is to say, defer to the order appointed by the Creator to all things; this is the wisest attitude. Only an attitude of searching for, and obedience to, the original intentions of the Creator is the true acceptance and certainty of the authority of the Creator. It is good with God, so what reason does man have to find fault?

Thus, all things under the authority of the Creator shall play a new symphony for the sovereignty of the Creator, shall commence a brilliant prelude for His work of the new day, and at this moment the Creator shall also open a new page in the work of His management! According to the law of the shoots of spring, ripening of summer, autumn's harvest, and winter's storage appointed by the Creator, all things shall

echo with the Creator's plan of management, and they shall welcome their own new day, new beginning, and new life course, and they shall soon reproduce in endless succession in order to welcome each day under the sovereignty of the Creator's authority....

None of the Created and Non-created Beings Can Replace the Identity of the Creator

From when He commenced the creation of all things, the power of God began to be expressed, and began to be revealed, for God used words to create all things. Regardless of in what manner He created them, regardless of why He created them, all things came into being and stood fast and existed because of the words of God, and this is the unique authority of the Creator. In the time before mankind appeared in the world, the Creator used His power and authority to create all things for mankind, and employed His unique methods to prepare a suitable living environment for mankind. All that He did was in preparation for mankind, who would soon receive His breath. Which is to say, in the time before mankind was created, the authority of God was shown forth in all creatures different from mankind, in things as great as the heavens, the lights, the seas, and the land, and in those as small as animals and birds, as well as in all sorts of insects and microorganisms, including various bacteria invisible to the naked eye. Each was given life by the words of the Creator, and each proliferated because of the words of the Creator, and each lived under the sovereignty of the Creator because of the words of the Creator. Although they did not receive the breath of the Creator, they still showed forth the life and vitality bestowed upon them by the Creator through their different forms and structures; although they did not receive the ability to speak given to mankind by the Creator, they each received a way of expressing their life that was bestowed upon them by the Creator, and which differed from the language of man. The authority of the Creator not only gives the vitality of life to seemingly static material objects, so that they will never disappear, but, moreover, gives the instinct to reproduce and multiply to every living being, so that they will never vanish, and so that, generation after generation, they will pass on the laws and principles of survival endowed to them by the Creator. The manner in which the Creator exerts His authority does not rigidly adhere to a macro or micro viewpoint, and is not

limited to any form; He is able to command the operations of the universe, and hold sovereignty over the life and death of all things, and, moreover, is able to maneuver all things so that they serve Him; He can manage all the workings of the mountains, rivers, and lakes, and rule all things within them, and, what's more, is able to provide that which is needed by all things. This is the manifestation of the unique authority of the Creator amongst all things besides mankind. Such a manifestation is not just for a lifetime, and shall never cease, or rest, and cannot be altered or damaged by any person or thing, nor can it be added to or reduced by any person or thing—for none can replace the identity of the Creator, and, therefore, the authority of the Creator cannot be replaced by any created being, and is unattainable by any non-created being. Take God's messengers and angels for example. They do not possess the power of God, much less do they possess the authority of the Creator, and the reason why they do not have the power and authority of God is because they are not possessed of the substance of the Creator. The non-created beings, such as God's messengers and angels, although they can do some things on behalf of God, they cannot represent God. Although they possess some power not possessed by man, they do not possess the authority of God, they do not possess the authority of God to create all things, and command all things, and hold sovereignty over all things. And so the uniqueness of God cannot be replaced by any non-created being, and, similarly, the authority and power of God cannot be replaced by any non-created being. In the Bible, have you read of any messenger of God that created all things? And why did God not dispatch any of His messengers or angels to create all things? Because they did not possess the authority of God, and so they did not possess the ability to exert the authority of God. Just like all creatures, they are all under the sovereignty of the Creator, and under the authority of the Creator, and so, in the same way, the Creator is also their God, and is also their Sovereign. Among each and every one of them—whether they be noble or lowly, of great or minor power—there is not one which can surpass the authority of the Creator, and so among them, there is not one which can replace the identity of the Creator. They shall never be called God, and shall never be able to become the Creator. These are immutable truths and facts!

Through the fellowship above, can we assert the following: only the Creator and Ruler of all things, He who is possessed of the unique authority and the unique power, can be called the unique God Himself?

At this point, you may feel that such a question is too profound. You are, for the moment, incapable of understanding it, and cannot perceive the essence within, and so at the moment you feel that it is difficult to answer. In that case, I shall continue with My fellowship. Next, I will allow you to behold the actual deeds of many aspects of the authority and power owned by God alone, and thus I will allow you to truly understand, appreciate, and know the uniqueness of God, and what is meant by the unique authority of God.

2. God Uses His Words to Establish a Covenant With Man

(Gen 9:11-13) And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

After He Makes All Things, the Authority of the Creator Is Confirmed and Shown Forth Once More in the Rainbow Covenant

The authority of the Creator is ever shown forth and exerted amongst all creatures, and He not only rules the fate of all things, but also rules mankind, the special creature which He created with His own hands, and which is possessed of a different life structure and exists in a different life form. After making all things, the Creator did not cease to express His authority and power; for Him, the authority with which He held sovereignty over all things and the fate of the whole of mankind, formally began only once mankind was truly born from His hand. He intended to manage mankind, and rule mankind, He intended to save mankind, intended to truly gain mankind, to gain a mankind that could govern all things, and He intended to make such a mankind live under His authority, and know His authority, and obey His authority. Thus, God began to officially express His authority among man using His words, and began to use His authority to realize His words. Of course, God's authority was shown forth in all places during this process; I have merely picked out some specific, well-known examples from which you may understand and know the uniqueness of God, and understand and know the unique authority of God.

There is a similarity between the passage in Genesis 9:11-13 and the passages above concerning the record of God's creation of the world, yet there is also a difference. What is the similarity? The similarity lies in God's use of words to do that which He intended, and the difference is that this passage is God's discourse with man, in which He established a covenant with man, and told man of that which was contained within the covenant. This exertion of God's authority was achieved during His dialogue with man, which is to say that, prior to the creation of mankind, God's words were instructions, and orders, which were issued to the creatures that He intended to create. But now there was someone to hear the words of God, and so His words were both a dialogue with man, and also an exhortation and admonishment to man, and moreover, were commandments delivered to all things that bore His authority.

What action of God is recorded in this passage? It records the covenant that God established with man after His destruction of the world with a flood, it tells man that God would not wreak such destruction upon the world again, and that, to this end, God created a sign—and what was this sign? In the Scriptures it is said that “I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.” These are the original words spoken by the Creator to mankind. As He said these words, a rainbow appeared before the eyes of man, where it has remained until today. Everyone has seen such a rainbow, and when you see it, do you know how it appears? Science is incapable of proving it, or of locating its source, or identifying its whereabouts. That is because the rainbow is a sign of the covenant established between the Creator and man; it requires no scientific basis, it was not made by man, nor is man capable of altering it. It is a continuation of the Creator's authority after He spoke His words. The Creator used His own particular method to abide by His covenant with man and His promise, and so His use of the rainbow as a sign of the covenant that He had established is a heavenly edict and law that shall remain forever unchanged, whether in regard to the Creator or the created mankind. Yet this immutable law is, it must be said, another true manifestation of the Creator's authority following His creation of all things, and it must be said that the authority and power of the Creator are limitless; His use of the rainbow as a sign is a continuation and extension of the Creator's authority. This was another act performed by God using His words, and was a sign of the covenant that

God had established with man using words. He told man of that which He resolved to bring about, and with what manner it would be fulfilled and achieved, and in this way the matter was fulfilled according to the words from God's mouth. Only God is possessed of such power, and today, several thousand years after He spoke these words, man can still look upon the rainbow spoken from the mouth of God. Because of those words uttered by God, this thing has remained unaltered and unchanged right up until today. None can remove this rainbow, none can change its laws, and it exists solely for the words of God. This is precisely the authority of God. "God is as good as His word, and His word shall be accomplished, and that which is accomplished lasts forever." Such words are clearly manifested here, and it is a clear sign and characteristic of the authority and power of God. Such a sign or characteristic is not possessed by or seen in any of the created beings, nor is it seen in any of the non-created beings. It belongs only to the unique God, and distinguishes the identity and substance possessed only by the Creator from that of the creatures. At the same time, it is also a sign and characteristic that, apart from God Himself, can never be surpassed by any created or non-created being.

God's establishment of His covenant with man was an act of great importance, and one that He intended to use to communicate a fact to man and tell man His will, and to this end He employed a unique method, using a special sign to establish a covenant with man, a sign which was a promise of the covenant that He had established with man. So, was the establishment of this covenant a great event? And just how great was it? This is exactly what is so special about the covenant: It is not a covenant established between one man and another, or one group and another, or one country and another, but a covenant established between the Creator and the whole of mankind, and it shall remain valid until the day that the Creator abolishes all things. The executor of this covenant is the Creator, and its maintainer is also the Creator. In short, the entirety of the rainbow covenant established with mankind was fulfilled and achieved according to the dialogue between the Creator and mankind, and has remained so right up until today. What else can the creatures do apart from submitting to, and obeying, and believing, and appreciating, and witnessing, and praising the authority of the Creator? For none but the unique God is possessed of the power to establish such a covenant. The appearance of the rainbow, time and time again, announces to mankind and calls his attention to the

covenant between the Creator and mankind. In the continual appearances of the covenant between the Creator and mankind, what is demonstrated to mankind is not a rainbow or the covenant itself, but the immutable authority of the Creator. The appearance of the rainbow, time and time again, demonstrates the tremendous and miraculous deeds of the Creator in hidden places, and, at the same time, is a vital reflection of the Creator's authority that shall never fade away, and shall never change. Is this not a display of another aspect of the Creator's unique authority?

3. The Blessings of God

1) (Gen 17:4-6) As for me, behold, my covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you.

2) (Gen 18:18-19) Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring on Abraham that which he has spoken of him.

3) (Gen 22:16-18) By myself have I sworn, said the LORD, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.

4) (Job 42:12) So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

The Unique Manner and Characteristics of the Creator's Utterances Are a Symbol of the Unique Identity and Authority of the Creator

Many wish to seek, and gain, the blessings of God, but not everyone can gain these blessings, for God has His own principles, and blesses man in His own way. The promises that God makes to man, and

the amount of grace that He bestows upon man, are allocated based on the thoughts and actions of man. And so what is shown by the blessings of God? What do they tell us? At this point, let us put aside discussion of what kinds of people God blesses, or the principles of God's blessing of man. Instead, let us look at God's blessing of man with the objective of knowing the authority of God, from the perspective of knowing the authority of God.

The four passages of scripture above are all records about God's blessing of man. They provide a detailed description of the recipients of God's blessings, such as Abraham and Job, as well as of the reasons why God bestowed His blessings, and of what was contained within these blessings. The tone and manner of God's utterances, and the perspective and position from which He spoke, allow people to appreciate that the One who bestows blessings and the recipient of such blessings are of a distinctly different identity, status and substance. The tone and manner of these utterances, and the position from which they were spoken, are unique to God, who possesses the identity of the Creator. He has authority and might, as well as honor of the Creator, and majesty that brooks no doubt from any man.

First let us look at Gen 17:4-6: "As for me, behold, my covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you." These words were the covenant that God established with Abraham, as well as God's blessing of Abraham: God would make Abraham the father of nations, would make him exceedingly fruitful, and would make nations of him, and kings would come of him. Do you see the authority of God in these words? And how do you see such authority? Which aspect of the substance of God's authority do you see? From a close reading of these words, it isn't hard to discover that the authority and identity of God are clearly revealed in the wording of God's utterances. For example, when God says "my covenant is with you, and you shall ... have I made you ... I will make you....," phrases such as "you shall" and "I will," whose wording bears the affirmation of God's identity and authority, are, in one respect, an indication of the Creator's faithfulness; in another respect, they are special words used by God, who possesses the identity of the Creator—as well as being part of conventional vocabulary. If someone says they hope another person

will be exceeding fruitful, that nations will be made from them, and that kings shall come from them, then that is undoubtedly a kind of wish, and is not a promise or a blessing. And so, people dare not say “I will make you such and such, you shall such and such,” for they know that they do not possess such power; it is not up to them, and even if they say such things, their words would be empty, and nonsense, driven by their desire and ambition. Does anyone dare to speak in such a grand tone if they feel that they cannot accomplish their wishes? Everyone wishes well for their descendants, and hopes that they will excel and enjoy great success. What great fortune it would be for one of them to become emperor! If one were to be a governor that would be good, too—just as long as they’re someone important! These are all people’s wishes, but people can only wish blessings upon their descendants, and cannot fulfill or make any of their promises come true. In their hearts, everyone clearly knows that they do not possess the power to achieve such things, for their everything is beyond their control, and so how could they command the fate of others? Whereas the reason why God can say words like these is because God possesses such authority, and is capable of accomplishing and realizing all the promises that He makes to man, and of making all the blessings that He bestows upon man come true. Man was created by God, and for God to make someone exceedingly fruitful would be child’s play; to make someone’s descendants prosperous would require but a word from Him. He would never have to work Himself into a sweat for such a thing, or task His mind, or tie Himself in knots over it; this is the very power of God, the very authority of God.

After reading “Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him” in Genesis 18:18, can you feel the authority of God? Can you sense the extraordinariness of the Creator? Can you sense the supremacy of the Creator? The words of God are certain. God does not say such words because of, or in representation of, His confidence in success; they are, instead, proof of the authority of God’s utterances, and are a commandment that fulfills the words of God. There are two expressions that you should pay attention to here. When God says “Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him,” is there any element of ambiguity in these words? Is there any element of concern? Is there any element of fear? Because of the words “shall surely” and “shall be” in God’s

utterances, these elements, which are particular to man and often exhibited in him, have never borne any relation to the Creator. No one would dare to use such words when wishing others well, no one would dare to bless another with a great and mighty nation with such certainty, or promise that all the nations of the earth shall be blessed in him. The more certain the words of God, the more that they prove something—and what is that something? They prove that God has such authority, that His authority can accomplish these things, and that their accomplishment is inevitable. God was certain in His heart, without the slightest hesitation, of all that He blessed Abraham with. Furthermore, the entirety of this would be accomplished in accordance with His words, and no force would be able to alter, obstruct, impair, or disturb its fulfillment. Regardless of what happened, nothing could abrogate or influence the fulfillment and accomplishment of God's words. This is the very might of the words uttered from the mouth of the Creator, and the authority of the Creator that does not brook the denial of man! Having read these words, do you still feel doubt? These words were spoken from the mouth of God, and there is power, majesty, and authority in the words of God. Such might and authority, and the inevitability of the accomplishment of fact, are unattainable by any created or non-created being, and unsurpassable by any created or non-created being. Only the Creator can converse with mankind with such a tone and intonation, and facts have proven that His promises are not empty words, or idle boasts, but are the expression of the unique authority that is unsurpassable by any person, thing, or object.

What is the difference between the words spoken by God and the words spoken by man? When you read these words spoken by God, you sense the might of God's words, and the authority of God. How do you feel when you hear people saying such words? Do you think they are extremely arrogant, and boastful, and making a show of themselves? For they do not have this power, they do not possess such authority, and so they are completely incapable of achieving such things. That they are so sure of their promises only shows the carelessness of their remarks. If someone says such words, then they would undoubtedly be arrogant, and overconfident, and revealing themselves as a classic example of the archangel's disposition. These words came from the mouth of God; do you sense any element of arrogance here? Do you feel that God's words are just a joke? The words of God are authority, the words of God are fact, and before the words are uttered from His

mouth, which is to say, when He makes the decision to do something, then that thing has already been accomplished. It can be said that all which God said to Abraham was a covenant that God established with Abraham, and a promise made by God to Abraham. This promise was an established fact, as well as an accomplished fact, and these facts were gradually fulfilled in God's thoughts according to God's plan. And so, for God to say such words does not mean that He has an arrogant disposition, for God is able to achieve such things. He has such power and authority, and is fully capable of achieving these acts, and their accomplishment is entirely within the range of His ability. When words like these are uttered from the mouth of God, they are a revelation and expression of God's true disposition, a perfect revelation and manifestation of the substance and authority of God, and there is nothing which is more appropriate and suitable as proof of the Creator's identity. The manner, tone, and wording of such utterances are precisely the mark of the Creator's identity, and correspond perfectly to the expression of God's own identity, and in them there is no pretense, or impurity; they are, completely and utterly, the perfect demonstration of the substance and authority of the Creator. As for the creatures, they possess neither this authority, nor this substance, much less do they possess the power given by God. If man betrays such behavior, then it would most certainly be the fulmination of his corrupt disposition, and it would be down to the meddling impact of man's arrogance and wild ambition, and the exposure of the malicious intentions of none other than the devil, Satan, who wishes to deceive people and entice them to betray God. And how does God regard that which is revealed by such language? God would say that you wish to usurp His place and that you wish to impersonate and replace Him. When you imitate the tone of God's utterances, your intention is to replace God's place in people's hearts, to appropriate the mankind that rightfully belongs to God. This is Satan, pure and simple; these are the actions of the descendants of the archangel, intolerable to Heaven! Amongst you, are there any who have ever imitated God in a certain way by speaking a few words, with the intention of misleading and deceiving people, and making them feel as if the words and actions of this person carried the authority and might of God, as if this person's substance and identity were unique, and even as if the tone of this person's words was similar to God's? Have you ever done something like this? Have you ever imitated the tone of God in your speech, with

gestures that purportedly represent the disposition of God, with the supposed might and authority? Do most of you often act, or plan to act, in such a way? Now, when you truly see, perceive and know the authority of the Creator, and look back upon what you used to do, and used to reveal of yourselves, do you feel sickened? Do you recognize your ignobility and shamelessness? Having dissected the disposition and substance of such people, could it be said that they are the accursed spawn of hell? Could it be said that everyone who does such things is bringing humiliation upon themselves? Do you recognize the seriousness of its nature? And just how serious is it? The intention of people who act in this way is to imitate God. They want to be God, and make people worship them as God. They want to abolish God's place in people's hearts, and get rid of the God who works among man, in order to achieve the aim of controlling people, and devouring people, and taking possession of them. Everyone has such subconscious desires and ambitions, and everyone lives in such a corrupt satanic substance and lives in such a satanic nature in which they are in enmity with God, and betray God, and wish to become God. Following My fellowship on the topic of God's authority, do you still wish or aspire to impersonate God, or imitate God? And do you still desire to be God? Do you still wish to become God? The authority of God cannot be imitated by man, and the identity and status of God cannot be impersonated by man. Though you are capable of imitating the tone with which God speaks, you cannot imitate the substance of God. Though you are able to stand in God's place and impersonate God, you will never be able to do that which God intends to do, and will never be able to rule and command all things. In the eyes of God, you shall forever be a small creature, and regardless of how great your skills and ability are, regardless of how many gifts you have, the entirety of you is under the dominion of the Creator. Though you are capable of saying some brash words, it can neither show that you have the substance of the Creator, nor represent that you possess the authority of the Creator. The authority and power of God are the substance of God Himself. They were not learned, or added externally, but are the inherent substance of God Himself. And so the relationship between the Creator and the creatures can never be altered. As one of the creatures, man must keep his own position, and behave conscientiously, and dutifully guard that which is entrusted to him by the Creator. And man must not act out of line, or do things beyond his range of ability or do things that are loathsome to God. Man must not

try to be great, or exceptional, or above others, nor seek to become God. This is how people should not desire to be. Seeking to become great or exceptional is absurd. Seeking to become God is even more disgraceful; it is disgusting, and despicable. What is commendable, and what the creatures should hold to more than anything else, is to become a true creature; this is the only goal that all people should pursue.

The Creator's Authority Is Not Constrained by Time, Space, or Geography, and the Creator's Authority Is Inestimable

Let us look at Genesis 22:17-18. This is another passage spoken by Jehovah God, in which He said to Abraham, "That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice." Jehovah God blessed Abraham many times that his offspring would multiply—and multiply to what extent? To the extent spoken of in Scripture: "as the stars of the heaven, and as the sand which is on the sea shore." Which is to say that God wished to bestow upon Abraham a progeny as numerous as the stars of heaven, and as plentiful as the sand on the sea shore. God spoke using imagery, and from this imagery it is not hard to see that God would not merely bestow one, two, or even thousands of descendants upon Abraham, but an uncountable number, enough that they would become a multitude of nations, for God promised Abraham that he would be the father of many nations. And was that number decided by man, or was it decided by God? Can man control how many descendants he has? Is it up to him? It is not even up to man whether or not he has several, let alone as many as "the stars of the heaven, and as the sand which is on the sea shore." Who doesn't wish for their offspring to be as numerous as the stars? Unfortunately, things don't always turn out the way you want. Regardless of how skillful or capable man is, it is not up to him; none can stand outside of that which is ordained by God. However much He allows you, that is how much you shall have: If God gives you a little, then you shall never have a lot, and if God gives you a lot, it is no use you resent how much you have. Is this not the case? All of this is up to God, not man! Man is ruled by God, and no one is exempt!

When God said "I will multiply your seed," this was a covenant

that God established with Abraham, and like the rainbow covenant, it would be accomplished for eternity, and was also a promise made by God to Abraham. Only God is qualified and capable to make this promise come true. Regardless of whether or not man believes it, regardless of whether or not man accepts it, and regardless of how man views it, and how he regards it, all of this shall be fulfilled, to the letter, according to the words spoken by God. The words of God will not be altered because of changes in the will or conceptions of man, and will not be altered by changes in any person, thing or object. All things may disappear, but the words of God will remain forever. On the contrary, the day that all things disappear is exactly the day upon which the words of God are completely fulfilled, for He is the Creator, and He possesses the authority of the Creator, and the power of the Creator, and He controls all things and all life force; He is able to cause something to come from nothing, or something to become nothing, and He controls the transformation of all things from living to dead, and so for God, nothing could be simpler than multiplying someone's seed. This sounds fantastical to man, like a fairytale, but to God, that which He decides to do, and promises to do, is not fantastical, nor a fairytale. Instead it is a fact that God has already seen, and which shall surely be accomplished. Do you appreciate this? Do the facts prove that the descendants of Abraham were numerous? And just how numerous? As numerous as "the stars of the heaven, and as the sand which is on the sea shore" spoken of by God? Did they spread across all nations and regions, to every place in the world? And what accomplished this fact? Was it accomplished by the authority of God's words? For several hundreds or thousands of years after the words of God were spoken, God's words continued to be fulfilled, and were constantly becoming facts; this is the might of God's words, and proof of the authority of God. When God created all things in the beginning, God said let there be light, and there was light. This happened very quickly, was fulfilled in a very short time, and there was no delay for its accomplishment and fulfillment; the effects of God's words were immediate. Both were a display of God's authority, but when God blessed Abraham, He allowed man to see another side of the substance of God's authority, and allowed man to see the inestimability of the Creator's authority, and moreover, allowed man to see a more real, more exquisite side of the Creator's authority.

Once the words of God are uttered, the authority of God takes

command of this work, and the fact promised by the mouth of God gradually begins to become a reality. Amongst all things, changes begin to occur in everything as a result, much like how, at the arrival of spring, the grass turns green, the flowers bloom, buds sprout from the trees, the birds begin to sing, the geese return, and the fields teem with people.... With the arrival of spring all things are rejuvenated, and this is the miraculous deed of the Creator. When God accomplishes His promises, all things in heaven and on earth renew and change in accordance with the thoughts of God—and none is exempt. When a commitment or promise is uttered from the mouth of God, all things serve its fulfillment, and are maneuvered for the sake of its fulfillment, and all creatures are orchestrated and arranged under the dominion of the Creator, and play their respective role, and serve their respective function. This is the manifestation of the Creator's authority. What do you see in this? How do you know the authority of God? Is there a range to God's authority? Is there a time limit? Can it be said to be a certain height, or a certain length? Can it be said to be a certain size or strength? Can it be measured by the dimensions of man? The authority of God does not flicker on and off, does not come and go, and there is no one who can measure just how great His authority is. Regardless of how much time passes, when God blesses a person, this blessing will continue forth, and its continuation will bear testament to the inestimable authority of God, and will allow mankind to behold the reappearance of the inextinguishable life force of the Creator, time and time again. Each display of His authority is the perfect demonstration of the words from His mouth, and it is demonstrated to all things, and to mankind. What's more, everything accomplished by His authority is exquisite beyond compare, and utterly flawless. It can be said that His thoughts, His words, His authority, and all the work that He accomplishes are all an incomparably beautiful picture, and for the creatures, the language of mankind is incapable of articulating its significance and value. When God makes a promise to a person, whether it be where they live, or what they do, their background before or after they receive the promise, or how great have been the upheavals in their living environment—all this is as familiar to God as the back of His hand. No matter how much time elapses after God's words have been spoken, for Him, it is as if they have just been uttered. Which is to say that God has the power, and has such authority, that He can keep track of,

control, and realize every promise He makes to mankind, and regardless of what the promise is, regardless of how long it takes to be completely fulfilled, and, moreover, regardless of how broad the scope that its accomplishment touches upon—for example, time, geography, race, and so on—this promise will be accomplished, and realized, and, furthermore, its accomplishment and realization will not require Him the slightest effort. And what does this prove? That the breadth of God's authority and power is enough to control the whole of the universe, and the whole of mankind. God made light, but that does not mean God only manages light, or that He only manages water because He created water, and that everything else is unrelated to God. Is this not a misunderstanding? Although God's blessing of Abraham had gradually faded from the memory of man after several hundred years, for God, this promise still remained the same. It was still in the process of accomplishment, and had never stopped. Man never knew or heard how God exerted His authority, how all things were orchestrated and arranged, and how many wonderful stories occurred among all things of God's creation during this time, but every wonderful piece of the display of God's authority and the revelation of His deeds were passed on and exalted among all things, all things showed forth and spoke of the miraculous deeds of the Creator, and each much-told story of the Creator's sovereignty over all things shall be proclaimed by all things forever more. The authority by which God rules all things, and the power of God, show all things that God is present everywhere and at all times. When you have witnessed the ubiquity of the authority and power of God, you will see that God is present everywhere and at all times. The authority and power of God are unconstrained by time, geography, space, or any person, matter or thing. The breadth of God's authority and power surpasses the imagination of man; it is unfathomable to man, unimaginable to man, and shall never be completely known by man.

Some people like to infer and imagine, but how far can man's imagination reach? Can it go beyond this world? Is man capable of inferring and imagining the authenticity and accuracy of God's authority? Are the inference and imagination of man capable of allowing him to achieve a knowledge of God's authority? Can they make man truly appreciate and submit to the authority of God? Facts prove that the inference and imagination of man are only a product of man's intellect, and provide not the slightest help or benefit to man's

knowledge of God's authority. After reading science fictions, some are able to imagine the moon, and what the stars are like. Yet this does not mean that man has any understanding of the authority of God. Man's imagination is just that: imagination. Of the facts of these things, which is to say, of their connection to God's authority, he has absolutely no grasp. So what if you have been to the moon? Does this show that you have a multidimensional understanding of God's authority? Does it show that you are able to imagine the breadth of God's authority and power? Since the inference and imagination of man are incapable of allowing him to know the authority of God, what should man do? The wisest option would be to not infer or imagine, which is to say that man must never rely on imagination and depend on inference when it comes to knowing the authority of God. What is it I wish to say to you here? Knowledge of God's authority, God's power, God's own identity, and God's substance cannot be achieved by relying on your imagination. Since you cannot rely on imagination to know the authority of God, then in what way can you achieve a true knowledge of God's authority? Through eating and drinking the words of God, through fellowship, and through experiencing the words of God, you will have a gradual experience and verification of God's authority and thus you will gain a gradual understanding and incremental knowledge of it. This is the only way to achieve the knowledge of God's authority; there are no shortcuts. Asking you not to imagine is not the same as making you sit passively to await destruction, or stopping you from doing anything. Not using your brain to think and imagine means not using logic to infer, not using knowledge to analyze, not using science as the basis, but instead appreciating, verifying, and confirming that the God you believe in has authority, confirming that He holds sovereignty over your fate, and that His power at all times proves Him to be the true God Himself, through the words of God, through the truth, through everything that you encounter in life. This is the only way that anyone can achieve an understanding of God. Some say that they wish to find a simple way of achieving this aim, but can you think of such a way? I tell you, there's no need to think: There are no other ways! The only way is to conscientiously and steadfastly know and verify what God has and is through every word that He expresses and everything that He does. This is the only way to know God. For what God has and is, and everything of God, is not hollow and empty—but real.

The Fact of the Creator's Control and Dominion Over All Things and Living Beings Speaks of the True Existence of the Creator's Authority

Similarly, Jehovah's blessing of Job is recorded in the Book of Job. What did God bestow upon Job? "So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses" (Job 42:12). From man's perspective, what were these things given to Job? Were they man's assets? With these assets, would Job have been very wealthy during that age? And how did he acquire such assets? What caused his wealth? It goes without saying that it was thanks to the blessing of God that Job came to possess them. How Job viewed these assets, and how he regarded the blessings of God, is not something we'll go into here. When it comes to the blessings of God, all people yearn, day and night, to be blessed by God, yet man has no control over how many assets he can gain during his lifetime, or whether he can receive blessings from God—and this is an indisputable fact! God has authority, and has power to bestow any assets upon man, to allow man to obtain any benediction, yet there is a principle to God's blessings. What kind of people does God bless? The people that He likes, of course! Abraham and Job were both blessed by God, yet the blessings which they received were not the same. God blessed Abraham with descendants as numerous as the sand and the stars. When God blessed Abraham, He caused one man's descendants, one nation, to become powerful and prosperous. In this, the authority of God ruled mankind, who breathed the breath of God among all things and living beings. Under the sovereignty of God's authority, this mankind proliferated and existed at the speed, and within the scope, decided by God. Specifically, this nation's viability, rate of expansion, and life expectancy were all part of God's arrangements, and the principle of all of this was wholly based on the promise that God made to Abraham. Which is to say that, regardless of the circumstances, God's promises would proceed without hindrance and be realized under the providence of God's authority. In the promise that God made to Abraham, regardless of the world's upheavals, regardless of the age, regardless of the catastrophes endured by mankind, the descendants of Abraham would not face the risk of annihilation, and their nation would not die out. God's blessing of Job, however, made him extremely wealthy. What

God gave him was an array of living, breathing creatures, the particulars of which—their number, their speed of propagation, survival rates, the amount of fat on them, and so on—were also controlled by God. Though these living beings did not possess the ability to speak, they too were part of the Creator's arrangements, and the principle of God's arrangements was according to the blessing that God promised to Job. In the blessings that God gave to Abraham and Job, though what was promised was different, the authority with which the Creator ruled all things and living beings was the same. Every detail of God's authority and power is expressed in His different promises and blessings to Abraham and Job, and once again shows mankind that the authority of God is far beyond man's imagination. These details tell mankind once more that if he wishes to know God's authority, then this can only be achieved through God's words and through experiencing God's work.

God's authority of sovereignty over all things allows man to see a fact: God's authority is not only embodied in the words "And God said, Let there be light, and there was light, and, Let there be firmament, and there was firmament, and, Let there be land, and there was land," but, moreover, in how He made the light continue, prevented the firmament from disappearing, and kept the land forever separate from the water, as well as in the details of how He ruled over and managed the creatures: light, firmament, and land. What else do you see in God's blessing of mankind? Clearly, after God blessed Abraham and Job, God's footsteps did not cease, for He had only just begun to exert His authority, and He intended to make every one of His words a reality, and to make every one of the details of which He spoke come true, and so, in the years to come, He continued doing everything that He intended. Because God has authority, perhaps it seems to man that God only speaks, and does not need to lift a finger for all matters and things to be accomplished. To imagine thus is somewhat ridiculous! If you only take the one-sided view of God's establishment of the covenant with man using words, and of God's accomplishment of everything using words, and you are incapable of seeing the various signs and facts that the authority of God holds dominion over the existence of all things, then your understanding of God's authority is too hollow and ridiculous! If man imagines God to be thus, then, it must be said, man's knowledge of God has been driven to the last ditch, and has reached a dead end, for the God that man imagines is but a machine that issues orders, and not the God who is possessed of authority. What have you

seen through the examples of Abraham and Job? Have you seen the real side of God's authority and power? After God blessed Abraham and Job, God did not stay where He was, nor did He put His messengers to work while waiting to see what the outcome would be. On the contrary, as soon as God uttered His words, under the guidance of God's authority, all things began to comply with the work that God intended to do, and there were prepared the people, things, and objects that God required. Which is to say that, as soon as the words were uttered from the mouth of God, God's authority began to be exerted across the whole land, and He set a course in order to accomplish and fulfill the promises that He made to Abraham and Job, while also making all the proper plans and preparations for all that was required for every step and each key stage He planned to carry out. During this time, God not only maneuvered His messengers, but also all things that had been created by Him. Which is to say that the scope within which God's authority was exerted not only included the messengers, but, moreover, all things, which were maneuvered in order to comply with the work that He intended to accomplish; these were the specific manners in which the authority of God was exerted. In your imaginings, some may have the following understanding of God's authority: God has authority, and God has power, and so God need only remain in the third heaven, or need only remain in a fixed place, and need not do any particular work, and the entirety of God's work is completed within His thoughts. Some may also believe that, although God blessed Abraham, God did not need to do anything, and it was enough for Him to merely speak His words. Is this what really happened? Clearly not! Although God is possessed of authority and power, His authority is true and real, not empty. The authenticity and reality of God's authority and power are gradually revealed and embodied in His creation of all things, and control over all things, and in the process by which He leads and manages mankind. Every method, every perspective, and every detail of God's sovereignty over mankind and all things, and all the work that He has accomplished, as well as His understanding of all things—they all literally prove that the authority and power of God are not empty words. His authority and power are shown forth and revealed constantly, and in all things. These manifestations and revelations speak of the real existence of God's authority, for He is using His authority and power to continue His work, and to command all things, and to rule all things at every moment, and His power and authority

cannot be replaced by the angels, or the messengers of God. God decided what blessings He would bestow upon Abraham and Job—it was up to God. Even though the messengers of God personally visited Abraham and Job, their actions were according to the commandments of God, and under the authority of God, and they were also under the sovereignty of God. Although man sees the messengers of God visit Abraham, and does not witness Jehovah God personally do anything in the records of the Bible, in fact, the only One who truly exerts power and authority is God Himself, and this brooks no doubt from any man! Although you have seen that the angels and the messengers possess great power, and have performed miracles, or they have done some things commissioned by God, their actions are merely for the sake of completing God's commission, and are by no means a display of the authority of God—for no man or object has, or possesses, the authority of the Creator to create all things and rule all things. And so no man or object can exert or show forth the authority of the Creator.

The Authority of the Creator Is Immutable and Unoffendable

What have you seen in these three parts of scripture? Have you seen that there is a principle by which God exerts His authority? For example, God used a rainbow to establish a covenant with man, in which He placed a rainbow in the clouds in order to tell man that He would never again use a flood to destroy the world. Is the rainbow people see today still the same one that was spoken from the mouth of God? Has its nature and meaning changed? Without a doubt, it has not. God used His authority to carry out this action, and the covenant that He established with man has continued until today, and the time at which this covenant is altered is, of course, up to God. After God said "set my bow in the cloud," God always abided by this covenant, right up until today. What do you see in this? Although God is possessed of authority and power, He is very rigorous and principled in His actions, and stays true to His word. His rigorousness, and the principles of His actions, show the unoffendableness of the Creator and the insuperability of the Creator's authority. Though He is possessed of supreme authority, and all things are under His dominion, and although He has the power to rule all things, God has never damaged or disrupted His own plan, and each time He exerts His authority, it is in strict accordance with His own principles, and precisely follows that which

was spoken from His mouth, and follows the steps and objectives of His plan. Needless to say, all things ruled by God also obey the principles by which God's authority is exerted, and no man or thing is exempt from the arrangements of His authority, nor can they alter the principles by which His authority is exerted. In God's eyes, those who are blessed receive the good fortune brought about by His authority, and those who are cursed receive their punishment because of God's authority. Under the sovereignty of God's authority, no man or thing is exempt from the exertion of His authority, nor can they alter the principles by which His authority is exerted. The authority of the Creator is not altered by changes in any factor, and, similarly, the principles by which His authority is exerted do not alter for any reason. Heaven and earth may undergo great upheavals, but the authority of the Creator will not change; all things may vanish, but the authority of the Creator will never disappear. This is the substance of the Creator's immutable and unoffendable authority, and this is the very uniqueness of the Creator!

The words below are indispensable to knowing the authority of God, and their meaning is given in the fellowship below. Let us continue reading Scripture.

4. God's Command to Satan

(Job 2:6) And the LORD said to Satan, Behold, he is in your hand; but save his life.

Satan Has Never Dared to Transgress the Authority of the Creator, and Because of This, All Things Live in Order

This is an excerpt from the Book of Job, and the "he" in these words refers to Job. Though brief, this sentence elucidates many issues. It describes a particular exchange between God and Satan in the spiritual world, and tells us that the object of God's words was Satan. It also records what was specifically said by God. God's words were a command and an order to Satan. The specific details of this order relate to sparing the life of Job and where God drew the line in Satan's treatment of Job—Satan had to spare Job's life. The first thing we learn from this sentence is that these were words spoken by God to Satan. According to the original text of the Book of Job, it tells us the background to such words: Satan wished to accuse Job, and so it had to obtain the agreement of God before it could tempt him. When consenting to Satan's request to tempt Job, God put forward the

following condition to Satan: “Behold, he is in your hand; but save his life.” What is the nature of these words? They are clearly a command, an order. Having understood the nature of these words, you should, of course, also grasp that the One who issued this order was God, and that the one who received this order, and obeyed it, was Satan. Needless to say, in this order, the relationship between God and Satan is evident to anyone who reads these words. Of course, this is also the relationship between God and Satan in the spiritual world, and the difference between the identity and status of God and Satan, provided in the records of the exchanges between God and Satan in the Scriptures, and, to date, is the specific example and textual record in which man can learn of the distinct difference between the identity and status of God and Satan. At this point, I must say that the record of these words is an important document in mankind’s knowledge of the identity and status of God, and it provides important information for mankind’s knowledge of God. Through this exchange between the Creator and Satan in the spiritual world, man is able to understand one more specific aspect in the authority of the Creator. These words are another testimony to the unique authority of the Creator.

Outwardly, they are an exchange between Jehovah God and Satan. Their substance is that the attitude with which Jehovah God speaks, and the position from which He speaks, are higher than Satan. Which is to say that Jehovah God is commanding Satan with the tone of an order, and is telling Satan what it should and should not do, that Job is already in its hands, and that it is free to treat Job however it wishes—but may not take Job’s life. The subtext is that, although Job has been placed in Satan’s hands, his life is not given over to Satan; no one can take the life of Job from God’s hands unless permitted by God. God’s attitude is clearly articulated in this command to Satan, and this command also manifests and reveals the position from which Jehovah God converses with Satan. In this, Jehovah God not only holds the status of the God who created light, and air, and all things and living beings, of the God who holds sovereignty over all things and living beings, but also of the God who commands mankind, and commands Hades, the God who controls the life and death of all living things. In the spiritual world, who apart from God would dare to issue such an order to Satan? And why did God personally issue His order to Satan? Because the life of man, including that of Job, is controlled by God. God did not permit Satan to harm or take the life of Job, which is to say that

just before God permitted Satan to tempt Job, God still remembered to specially issue such an order, and once again commanded Satan not to take the life of Job. Satan has never dared to transgress the authority of God, and, moreover, has always carefully listened to and obeyed the orders and specific commands of God, never daring to defy them, and, of course, not daring to freely alter any of God's orders. Such are the limits that God has set out for Satan, and so Satan has never dared to cross these limits. Is this not the might of God's authority? Is this not a testimony to God's authority? Of how to behave toward God, and how to view God, Satan has a much clearer grasp than mankind, and so, in the spiritual world, Satan sees the status and authority of God very clearly, and has a deep appreciation of the might of God's authority and the principles behind the exertion of His authority. It does not dare, at all, to overlook them, nor does it dare to violate them in any way, or do anything that transgresses the authority of God, and it does not dare to challenge God's wrath in any way. Though it is evil and arrogant in nature, Satan has never dared to cross the boundaries and limits set out for it by God. For millions of years, it has strictly abided by these boundaries, has abided by every command and order given to it by God, and has never dared to overstep the mark. Though it is malicious, Satan is much wiser than corrupt mankind; it knows the identity of the Creator, and knows its own boundaries. From Satan's "submissive" actions it can be seen that the authority and power of God are heavenly edicts which cannot be transgressed by Satan, and that it is precisely because of the uniqueness and authority of God that all things change and propagate in an orderly way, that mankind can live and multiply within the course established by God, with no person or object capable of upsetting this order, and no person or object capable of changing this law—for they all come from the hands of the Creator, and from the order and authority of the Creator.

Only God, Who Has the Identity of the Creator, Possesses the Unique Authority

The special identity of Satan has caused many people to exhibit a strong interest in its manifestations of various aspects. There are even many foolish people who believe that, as well as God, Satan is also possessed of authority, for Satan is capable of showing miracles, and is capable of doing things that are impossible to mankind. And so, in

addition to worshipping God, mankind also reserves a place for Satan in his heart, and even worships Satan as God. These people are both pitiable and detestable. They are pitiable because of their ignorance, and detestable because of their heresy and inherently evil essence. At this point, I feel that it is necessary to inform you of what authority is, what it symbolizes, and what it represents. Broadly speaking, God Himself is authority, His authority symbolizes the supremacy and substance of God, and the authority of God Himself represents the status and identity of God. In which case, does Satan dare to say that it itself is God? Does Satan dare to say that it created all things, and holds sovereignty over all things? Of course it doesn't! For it is incapable of creating all things; to date, it has never made anything created by God, and has never created anything that has life. Because it does not have God's authority, it will never possibly possess the status and identity of God, and this is determined by its substance. Does it have the same power as God? Of course it doesn't! What do we call the acts of Satan, and the miracles exhibited by Satan? Is it power? Could it be called authority? Of course not! Satan directs the tide of evil, and upsets, impairs, and interrupts every aspect of God's work. For the last several thousand years, apart from corrupting and abusing mankind, and luring and deceiving man to depravity, and to the rejection of God, so man walks toward the valley of the shadow of death, has Satan done anything that deserves even the slightest commemoration, commendation, or cherishment by man? If Satan possessed authority and power, would mankind have been corrupted by it? If Satan possessed authority and power, would mankind have been harmed by it? If Satan possessed power and authority, would mankind have forsaken God and turned to death? Since Satan has no authority or power, what should we conclude about the substance of all that it does? There are those who define all that Satan does as mere trickery, yet I believe that such definition is not so appropriate. Are the evil deeds of its corruption of mankind mere trickery? The evil force with which Satan abused Job, and its fierce desire to abuse and devour him, could not possibly be achieved by mere trickery. Looking back, in an instant, the flocks and herds of Job, scattered far and wide across hills and mountains, were gone; in an instant, Job's great fortune disappeared. Could that have been achieved by mere trickery? The nature of all that Satan does corresponds to and fits with negative terms such as to impair, to interrupt, to destroy, to harm, evil, maliciousness, and darkness, and so the occurrence of all

that is unrighteous and evil is inextricably linked to the acts of Satan, and is inseparable from the evil substance of Satan. Regardless of how “powerful” Satan is, regardless of how audacious and ambitious it is, regardless of how great is its ability to inflict damage, regardless of how wide-ranging are the techniques with which it corrupts and lures man, regardless of how clever are the tricks and schemes with which it intimidates man, regardless of how changeable is the form in which it exists, it has never been able to create a single living thing, has never been able to set down laws or rules for the existence of all things, and has never been able to rule and control any object, whether animate or inanimate. Throughout the vast expanse of the universe, there is not a single person or object that was born from it, or exists because of it; there is not a single person or object that is ruled by it, or controlled by it. On the contrary, it not only has to live under the dominion of God, but, moreover, must obey all of God’s orders and commands. Without God’s permission, it is difficult for Satan to touch even a drop of water or grain of sand upon the land; without God’s permission, Satan is not even free to move the ants about upon the land—let alone mankind, who was created by God. In the eyes of God, Satan is inferior to the lilies on the mountain, to the birds flying in the air, to the fish in the sea, and to the maggots on the earth. Its role among all things is to serve all things, and work for mankind, and serve God’s work and His plan of management. Regardless of how malicious its nature, and how evil its substance, the only thing it can do is to dutifully abide by its function: being of service to God, and providing a counterpoint to God. Such is the essence and position of Satan. Its substance is unconnected to life, unconnected to power, unconnected to authority; it is merely a plaything in God’s hands, just a machine in service to God!

Having understood the true face of Satan, many people still don’t understand what authority is, so let Me tell you! The authority itself can be explained as the power of God. Firstly, it can be said with certainty that both authority and power are positive. They have no connection to anything negative, and are unrelated to any created or non-created beings. The power of God is able to create things of any form that have life and vitality, and this is determined by the life of God. God is life, so He is the source of all living beings. Furthermore, the authority of God can make all living beings obey every word of God, that is, come into being according to the words from God’s mouth, and live and reproduce by God’s command, after which God rules and commands all

living beings, and there shall never be a deviation, forever and ever. No person or object has these things; only the Creator possesses and bears such power, and so it is called authority. This is the uniqueness of the Creator. As such, regardless of whether it is the word “authority” itself or the substance of this authority, each can only be associated with the Creator, because it is a symbol of the unique identity and substance of the Creator, and it represents the identity and status of the Creator; apart from the Creator, no person or object can be associated with the word “authority.” This is an interpretation of the unique authority of the Creator.

Though Satan looked upon Job with covetous eyes, without God’s permission it did not dare to touch a single hair on Job’s body. Though it is inherently evil and cruel, after God issued His order to it, Satan had no choice but to abide by God’s command. And so, even though Satan was as frenzied as a wolf among sheep when it came upon Job, it did not dare to forget the limits set for it by God, did not dare to violate the orders of God, and in all that it did, Satan did not dare to deviate from the principles and limits of God’s words—is this not a fact? From this it can be seen that Satan does not dare to contravene any of the words of Jehovah God. For Satan, every word from the mouth of God is an order, and a heavenly law, and an expression of God’s authority—for behind every word of God is implied God’s punishment of those who violate the orders of God, and those who disobey and oppose the heavenly laws. Satan clearly knows that if it violates God’s orders, then it must accept the consequences of transgressing the authority of God, and opposing the heavenly laws. And just what are these consequences? Needless to say, they are, of course, its punishment by God. Satan’s actions toward Job were merely a microcosm of its corruption of man, and when Satan was carrying out these actions, the limits that God set and the orders that He issued to Satan were merely a microcosm of the principles behind everything that it does. In addition, the role and position of Satan in this matter was merely a microcosm of its role and position in the work of God’s management, and Satan’s complete obedience to God in its temptation of Job was merely a microcosm of how Satan did not dare to put up the slightest opposition to God in the work of God’s management. What warning do these microcosms give you? Among all things, including Satan, there is no person or thing that can transgress the heavenly laws and edicts set out by the Creator, and no person or thing that dares to violate these heavenly laws and edicts,

for no person or object can alter or escape from the punishment that the Creator inflicts upon those who disobey them. Only the Creator can establish heavenly laws and edicts, only the Creator has the power to put them into effect, and only the power of the Creator cannot be transgressed by any person or thing. This is the unique authority of the Creator, this authority is supreme among all things, and so, it is impossible to say that "God is the greatest and Satan is number two." Except for the Creator who is possessed of the unique authority, there is no other God!

Do you now have a new knowledge of God's authority? Firstly, is there a difference between the authority of God just mentioned, and the power of man? And what is the difference? Some people say that there's no comparison between the two. That's right! Though people say there's no comparison between the two, in the thoughts and conceptions of man, the power of man is often confused with the authority, with the two often being compared side by side. What is going on here? Aren't people making the mistake of inadvertently substituting one with the other? The two are unconnected, and there is no comparison between them, yet people still can't help themselves. How should this be resolved? If you truly wish to find a resolution, the only way is to understand and know the unique authority of God. After understanding and knowing the authority of the Creator, you will not mention the power of man and the authority of God in the same breath.

What does the power of man refer to? Simply put, it is an ability or skill which enables the corrupt disposition, desires and ambitions of man to be expanded or accomplished to the greatest extent. Does this count as authority? Regardless of how swollen or lucrative the ambitions and desires of man, that person cannot be said to possess authority; at most, this puffing up and success is merely a demonstration of Satan's buffoonery among man, at most it is a farce in which Satan acts as its own ancestor in order to fulfill its ambition to be God.

How exactly do you view the authority of God now? Now that these words have been fellowshiped, you should have a new knowledge of God's authority. And so I ask you: What does God's authority symbolize? Does it symbolize the identity of God Himself? Does it symbolize the power of God Himself? Does it symbolize the unique status of God Himself? Amongst all things, in what have you seen the authority of God? How did you see it? In terms of the four seasons experienced by man, can anyone change the law of the

interchange between spring, summer, autumn and winter? In spring, the trees bud and bloom; in summer they are covered with leaves; in autumn they bear fruit, and in winter the leaves fall. Is anyone able to alter this law? Does this reflect one aspect of God's authority? God said "Let there be light," and there was light. Does this light still exist? What does it exist because of? It exists because of the words of God, of course, and because of the authority of God. Does the air created by God still exist? Does the air that man breathes come from God? Can anyone take away the things that come from God? Can anyone alter their substance and function? Is anyone able to discomfit the night and day allocated by God, and the law of night and day ordered by God? Can Satan do such a thing? Even if you don't sleep at night, and take night as day, then it is still nighttime; you may change your daily routine, but you are incapable of changing the law of the interchange between night and day—and this fact is unalterable by any person, is it not? Is anyone capable of making a lion plough the land like an ox? Is anyone capable of changing an elephant into a donkey? Is anyone capable of making a chicken soar through the air like an eagle? Is anyone capable of making a wolf eat grass like a sheep? Is anyone capable of making the fish in the water live on dry land? And why not? Because God commanded them to live in water, and so they live in water. On land they wouldn't be able to survive, and would die; they are unable to transgress the limits of God's command. All things have a law and limit to their existence, and they each have their own instincts. These are ordained by the Creator, and are unalterable and unsurpassable by any man. For example, the lion will always live in the wild, at a distance from the communities of man, and could never be as docile and faithful as the ox that lives together with, and works for man. Although elephants and donkeys are both animals, and both have four legs, and are creatures that breathe air, they are different species, for they were divided into different types by God, they each have their own instincts, and so they will never be interchangeable. Although the chicken has two legs, and wings just like an eagle, it will never be able to fly in the air; at most it can only fly into a tree—and this is determined by its instinct. Needless to say, this is all because of the commands of the authority of God.

In the development of mankind today, the science of mankind can be said to be flourishing, and the achievements of man's scientific exploration can be described as impressive. Man's ability, it must be

said, is growing ever greater, but there is one scientific breakthrough that mankind has been unable to make: Mankind has made airplanes, aircraft carriers, and the atomic bomb, mankind has gone into space, walked on the moon, invented the Internet, and lived the hi-tech lifestyle, yet mankind is incapable of creating a living, breathing thing. The instincts of every living creature and the laws by which they live, and the cycle of life and death of every kind of living thing—all these are impossible and uncontrollable by the science of mankind. At this point, it must be said that no matter what great heights are attained by the science of man, it is incomparable to any of the thoughts of the Creator, and is incapable of discerning the miraculousness of the Creator's creation, and the might of His authority. There are so many oceans upon the earth, yet they have never transgressed their limits and come upon land at will, and that is because God set boundaries for each of them; they stayed wherever He commanded them, and without God's permission they cannot move around freely. Without God's permission, they may not infringe upon each other, and can only move when God says so, and where they go and stay is determined by the authority of God.

To put it plainly, "the authority of God" means that it is up to God. God has the right to decide how to do something, and it is done in whatever way He wishes. The law of all things is up to God, and not up to man; neither can it be altered by man. It cannot be moved by the will of man, but is instead changed by the thoughts of God, and the wisdom of God, and the orders of God, and this is a fact that is undeniable to any man. The heavens and earth and all things, the universe, the starry sky, the four seasons of the year, that which is visible and invisible to man—they all exist, function, and change, without the slightest error, under the authority of God, according to the orders of God, according to the commandments of God, and according to the laws of the beginning of creation. Not a single person or object can change their laws, or change the inherent course by which they function; they came into being because of the authority of God, and perish because of the authority of God. This is the very authority of God. Now that this much has been said, can you feel that the authority of God is a symbol of the identity and status of God? Can the authority of God be possessed by any created or non-created being? Can it be imitated, impersonated, or replaced by any person, thing, or object?

The Creator's Identity Is Unique, and You Should Not Ascribe to the Idea of Polytheism

Although the skills and abilities of Satan are greater than those of man, although it can do things that are unattainable by man, regardless of whether you envy or aspire what Satan does, regardless of whether you hate or are disgusted by that, regardless of whether or not you are capable of seeing that, and regardless of how much Satan can achieve, or how many people it can deceive into worshipping and enshrining it, and regardless of how you define it, you cannot possibly say that it has the authority and power of God. You should know that God is God, there is only one God, and moreover, you should know that only God has authority, and has the power to control and rule all things. Just because Satan has the ability to deceive people, and can impersonate God, can imitate the signs and miracles made by God, and has done similar things as God, you mistakenly believe that God is not unique, that there are many Gods, that they merely have greater or lesser skills, and that there are differences in the breadth of the power that they wield. You rank their greatness in the order of their arrival, and according to their age, and you wrongly believe that there are other deities apart from God, and think that the power and authority of God are not unique. If you have such ideas, if you do not recognize the uniqueness of God, do not believe that only God is possessed of authority, and if you only ascribe to polytheism, then I say that you are the scum of the creatures, you are the true embodiment of Satan, and you are an absolute person of evil! Do you understand what I'm trying to teach you by saying these words? No matter what the time, place, or your background, you must not confuse God with any other person, thing, or object. Regardless of how unknowable and unapproachable you feel the authority of God and substance of God Himself is, regardless of how much the deeds and words of Satan agree with your conception and imagination, regardless of how satisfying they are to you, do not be foolish, do not confuse these concepts, do not deny the existence of God, do not deny the identity and status of God, do not push God out the door and bring in Satan to replace the God within your heart and be your God. I have no doubt that you are capable of imagining the consequences of doing so!

Though Mankind Has Been Corrupted, He Still Lives Under the Sovereignty of the Creator's Authority

Satan has been corrupting mankind for thousands of years. It has wrought untold amounts of evil, has deceived generation after generation, and has committed heinous crimes in the world. It has abused man, deceived man, seduced man to oppose God, and has committed evil acts that have confounded and impaired God's plan of management time and time again. Yet, under the authority of God, all things and living creatures continue to abide by the rules and laws set down by God. Compared to the authority of God, Satan's evil nature and rampancy are so ugly, so disgusting and despicable, and so small and vulnerable. Even though Satan walks among all things created by God, it is not able to enact the slightest change in the people, things, and objects commanded by God. Several thousand years have passed, and mankind still enjoys the light and air bestowed by God, still breathes the breath exhaled by God Himself, still enjoys the flowers, birds, fish and insects created by God, and enjoys all the things provided by God; day and night still continually replace each other; the four seasons alternate as usual; the geese flying in the sky depart in this winter, and still return in the next spring; the fish in the water never leave the rivers and lakes—their home; the cicadas on the ground sing their hearts out during the summer days; the crickets in the grass gently hum in time to the wind during autumn; the geese gather into flocks, while the eagles remain solitary; the prides of lions sustain themselves by hunting; the elk don't stray from the grass and flowers.... Every kind of living creature amongst all things departs and returns, and then departs again, a million changes occurring in the twinkling of an eye—but what doesn't change are their instincts and the laws of survival. They live under the provision and nourishment of God, and no one can change their instincts, and neither can anyone impair their rules of survival. Although mankind, who lives among all things, has been corrupted and deceived by Satan, man still cannot forgo the water made by God, and the air made by God, and all things made by God, and man still lives and proliferates in this space created by God. The instincts of mankind have not changed. Man still relies on his eyes to see, on his ears to hear, on his brain to think, on his heart to understand, on his legs and feet to walk, on his hands to work, and so on; all the instincts that God bestowed upon man in order that he could

accept the provision of God remain unaltered, the faculties through which man cooperates with God have not changed, mankind's faculty for performing the duty of a created being has not changed, mankind's spiritual needs have not changed, mankind's desire to find his origins has not changed, mankind's yearning to be saved by the Creator has not changed. Such are the current circumstances of mankind, who lives under the authority of God, and who has endured the bloody destruction wrought by Satan. Though mankind has been subjected to the oppression of Satan, and is no longer Adam and Eve from the beginning of creation, instead being full of things that are antagonistic to God, such as knowledge, imagination, notions, and so on, and full of the corrupt satanic disposition, in the eyes of God, mankind is still the same mankind that He created. Mankind is still ruled and orchestrated by God, and still lives within the course set out by God, and so in the eyes of God, mankind, who has been corrupted by Satan, is merely covered in grime, with a rumbling tummy, with reactions that are a little slow, a memory that's not as good as it used to be, and of a slightly older age—but all the functions and instincts of man are completely undamaged. This is the mankind that God intends to save. This mankind has but to hear the call of the Creator, and hear the voice of the Creator, and he will stand up and rush to locate the source of this voice. This mankind has but to see the figure of the Creator and he will become heedless of all else, and forsake everything, in order to devote himself to God, and will even lay down his life for Him. When the heart of mankind understands the heartfelt words of the Creator, mankind will reject Satan and come to the side of the Creator; when mankind has completely washed the dirt from his body, and has once more received the provision and nourishment of the Creator, then the memory of mankind will be restored, and at this time mankind will have truly returned to the dominion of the Creator.

October 21, 2014

GOD HIMSELF, THE UNIQUE II

GOD'S RIGHTEOUS DISPOSITION

Now that you have listened to the previous fellowship about God's authority, I am confident that you are equipped with quite an array of words on the matter. How much you can accept, grasp and understand all depends on how much effort you will apply to it. It is My hope that you can approach this matter earnestly; by no means should you deal with it half-heartedly! Now, is knowing God's authority equal to knowing God's entirety? One can say that knowing God's authority is the beginning of knowing the unique God Himself, and one could also say that knowing God's authority means that one has already stepped into the gate of knowing the substance of the unique God Himself. This understanding is one part of knowing God. What is the other part, then? This is the subject that I would like to fellowship about today—God's righteous disposition.

I have selected two sections from the Bible with which to fellowship about today's topic: The first concerns God's destruction of Sodom, which can be found in Genesis 19:1-11 and Genesis 19:24-25; the second concerns God's deliverance of Nineveh, which can be found in Jonah 1:1-2, in addition to the third and fourth chapters of the book. I suspect that you are all waiting to hear what I have to say about these two sections. What I say naturally cannot stray from the theme of knowing God Himself and knowing His substance, but what will be the focus of today's fellowship? Do any of you know? Which parts of My fellowship about "God's Authority" caught your attention? Why did I say that only the One who possesses such authority and power is God Himself? What did I wish to explain by saying that? What did I wish to inform you of? Are God's authority and power one aspect of how His substance is displayed? Are they a part of His substance that proves His identity and status? Have these questions told you what I am going to say? What do I want you to understand? Think this over carefully.

(I) For Stubbornly Opposing God, Man Is Destroyed by God's Wrath

First, let us look at several passages of scripture describing "God's

destruction of Sodom.”

(Gen 19:1-11) And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and you shall rise up early, and go on your ways. And they said, No; but we will abide in the street all night. And he pressed on them greatly; and they turned in to him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called to Lot, and said to him, Where are the men which came in to you this night? bring them out to us, that we may know them. And Lot went out at the door to them, and shut the door after him, And said, I pray you, brothers, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do you to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore on the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

(Gen 19:24-25) Then the LORD rained on Sodom and on Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground.

From these passages, it is not difficult to see that Sodom's iniquity and corruption had already reached a degree detestable to both man and God, and that in the eyes of God the city therefore deserved to be destroyed. But what happened inside the city before it was destroyed? What can people learn from these events? What does God's attitude toward these events show people about His disposition? In order to understand the whole story, let us carefully read what was recorded in the Scripture....

Sodom's Corruption: Infuriating to Man, Enraging to God

On that night, Lot received two messengers from God and prepared a feast for them. After dining, before they had lain down, people from all over the city surrounded Lot's residence and called out to Lot. The Scripture records them as saying, "Where are the men which came in to you this night? bring them out to us, that we may know them." Who said these words? To whom were they spoken? These were the words of the people of Sodom, yelled outside Lot's residence and meant for Lot. How does it feel to hear these words? Are you furious? Do these words sicken you? Are you simmering with rage? Do these words not reek of Satan? Through them, can you sense the evil and darkness in this city? Can you sense the cruelty and barbarity of these people's behavior through their words? Can you sense the depth of their corruption through their behavior? Through the content of their speech, it is not difficult to see that their iniquitous nature and savage disposition had reached a level beyond their own control. Save for Lot, every last person in this city was no different from Satan; the mere sight of another person made these people want to harm and devour them.... These things not only give one a sense of the city's ghastly and terrifying nature, as well as the aura of death around it; they also give one a sense of its iniquity and bloodiness.

As he found himself face-to-face with a gang of inhumane thugs, people who were filled with soul-devouring ambition, how did Lot respond? According to the Scripture: "I pray you ... do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do you to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof." Lot meant the following with his words: He was willing to give up his two daughters in order to protect the messengers. Out of reason, these people should have agreed to Lot's conditions and left the two messengers alone; after all, the messengers were perfect strangers to them, people who had absolutely nothing to do with them; these two messengers had never harmed their interests. However, motivated by their iniquitous nature, they did not leave the matter at this. Rather, they only intensified their efforts. Here another one of their exchanges can undoubtedly give one further insight into these people's true vicious nature; at the same time it also lets one know and comprehend the reason why God wished to destroy this city.

So what did they say next? As the Bible reads: “Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore on the man, even Lot, and came near to break the door.” Why did they want to break down the door? The reason is that they were only too anxious to harm those two messengers. What were those messengers doing in Sodom? Their purpose in coming there was to save Lot and his family; however, the people of the city mistakenly thought that they had come to assume official posts. Without asking their purpose, it was merely conjecture that made the city want to savagely harm these two messengers; they wished to harm two people who had nothing whatsoever to do with them. It is clear that the people of this city had utterly lost their humanity and reason. The degree of their insanity and wildness was already no different from Satan’s vicious nature of harming and devouring men.

When they demanded these people from Lot, what did Lot do? From the text we know that Lot did not hand them over. Did Lot know these two messengers of God? Of course not! But why was he able to save these two people? Did he know what they had come to do? Although he was unaware of their reason for coming, he did know that they were God’s servants, and so he received them. That he could call these servants of God lords shows that Lot was usually a follower of God, unlike the others inside Sodom. Therefore, when God’s messengers came to him, he risked his own life to receive these two servants; furthermore, he also exchanged his two daughters in order to protect these two servants. This is Lot’s righteous deed; it is also a tangible expression of Lot’s nature and substance, and it is also the reason God sent His servants to save Lot. When faced with peril, Lot protected these two servants without regard for anything else; he even attempted to trade his two daughters in exchange for the servants’ safety. Other than Lot, was there anyone else inside the city who could have done something like this? As the facts prove—no! Therefore, it goes without saying that everyone inside Sodom, save for Lot, was a target for destruction as well as a target that deserved destruction.

Sodom Is Laid to Waste for Offending God’s Wrath

When the people of Sodom saw these two servants, they did not ask their reason for coming, nor did anyone ask whether they had

come to spread God's will. To the contrary, they formed a mob and, without waiting for an explanation, came to seize these two servants like wild dogs or vicious wolves. Did God watch these things as they happened? What was God thinking in His heart as to this kind of human behavior, this kind of thing? God decided to destroy this city; He would not hesitate or wait, nor would He continue to show patience. His day had come, and so He set about the work He wished to do. Thus, Genesis 19:24-25 says, "Then the LORD rained on Sodom and on Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground." These two verses tell people the method with which God destroyed this city; it also tells people what God destroyed. First, the Bible recounts that God burned the city with fire, and that the extent of the fire was enough to destroy all the people and that which grew on the ground. That is to say, the fire that fell from heaven not only destroyed the city; it also destroyed all people and living things inside it, all without leaving a single trace behind. After the city was destroyed, the land was bare of living things. There was no more life, nor any signs of it. The city had become a wasteland, an empty place filled with dead silence. There would be no more evil deeds against God in this place; there would be no more slaughter or spilled blood.

Why did God want to burn this city so thoroughly? What can you see here? Would God bear to watch mankind and nature, His own creations, be destroyed like this? If you can discern Jehovah God's anger from the fire that was cast down from heaven, then it is not difficult to see the level of His rage from the target of His destruction as well as from the degree to which this city was destroyed. When God despises a city, He will render His punishment upon it. When God is disgusted with a city, He will issue repeated warnings informing people of His anger. However, when God decides to put an end to and destroy a city—that is, when His wrath and majesty have been offended—He will deliver no further punishments or warnings. Instead, He will directly destroy it. He will make it utterly disappear. This is God's righteous disposition.

After Sodom's Repeated Resistance and Hostility Toward Him, God Utterly Eradicates It

Once we have a general understanding of God's righteous

disposition, we can return our attention to the city of Sodom—what God saw as a city of sin. By understanding the substance of this city, we can understand why God wanted to destroy it and why He destroyed it so completely. From this, we can come to know God's righteous disposition.

From a human perspective, Sodom was a city that could fully satisfy man's desire and man's evil. Alluring and bewitching, with music and dancing night after night, its prosperity drove men to fascination and madness. Its evil corroded the hearts of people and bewitched them into degeneration. This was a city where unclean spirits and evil spirits ran amok; it brimmed with sin and murder and was filled with a bloody, putrid scent. It was a city that chilled people to the bone, a city that one would shrink back from. No one in this city—neither man nor woman, neither young nor old—sought the true way; no one yearned for the light or longed to walk away from sin. They lived under Satan's control, corruption and deceit. They had lost their humanity; they had lost their senses, and they had lost man's original goal of existence. They committed countless sins of resistance against God; they refused His guidance and opposed His will. It was their wicked deeds that carried these people, the city and every living thing inside it, step by step, down the path of destruction.

Although these two passages do not record the details describing the extent of the corruption of the people of Sodom, instead recording their conduct toward God's two servants following the latter's arrival in the city, a simple truth can reveal the extent to which the people of Sodom were corrupt, evil and resisted God. With this, the true face and substance of the city's people are also exposed. Not only did they not accept God's warnings, they also did not fear His punishment. To the contrary, they scorned God's anger. They blindly resisted God. No matter what He did or how He did it, their vicious nature only intensified, and they repeatedly opposed God. The people of Sodom were hostile toward God's existence, His coming, His punishment, and even more so, His warnings. They saw nothing else worthwhile around them. They devoured and harmed all people that could be devoured and harmed, and they treated God's servants no differently. In regard to the whole of the wicked deeds committed by the people of Sodom, harming God's servants was only the tip of the iceberg, and their wicked nature that this revealed actually amounted to little

more than a drop in a vast sea. Therefore, God chose to destroy them with fire. God did not use a flood, nor did He use a hurricane, earthquake, tsunami or any other method to destroy the city. What did God's use of fire to destroy this city signify? It meant the city's total destruction; it meant that the city vanished entirely from the earth and from existence. Here, "destruction" not only refers to the vanishing of the city's form and structure or outer appearance; it also means that the souls of the people inside the city ceased to exist, having been utterly eradicated. Simply put, all people, events and things associated with the city were destroyed. There would be no afterlife or reincarnation for them; God had eradicated them from humanity, His creation, once and forever. The "use of fire" signified a halt to sin, and it meant an end to sin; this sin would cease to exist and spread. It meant that Satan's evil had lost its nurturing soil as well as the graveyard that granted it a place to stay and to live. In the war between God and Satan, God's use of fire is the brand of His victory with which Satan is marked. Sodom's destruction is a great misstep in Satan's ambition to oppose God by corrupting and devouring men, and it is likewise a humiliating sign of a time in humanity's development when man rejected God's guidance and abandoned himself to vice. Furthermore, it is a record of a true revelation of God's righteous disposition.

When the fire God sent from heaven had reduced Sodom to nothing more than ashes, it meant that the city named "Sodom" would cease to exist, as would everything within the city itself. It was destroyed by God's anger; it vanished under God's wrath and majesty. Because of God's righteous disposition Sodom received its just punishment; because of God's righteous disposition, it received its just end. The end of Sodom's existence was due to its evil, and it was also due to God's desire to never look upon this city again, as well as any of the people who had lived in it or any life that had grown within the city. God's "desire to never look upon the city again" is His wrath, as well as His majesty. God burned the city because its iniquity and sin caused Him to feel anger, disgust and loathing toward it and wish to never see it or any of the people and living things inside it again. Once the city had finished burning, leaving only ashes behind, it had truly ceased to exist in God's eyes; even His memories of it were gone, erased. This means that the fire sent from heaven did not only destroy the entire city of Sodom and the iniquity-filled people inside it, nor

did it only destroy all things inside the city that had been stained by sin; even more so, this fire destroyed the memories of humanity's evil and resistance against God. This was God's purpose in burning the city down.

A humanity had become corrupt to the extreme. They did not know who God was or where they had come from. If you mentioned God, these people would attack, slander and blaspheme. Even when God's servants had come to spread His warning, these corrupt people not only showed no signs of repentance; they did not abandon their wicked conduct. To the contrary, they brazenly harmed God's servants. What they expressed and revealed was their nature and substance of extreme enmity toward God. We can see that these corrupt people's resistance against God was more than a revelation of their corrupt disposition, just as it was more than an instance of slandering or mocking stemming from a lack of understanding of the truth. Neither stupidity nor ignorance caused their wicked conduct; it was not because these people had been deceived, and it was certainly not because they had been misled. Their conduct had reached the level of flagrantly brazen antagonism, opposition and uproar against God. Without a doubt, this kind of human behavior would enrage God, and it would enrage His disposition—a disposition that must not be offended. Therefore, God directly and openly released His wrath and His majesty; this is a true revelation of His righteous disposition. Faced with a city overflowing with sin, God desired to destroy it in the swiftest manner possible; He wished to eradicate the people within it and the entirety of their sins in the most complete way, to make this city's people cease to exist and to stop the sin within this place from multiplying. The swiftest and most complete way of doing so was to burn it down with fire. God's attitude toward the people of Sodom was not one of abandonment or disregard; rather, He used His wrath, majesty and authority to punish, strike down and utterly destroy these people. His attitude toward them was one not only of physical destruction but also of destruction of the soul, an eternal eradication. This is the true implication of God's desire for them to "cease to exist."

Although God's Wrath Is Hidden and Unknown to Man, It Tolerates No Offense

God's treatment of the whole of foolish and ignorant humanity is

primarily based on mercy and tolerance. His wrath, on the other hand, is concealed in the vast majority of time and of things; it is unknown to man. As a result, it is difficult for man to see God display His wrath, and it is also difficult to understand His wrath. As such, man makes light of God's wrath. When man faces God's final work and step of tolerating and forgiving man—that is, when God's final instance of mercy and His final warning reach them—if they still use the same methods to oppose God and do not make any effort to repent, mend their ways or accept His mercy, God will no longer bestow His tolerance and patience upon them. To the contrary, it is at this time that God will retract His mercy. Following this, He will only send forth His wrath. He can express His wrath in different ways, just as He can use different methods to punish and destroy people.

God's use of fire to destroy the city of Sodom is His swiftest method of utterly annihilating a humanity or a thing. Burning the people of Sodom destroyed more than their physical bodies; it destroyed the entirety of their spirits, their souls and their bodies, ensuring that the people inside this city would cease to exist in both the material world and the world invisible to man. This is one way in which God reveals and expresses His wrath. This manner of revelation and expression is one aspect of the substance of God's wrath, just as it is naturally also a revelation of the substance of God's righteous disposition. When God sends forth His wrath, He ceases to reveal any mercy or lovingkindness, nor does He display any more of His tolerance or patience; there is no person, thing or reason that can persuade Him to continue to be patient, to give His mercy again, to bestow His tolerance once more. In place of these things, without a moment's hesitation, God will send forth His wrath and majesty, do what He desires, and He will do these things in a swift and clean manner in accordance to His own wishes. This is the way in which God sends forth His wrath and majesty, which man must not offend, and it is also an expression of one aspect of His righteous disposition. When people witness God showing worry and love toward man, they are unable to detect His wrath, see His majesty or feel His intolerance to offense. These things have always led people to believe that God's righteous disposition is one solely of mercy, tolerance and love. However, when one sees God destroy a city or detest a humanity, His wrath in the destruction of man and His majesty allow people to glimpse the other side of His righteous disposition. This is God's

intolerance to offense. God's disposition that tolerates no offense surpasses the imagination of any created being, and among the non-created beings, none is capable of interfering with it or affecting it; even more so, it cannot be impersonated or imitated. Thus, this aspect of God's disposition is the one that humanity should know the most. Only God Himself has this kind of disposition, and only God Himself is possessed of this kind of disposition. God is possessed of this kind of righteous disposition because He detests wickedness, darkness, rebelliousness and Satan's evil acts—corrupting and devouring mankind—because He detests all acts of sin in opposition to Him and because of His holy and undefiled substance. It is because of this that He will not suffer any of the created or non-created beings to openly oppose or contest Him. Even an individual that He had once shown mercy to or selected need only provoke His disposition and transgress His principle of patience and tolerance, and He will release and reveal His righteous disposition without the least bit of mercy or hesitation—a disposition that tolerates no offense.

God's Wrath Is a Safeguard for All Just Forces and All Positive Things

By understanding these examples of God's speech, thoughts and actions, are you able to understand God's righteous disposition, a disposition that cannot be offended? In the end, this is an aspect of the disposition unique to God Himself, regardless of how much man can understand. God's intolerance of offense is His exclusive substance; God's wrath is His exclusive disposition; God's majesty is His exclusive substance. The principle behind God's anger demonstrates the identity and status that only He possesses. One needs not mention that it is also a symbol of the substance of the unique God Himself. God's disposition is His own inherent substance. It does not change at all with the passage of time, nor does it change whenever the location changes. His inherent disposition is His intrinsic substance. Regardless of whom He carries out His work upon, His substance does not change, and neither does His righteous disposition. When one angers God, that which He sends forth is His inherent disposition; at this time the principle behind His anger does not change, nor do His unique identity and status. He does not grow angry because of a change in His substance or because His disposition has produced different elements, but because man's

opposition against Him offends His disposition. Man's flagrant provocation of God is a severe challenge to God's own identity and status. In God's view, when man challenges Him, man is contesting Him and testing His anger. When man opposes God, when man contests God, when man continuously tests God's anger—which is also when sin runs rampant—God's wrath will naturally reveal and present itself. Therefore, God's expression of His wrath symbolizes that all evil forces will cease to exist; it symbolizes that all hostile forces will be destroyed. This is the uniqueness of God's righteous disposition, and it is the uniqueness of God's wrath. When God's dignity and holiness are challenged, when just forces are obstructed and unseen by man, God will send forth His wrath. Because of God's substance, all those forces on earth which contest God, oppose Him and contend with Him are evil, corrupt and unjust; they come from and belong to Satan. Because God is just, of the light and flawlessly holy, all things evil, corrupt and belonging to Satan will vanish with the release of God's wrath.

Although the outpouring of God's wrath is one aspect of the expression of His righteous disposition, God's anger is by no means indiscriminate as to its target or without principle. To the contrary, God is not at all quick to anger, nor does He rashly reveal His wrath and His majesty. Additionally, God's wrath is considerably controlled and measured; it is not at all comparable to how man will flare into a rage or vent his anger. Many conversations between man and God are recorded in the Bible. The words of some of these individuals were shallow, ignorant and infantile, but God did not strike them down, nor did He condemn them. In particular, during Job's trial, how did Jehovah God treat Job's three friends and the others after He heard the words that they spoke to Job? Did He condemn them? Did He fly into a rage at them? He did nothing of the sort! Instead He told Job to entreat for them, to pray for them; God, on the other hand, did not take their faults to heart. These instances all represent the primary attitude with which God treats corrupt, ignorant humanity. Therefore, the release of God's wrath is by no means an expression or venting of His mood. God's wrath is not a full-blown eruption of rage as man understands it. God does not release His wrath because He is unable to control His own mood or because His anger has reached its boiling point and must be vented. To the contrary, His wrath is a display of His righteous disposition and a genuine expression of His righteous disposition; it is a symbolic revelation of His holy substance. God is wrath, tolerant of

no offense—this is not to say that God’s anger does not distinguish among causes or is unprincipled; it is corrupt humanity that has an exclusive patent on unprincipled, random bursts of rage that does not distinguish among causes. Once a man has status, he will often find it difficult to control his mood, and so he will enjoy seizing upon instances to express his dissatisfaction and vent his emotions; he will often flare up into rage for no apparent reason, so as to reveal his ability and let others know that his status and identity are different from those of ordinary people. Of course, corrupt people without any status will also frequently lose control. Their anger is frequently caused by damage to their individual benefits. In order to protect their own status and dignity, corrupt mankind will frequently vent their emotions and reveal their arrogant nature. Man will flare up in anger and vent his emotions in order to defend the existence of sin, and these actions are the ways with which man expresses his dissatisfaction. These actions brim with defilement; they brim with schemes and intrigues; they brim with man’s corruption and evil; more than that, they brim with man’s wild ambitions and desires. When justice contests wickedness, man will not flare up into anger to defend the existence of justice; contrarily, when the forces of justice are threatened, persecuted and attacked, man’s attitude is one of overlooking, evading or flinching. However, when facing the forces of evil, man’s attitude is one of catering, and of bowing and scraping. Therefore, man’s venting is an escape for evil forces, an expression of the rampant and unstoppable evil conduct of the fleshly man. When God sends forth His wrath, however, all evil forces will be stopped; all sins of harming man will be stopped; all hostile forces that obstruct God’s work will be made apparent, separated and cursed; all of Satan’s accomplices who oppose God will be punished, rooted out. In their place, God’s work will proceed free of any obstacles; God’s management plan will continue to develop step by step according to schedule; God’s chosen people will be free of Satan’s disturbance and deceit; those who follow God will enjoy God’s leadership and supply among tranquil and peaceful surroundings. God’s wrath is a safeguard preventing all evil forces from multiplying and running rampant, and it is also a safeguard that protects the existence and spread of all just and positive things and eternally guards them from suppression and subversion.

Can you see the substance of God’s wrath in His destruction of Sodom? Is there anything mingled within His rage? Is God’s rage pure?

To use man's wording, is God's wrath unadulterated? Is there any ruse behind His wrath? Is there any conspiracy? Are there any unspeakable secrets? I can tell you sternly and solemnly: There is no part of God's wrath that can lead one to doubt. His anger is pure, unadulterated anger and harbors no other intentions or goals. The reason for His anger is pure, blameless and above criticism. It is a natural revelation and display of His holy substance; it is something that none of the creation possess. This is a part of God's unique righteous disposition, and it is also a striking difference between the respective substances of the Creator and His creation.

Regardless of whether one becomes angry in the sight of others or behind their backs, everyone has a different intention and purpose. Perhaps they are building up their prestige, or maybe they are defending their own interests, maintaining their image or keeping face. Some exercise restraint in their anger, while others are more rash and flare up with rage whenever they wish without the least bit of restraint. In short, man's anger derives from his corrupt disposition. No matter what its purpose, it is of the flesh and of nature; it has nothing to do with justice or injustice because nothing in man's nature and substance corresponds to the truth. Therefore, corrupt humanity's temper and God's wrath should not be mentioned in the same breath. Without exception, the behavior of a man corrupted by Satan begins with the desire to safeguard corruption, and it is based on corruption; thus, man's anger cannot be mentioned in the same breath as God's wrath, no matter how proper it may seem in theory. When God sends forth His rage, evil forces are checked, evil things are destroyed, while just and positive things enjoy God's care, protection, and they are allowed to continue. God sends forth His wrath because unjust, negative and evil things obstruct, disturb or destroy the normal activity and development of just and positive things. The goal of God's anger is not to safeguard His own status and identity, but to safeguard the existence of just, positive, beautiful and good things, to safeguard the laws and order of humanity's normal survival. This is the root cause of God's wrath. God's rage is a very proper, natural and true revelation of His disposition. There are no intentions behind His rage, nor is there deceit or plotting; or even more so, His rage contains none of the desire, craftiness, maliciousness, violence, evil or anything else that all corrupt humanity share. Before God sends forth His rage, He has already perceived the substance of every matter quite clearly and completely, and He has

already formulated accurate, clear definitions and conclusions. Thus, God's objective in every matter He does is crystal-clear, as is His attitude. He is not muddle-headed; He is not blind; He is not impulsive; He is not careless; more so, He is not unprincipled. This is the practical aspect of God's wrath, and it is because of this practical aspect of God's wrath that humanity has attained its normal existence. Without God's wrath, humanity would descend into abnormal living conditions; all things just, beautiful and good would be destroyed and cease to exist. Without God's wrath, the laws and order governing creation would be broken or even utterly subverted. Since the creation of man, God has continuously used His righteous disposition to safeguard and sustain humanity's normal existence. Because His righteous disposition contains wrath and majesty, all evil people, things, objects and all things that disturb and damage humanity's normal existence are punished, controlled and destroyed because of His wrath. Over the past several millennia, God has continuously used His righteous disposition to strike down and destroy all kinds of unclean and evil spirits which oppose God and act as Satan's accomplices and bailiffs in His work of managing humanity. Thus, God's work of the salvation of man has always advanced according to His plan. This is to say that because of the existence of God's wrath, the most righteous cause among men has never been destroyed.

Now that you have an understanding of the substance of God's wrath, you must certainly have an even better understanding of how to distinguish Satan's evil!

Although Satan Appears Humane, Just and Virtuous, It Is Cruel and Evil in Substance

Satan wins its fame through deceiving the public. It often establishes itself as a vanguard and role model of righteousness. Under the banner of safeguarding righteousness, it harms man, devours their souls, and uses all sorts of means to benumb, deceive and incite man. Its goal is to make man approve of and follow along with its evil conduct, to make man join it in opposing God's authority and sovereignty. However, when one grows wise to its schemes, plotting and vile features and does not wish to continue to be trampled upon and fooled by it or to continue slaving away for it, or to be punished and destroyed together with it, Satan changes its previously saintly features

and tears off its false mask to reveal its true evil, vicious, ugly and savage face. It would love nothing more than to exterminate all those who refuse to follow it and those who oppose its evil forces. At this point Satan can no longer assume a trustworthy, gentlemanly appearance; instead, its true ugly and devilish features under the sheep's clothing are revealed. Once Satan's schemes are brought to light, once its true features are exposed, it will fly into a rage and expose its barbarity; its desire to harm and devour people will only be intensified. This is because it is enraged by man's awakening; it develops a strong vindictiveness toward man for their aspiration to yearn for freedom and light and to break free of its prison. Its rage is intended to defend its evil, and it is also a true revelation of its savage nature.

In every matter, Satan's behavior exposes its evil nature. Out of all the evil acts that Satan has carried out upon man—from its early efforts to delude man into following it, to its exploitation of man, in which it drags man into its evil deeds, and Satan's vindictiveness toward man after its true features have been exposed and man has recognized and forsaken it—not one fails to expose Satan's evil substance; not one fails to prove the fact that Satan has no relation to positive things; not one fails to prove that Satan is the source of all evil things. Every single one of its actions safeguards its evil, maintains the continuation of its evil acts, goes against just and positive things, ruins the laws and order of humanity's normal existence. They are hostile to God, and are that which God's wrath will destroy. Although Satan has its own rage, its rage is a means of venting its evil nature. The reason why Satan is exasperated and furious is thus: Its unspeakable schemes have been exposed; its plots are not easily gotten away with; its wild ambition and desire to replace God and act as God have been struck and blocked; its goal of controlling all of humanity has now come to nothing and can never be achieved. It is God's repeated summoning of His wrath that has stopped Satan's plots from coming to fruition and cut short the spread and rampancy of Satan's evil; therefore, Satan both hates and fears God's wrath. Each application of God's wrath not only unmasks Satan's true vile appearance; it also exposes Satan's evil desires to the light. At the same time, the reasons for Satan's rage against humanity are completely exposed. The eruption of Satan's rage is a true revelation of its evil nature, an exposure of its schemes. Of course, each time Satan is enraged, it heralds the destruction of evil things; it heralds the protection and continuation of positive things, and it

heralds the nature of God's wrath—one that cannot be offended!

One Must Not Rely on Experience and Imagination to Know God's Righteous Disposition

When you find yourself facing God's judgment and chastisement, will you say that God's word is adulterated? Will you say that there is a tale behind God's rage, and that His rage is adulterated? Will you slander God, saying that His disposition is not necessarily entirely righteous? When dealing with each of God's acts, you must first be certain that God's righteous disposition is free of any other elements, that it is holy and flawless; these acts include God's striking down, punishment and destruction of humanity. Without exception, every one of God's acts is made in strict accordance with His inherent disposition and His plan—this does not include humanity's knowledge, tradition and philosophy—and every one of God's acts is an expression of His disposition and substance, unrelated to anything that belongs to corrupt humanity. In man's conceptions, only God's love, mercy and tolerance toward humanity are flawless, unadulterated and holy. However, no one knows that God's rage and His wrath are likewise unadulterated; furthermore, no one has contemplated questions such as why God tolerates no offense or why His rage is so great. To the contrary, some mistake God's wrath for corrupt humanity's temper; they understand God's anger to be the rage of corrupt humanity; they even mistakenly assume that God's rage is just like the natural revelation of humanity's corrupt disposition. They mistakenly believe that the issuing of God's wrath is just like the anger of corrupt humanity, which arises from displeasure; they even believe that the issuing of God's wrath is an expression of His mood. After this fellowship, I hope that every one of you present will no longer have any misconceptions, imaginings or suppositions as to God's righteous disposition, and I hope that after hearing My words you can have a true recognition of the wrath of God's righteous disposition in your hearts, that you can put aside any previous mistaken understandings of God's wrath, that you can change your own mistaken beliefs and views of the substance of God's wrath. Furthermore, I hope that you can have an accurate definition of God's disposition in your hearts, that you will no longer have any doubts as to God's righteous disposition, that you will not impose any human reasoning or imagining onto God's true

disposition. God's righteous disposition is God's own true substance. It is not something molded or written by man. His righteous disposition is His righteous disposition and has no relations or connections to any of the creation. God Himself is God Himself. He will never become a part of creation, and even if He becomes a member among created beings, His inherent disposition and substance will not change. Therefore, knowing God is not knowing an object; it is not dissecting something, nor is it understanding a person. If you use your concept or method of knowing an object or understanding a person to know God, then you will never be able to attain the knowledge of God. Knowing God is not reliant on experience or imagination, and therefore you must never impose your experience or imagination on God. No matter how rich your experience and imagination may be, they are still limited; what is more, your imagination does not correspond to facts, much less does it correspond to the truth, and it is incompatible with God's true disposition and substance. You will never succeed if you rely on your imagination to understand God's substance. The only path is thus: accept all that comes from God, then gradually experience and understand it. There will be a day that God will enlighten you to truly understand and know Him because of your cooperation and because of your hunger and thirst for the truth. And with this, let us conclude this portion of our conversation.

(II) Humanity Wins God's Mercy and Tolerance Through Sincere Repentance

What follows is the biblical story of "God's salvation of Nineveh."

(Jon 1:1-2) Now the word of the LORD came to Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

(Jon 3) And the word of the LORD came to Jonah the second time, saying, Arise, go to Nineveh, that great city, and preach to it the preaching that I bid you. So Jonah arose, and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came to the king of Nineveh, and he

arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do to them; and he did it not.

(Jon 4) But it displeased Jonah exceedingly, and he was very angry. And he prayed to the LORD, and said, I pray you, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before to Tarshish: for I knew that you are a gracious God, and merciful, slow to anger, and of great kindness, and repent you of the evil. Therefore now, O LORD, take, I beseech you, my life from me; for it is better for me to die than to live. Then said the LORD, Do you well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat on the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Do you well to be angry for the gourd? And he said, I do well to be angry, even to death. Then said the LORD, You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Synopsis of the Story of Nineveh

Although the story of “God’s salvation of Nineveh” is brief in

length, it allows one to glimpse the other side of God's righteous disposition. In order to understand exactly what that side consists of, we must return to the Scripture and look back upon one of God's acts.

Let us first look at the beginning of this story: "Now the word of the LORD came to Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jon 1:1-2). In this passage from Scripture, we know that Jehovah God commanded Jonah to go to the city of Nineveh. Why did He order Jonah to go to this city? The Bible is very clear about this: The wickedness of the people inside this city had reached the eyes of Jehovah God, and therefore He sent Jonah to proclaim to them what He intended to do. While there is nothing recorded telling us who Jonah was, this is, of course, unrelated to knowing God. Thus, you need not understand this man. You need only know what God ordered Jonah to do and why He did such a thing.

Jehovah God's Warning Reaches the Ninevites

Let us proceed to the second passage, the third chapter of the Book of Jonah: "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." These are the words that God directly passed on to Jonah to tell the Ninevites. They are also, naturally, the words that Jehovah wished to say to the Ninevites. These words tell people that God began to abhor and hate the people of the city because their wickedness had reached the eyes of God, and so He wished to destroy this city. However, before God destroyed the city, He would make an announcement to the Ninevites, and He would simultaneously give them an opportunity to repent for their wickedness and start anew. This opportunity would last forty days. In other words, if the people inside the city did not repent, admit their sins or prostrate themselves before Jehovah God within forty days, God would destroy the city as He did Sodom. This was what Jehovah God wished to tell the people of Nineveh. Clearly, this was no simple declaration. Not only did it convey Jehovah God's anger, it also conveyed His attitude toward the Ninevites; at the same time this simple declaration also served as a solemn warning to the people living inside the city. This warning told them that their wicked acts had earned them Jehovah God's hatred,

and it told them that their wicked acts would soon bring them to the brink of their own annihilation; therefore, the lives of everyone in Nineveh were in imminent peril.

The Stark Contrast in Nineveh and Sodom's Reaction to Jehovah God's Warning

What does it mean to be overthrown? In colloquial terms, it means to disappear. But in what way? Who could make an entire city overthrown? It is impossible for man to perform such an act, of course. These people were no fools; as soon as they heard this proclamation, they caught the idea. They knew that it had come from God; they knew that God was going to perform His work; they knew that their wickedness had enraged Jehovah God and brought His anger down upon them, so that they would soon be destroyed along with their city. How did the people of the city behave after listening to Jehovah God's warning? The Bible describes in specific detail how these people reacted, from their king to the common man. As recorded in the Scriptures: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that is in their hands. ..."

After hearing Jehovah God's proclamation, the people of Nineveh displayed an attitude utterly opposite to that of the people of Sodom—the people of Sodom openly opposed God, proceeding from evil to evil, but after hearing these words, the Ninevites did not ignore the matter, nor did they resist; instead they believed God and declared a fast. What does "believed" refer to here? The word itself suggests faith and submission. If we use the Ninevites' actual behavior to explain this word, it means that they believed God could and would do as He said, and that they were willing to repent. Did the people of Nineveh feel fear in the face of imminent disaster? It was their belief that put fear in their hearts. Well, what can we use to prove the Ninevites' belief and fear? It

is as the Bible says: “and they^[a] proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.” This is to say that the Ninevites truly believed, and that from this belief came fear, which then led to fasting and the donning of sackcloth. This is how they showed the beginning of their repentance. In utter contrast to the people of Sodom, not only did the Ninevites not oppose God, they also clearly showed their repentance through their behavior and actions. Of course, this did not only apply to the common people of Nineveh; their king was no exception.

The Repentance of Nineveh’s King Wins Jehovah God’s Commendation

When the king of Nineveh heard this news, he arose from his throne, took off his robe, dressed himself in sackcloth and sat in ashes. He then proclaimed that no one in the city would be allowed to taste anything, and that no livestock, lambs and oxen would graze or drink water. Man and livestock alike were to don sackcloth; the people would earnestly entreat God. The king also proclaimed that every one of them would turn away from their evil ways and forsake the violence in their hands. Judging from this series of acts, the king of Nineveh demonstrated his heartfelt repentance. The series of actions he took—arising from his throne, casting off his king’s robe, wearing sackcloth and sitting in ashes—tells people that the king of Nineveh laid aside his royal status and wore sackcloth alongside the common people. This is to say that the king of Nineveh did not occupy his royal post to continue his evil way or the violence in his hands after hearing the announcement from Jehovah God; rather, he laid aside the authority he held and repented before Jehovah God. At this moment the king of Nineveh was not repenting as a king; he had come before God to confess and repent his sins as an ordinary subject of God. Moreover, he also told the entire city to confess and repent their sins before Jehovah God in the same manner as him; additionally, he had a specific plan for how to do so, as seen in Scripture: “Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: ... and cry mightily to God: yes, let them turn every one from his evil way, and

Footnotes:

a. The original text omits “they.”

from the violence that is in their hands.” As the city’s ruler, the king of Nineveh possessed supreme status and power and could do anything he wished to. When faced with Jehovah God’s announcement, he could have ignored the matter or simply repented and confessed his sins alone; as for whether or not the people in the city chose to repent, he could have completely ignored the matter. However, the king of Nineveh did not do this at all. Not only did he arise from his throne, wear sackcloth and ashes and confess and repent his sins before Jehovah God, he also ordered all people and livestock within the city to do the same. He even ordered the people to “cry mightily to God.” Through this series of actions, the king of Nineveh truly accomplished that which a ruler should; his series of actions is one that was difficult for any king in human history to achieve, and also one that none achieved. These actions can be called unprecedented undertakings in human history; they are worthy of being both commemorated and imitated by mankind. Since the dawn of man, every king had led his subjects to resist and oppose God. No one had ever led his subjects to entreat God to seek redemption for their wickedness, receive Jehovah God’s pardon and avoid imminent punishment. The king of Nineveh, however, was able to lead his subjects to turn to God, leave their respective evil ways and abandon the violence in their hands. Furthermore, he was also able to put aside his throne, and in return, Jehovah God turned and repented and retracted His wrath, allowing the people of the city to survive and keeping them from destruction. The king’s actions can only be called a rare miracle in human history; they can even be called a model of a corrupt humanity confessing and repenting their sins before God.

God Sees the Sincere Repentance in the Depths of the Ninevites’ Hearts

After listening to God’s declaration, the king of Nineveh and his subjects performed a series of acts. What is the nature of their behavior and actions? In other words, what is the essence of the entirety of their conduct? Why did they do what they did? In God’s eyes they had sincerely repented, not only because they had earnestly entreated God and confessed their sins before Him, but also because they had abandoned their wicked conduct. They acted this way because after hearing God’s words, they were incredibly frightened and believed that

He would do as He said. By fasting, wearing sackcloth and sitting in ashes, they wished to express their willingness to reform their ways and refrain from wickedness, to pray for Jehovah God to restrain His anger, to entreat Jehovah God to withdraw His decision as well as the catastrophe about to befall them. Through examining all of their behavior we can see that they already understood that their previous wicked acts were detestable to Jehovah God and that they understood the reason why He would soon destroy them. For these reasons, they all wished to utterly repent, to turn away from their evil ways and abandon the violence in their hands. In other words, once they became aware of Jehovah God's declaration, each and every one of them felt fear in their hearts; they no longer continued their wicked conduct nor continued to commit those acts hated by Jehovah God. Additionally, they entreated Jehovah God to forgive their past sins and to not treat them according to their past actions. They were willing to never again engage in wickedness and to act according to Jehovah God's instructions, if only they would never again infuriate Jehovah God. Their repentance was sincere and thorough. It came from the depths of their hearts and was not feigned, nor was it temporary.

Once the people of Nineveh, from the supreme king to his subjects, learned that Jehovah God was angry with them, every single one of their actions, the entirety of their behavior, as well as every one of their decisions and choices were clear and plain in the sight of God. God's heart changed according to their behavior. What was God's frame of mind at that very moment? The Bible can answer that question for you. As is recorded in Scripture: "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do to them; and he did it not." Although God changed His mind, there was nothing complex about His frame of mind. He simply went from expressing His anger to calming His anger, and then decided not to bring the catastrophe upon the city of Nineveh. The reason why God's decision—to spare the Ninevites from the catastrophe—was so swift is that God observed the heart of every person of Nineveh. He saw what they held in the depths of their hearts: their sincere confession and repentance for their sins, their sincere belief in Him, their deep sense of how their wicked acts had enraged His disposition, and the resulting fear of Jehovah God's impending punishment. At the same time, Jehovah God also heard the prayers from the depths of their hearts entreating Him to cease His anger against them so that they

might avoid this catastrophe. When God observed all these facts, little by little His anger disappeared. Regardless of how great His anger had previously been, when He saw the sincere repentance in the depths of these people's hearts His heart was touched by this, and so He could not bear to bring the catastrophe upon them, and He ceased to be angry at them. Instead He continued to extend His mercy and tolerance toward them and continued to guide and supply them.

If Your Belief in God Is True, You Will Receive His Care Often

God's changing of His intentions toward the people of Nineveh involved no hesitation or ambiguity. Rather, it was a transformation from pure anger to pure tolerance. This is a true revelation of God's substance. God is never irresolute or hesitant in His actions; the principles and purposes behind His actions are all clear and transparent, pure and flawless, with absolutely no ruses or schemes intermingled within. In other words, God's substance contains no darkness or evil. God became angry with the Ninevites because their wicked acts had reached His eyes; at that time His anger was derived from His substance. However, when God's anger vanished and He bestowed His tolerance upon the people of Nineveh once more, all that He revealed was still His own substance. The entirety of this change was due to a change in man's attitude toward God. During this entire period of time, God's unoffendable disposition did not change; God's tolerant substance did not change; God's loving and merciful substance did not change. When people commit wicked acts and offend God, He will bring His anger upon them. When people truly repent, God's heart will change, and His anger will cease. When people continue to stubbornly oppose God, His rage will be unceasing; His wrath will press in on them bit by bit until they are destroyed. This is the substance of God's disposition. Regardless of whether God is expressing wrath or mercy and lovingkindness, man's conduct, behavior and attitude toward God in the depths of his heart dictate that which is expressed through the revelation of God's disposition. If God continuously subjects one person to His wrath, this person's heart doubtlessly opposes God. Because he has never truly repented, bowed his head before God or possessed true belief in God, he has never obtained God's mercy and tolerance. If one often receives God's care and often obtains His mercy and tolerance, then this person doubtlessly has true belief in

God in his heart, and his heart is not opposed to God. He often truly repents before God; therefore, even if God's discipline often descends upon this person, His wrath shall not.

This brief account allows people to see God's heart, to see the realness of His substance, to see that God's anger and the change of His heart are not without cause. Despite the stark contrast that God demonstrated when He was angry and when He changed His heart, which makes people believe that a large gap or a large contrast seems to exist between these two aspects of God's substance—His anger and His tolerance—God's attitude toward the repentance of the Ninevites once again allows people to see another side of God's true disposition. God's change of heart truly allows humanity to once again see the truth of God's mercy and lovingkindness and to see the true revelation of God's substance. Humanity has but to acknowledge that God's mercy and lovingkindness are not myths, nor are they fabrications. This is because God's feeling at that moment was true; God's change of heart was true; God indeed bestowed His mercy and tolerance upon humanity once more.

The True Repentance in the Ninevites' Hearts Wins Them God's Mercy and Changes Their Own Ends

Was there any contradiction between God's change of heart and His wrath? Of course not! This is because God's tolerance at that particular time had its reason. What reason might this be? It is the one given in the Bible: "Every person turned away from his evil way" and "abandoned the violence in their hands."

This "evil way" does not refer to a handful of evil acts, but to the evil source behind people's behavior. "Turning away from his evil way" means that those in question will never commit these actions again. In other words, they will never behave in this evil way again; the method, source, purpose, intent and principle of their actions have all changed; they will never again use those methods and principles to bring enjoyment and happiness to their hearts. The "abandon" in "abandon the violence in their hands" means to lay down or to cast aside, to fully break with the past and to never turn back. When the people of Nineveh abandoned the violence in their hands, this proved as well as represented their true repentance. God observes people's exteriors as well as their hearts. When God

observed the true repentance in the hearts of the Ninevites without question and also observed that they had left their evil ways and abandoned the violence in their hands, He changed His heart. This is to say that these people's conduct and behavior and various ways of doing things, as well as the true confession and repentance of sins in their heart, caused God to change His heart, to change His intentions, to retract His decision and not to punish or destroy them. Thus, the people of Nineveh achieved a different end. They redeemed their own lives and at the same time won God's mercy and tolerance, at which point God also retracted His wrath.

God's Mercy and Tolerance Are Not Rare—Man's True Repentance Is

Regardless of how angry God had been with the Ninevites, as soon as they declared a fast and wore sackcloth and ashes, His heart gradually softened, and He began to change His heart. When He proclaimed to them that He would destroy their city—the moment prior to their confession and repentance for their sins—God was still angry with them. Once they had gone through a series of acts of repentance, God's anger for the people of Nineveh gradually transformed into mercy and tolerance for them. There is nothing contradictory about the coinciding revelation of these two aspects of God's disposition in the same event. How should one understand and know this lack of contradiction? God successively expressed and revealed these two polar-opposite substances as the people of Nineveh repented, allowing people to see the realness and the unoffendableness of God's substance. God used His attitude to tell people the following: It is not that God does not tolerate people, or He does not want to show mercy to them; it is that they rarely truly repent toward God, and it is rare that people truly turn away from their evil ways and abandon the violence in their hands. In other words, when God is angry with man, He hopes that man will be able to truly repent, and He hopes to see man's true repentance, in which case He will then liberally continue to bestow His mercy and tolerance upon man. This is to say that man's evil conduct incurs God's wrath, whereas God's mercy and tolerance are bestowed upon those who listen to God and truly repent before Him, upon those who can turn away from their evil ways and abandon the violence in their hands. God's attitude was very clearly revealed in His treatment of

the Ninevites: God's mercy and tolerance are not at all difficult to obtain; He requires one's true repentance. As long as people turn away from their evil ways and abandon the violence in their hands, God will change His heart and change His attitude toward them.

The Creator's Righteous Disposition Is Real and Vivid

When God changed His heart for the people of Nineveh, were His mercy and tolerance a false front? Of course not! Then what does the transformation between these two aspects of God's disposition during the same matter allow you to see? God's disposition is a complete whole; it is not at all split. Regardless of whether He is expressing anger or mercy and tolerance toward people, these are all expressions of His righteous disposition. God's disposition is real and vivid. He changes His thoughts and attitudes according to the development of things. The transformation of His attitude toward the Ninevites tells humanity that He has His own thoughts and ideas; He is not a robot or clay figure, but the living God Himself. He could be angry with the people of Nineveh, just as He could forgive their pasts according to their attitudes; He could decide to bring misfortune upon the Ninevites, and He could change His decision because of their repentance. People prefer to mechanically apply rules, and they prefer to use rules to establish and define God, just as they prefer using formulas to know God's disposition. Therefore, according to the realm of human thought, God does not think, nor does He have any substantive ideas. In reality, God's thoughts are constantly transforming according to changes in things and in environments; while these thoughts are transforming, different aspects of God's substance will be revealed. During this process of transformation, at the moment when God changes His heart, He reveals to mankind the truth of the existence of His life, and He reveals that His righteous disposition is real and vivid. Furthermore, God uses His own true revelations to prove to mankind the truth of the existence of His wrath, His mercy, His lovingkindness and His tolerance. His substance will be revealed at any time and any place in accordance to the development of things. He possesses a lion's wrath and a mother's mercy and tolerance. His righteous disposition is not allowed to be questioned, violated, changed or distorted by any person. Among all matters and all things, God's righteous disposition, that is, God's wrath and God's mercy, can be revealed at any time and any

place. He vividly expresses these aspects in every nook and cranny of nature and vividly carries them out at every moment. God's righteous disposition is not limited by time or space, or in other words, God's righteous disposition is not mechanically expressed or revealed as dictated by the limits of time or space. Rather, God's righteous disposition is freely expressed and revealed at any time and place. When you see God change His heart and cease to express His wrath and refrain from destroying the city of Nineveh, can you say that God is only merciful and loving? Can you say that God's wrath consists of empty words? When God expresses fierce wrath and retracts His mercy, can you say that He feels no true love toward humanity? God expresses fierce wrath in response to people's evil acts; His wrath is not flawed. God's heart is moved by people's repentance, and it is this repentance that thus changes His heart. His being moved, His change of heart as well as His mercy and tolerance toward man are utterly without flaw; they are clean, pure, unblemished and unadulterated. God's tolerance is purely tolerance; His mercy is purely mercy. His disposition will reveal wrath, as well as mercy and tolerance, in accordance with man's repentance and his different conduct. No matter what He reveals and expresses, it is all pure; it is all direct; its substance is distinct from that of anything in creation. The principles of actions that God expresses, His thoughts and ideas or any particular decision, as well as any single action, are free of any flaws or blemishes. As God has decided, so will He act, and in this manner He completes His undertakings. These kinds of results are precise and faultless because their source is flawless and unblemished. God's wrath is flawless. Likewise, God's mercy and tolerance, which are possessed by no creation, are holy and flawless, and they can stand up to deliberation and experience.

After understanding the story of Nineveh, do you see the other side of the substance of God's righteous disposition? Do you see the other side of God's unique righteous disposition? Does anyone among humanity possess this kind of disposition? Does anyone possess this kind of wrath like God's? Does anyone possess mercy and tolerance like God's? Who among creation can summon forth so much wrath and decide to destroy or bring disaster upon mankind? And who is qualified to bestow mercy, to tolerate and pardon man, and thereby change one's decision to destroy man? The Creator expresses His righteous disposition through His own unique methods and principles;

He is not subject to the control or restrictions of any people, events or things. With His unique disposition, no one is able to change His thoughts and ideas, nor is anyone able to persuade Him and change any of His decisions. The entirety of the behavior and thoughts of creation exist under the judgment of His righteous disposition. No one can control whether He exercises wrath or mercy; only the substance of the Creator—or in other words, the Creator's righteous disposition—can decide this. This is the unique nature of the Creator's righteous disposition!

Once we have analyzed and understood the transformation of God's attitude toward the people of Nineveh, are you able to use the word "unique" to describe the mercy found within God's righteous disposition? We previously said that God's wrath is one aspect of the substance of His unique righteous disposition. Now I shall define two aspects, God's wrath and God's mercy, as His righteous disposition. God's righteous disposition is holy; it is unoffendable as well as unquestionable; it is something possessed by none among the created or non-created beings. It is both unique and exclusive to God. This is to say that God's wrath is holy and unoffendable; at the same time, the other aspect of God's righteous disposition—God's mercy—is holy and cannot be offended. None of the created or non-created beings can replace or represent God in His actions, nor can anyone replace or represent Him in the destruction of Sodom or the salvation of Nineveh. This is the true expression of God's unique righteous disposition.

The Creator's Sincere Feelings Toward Mankind

People often say that it is not an easy thing to know God. I, however, say that knowing God is not a difficult matter at all, for God frequently allows man to witness His deeds. God has never ceased His dialogue with mankind; He has never concealed Himself from man, nor has He hidden Himself. His thoughts, His ideas, His words and His deeds are all revealed to mankind. Therefore, so long as man wishes to know God, he can come to understand and know Him through all sorts of means and methods. The reason why man blindly thinks that God has intentionally avoided him, that God has intentionally hidden Himself from humanity, that God has no intention of allowing man to understand and know Him, is that he does not know who God is, nor does he wish to understand God; even more so, he is not concerned

with the Creator's thoughts, words or deeds.... Truthfully speaking, if one only uses their idle time to focus upon and understand the Creator's words or deeds, and pay a little attention to the Creator's thoughts and the voice of His heart, it will not be difficult for them to realize that the Creator's thoughts, words and deeds are visible and transparent. Likewise, it will take little effort to realize that the Creator is among man at all times, that He is always in conversation with man and the entirety of creation, and that He is performing new deeds every day. His substance and disposition are expressed in His dialogue with man; His thoughts and ideas are revealed completely in His deeds; He accompanies and observes mankind at all times. He speaks quietly to mankind and all of creation with His silent words: I am in the heavens, and I am amongst My creation. I am keeping watch; I am waiting; I am at your side.... His hands are warm and strong; His footsteps are light; His voice is soft and graceful; His form passes and turns, embracing all of mankind; His countenance is beautiful and gentle. He has never left, nor has He vanished. From dawn to dusk, He is mankind's constant companion. His devoted care and special affection for humanity, as well as His true concern and love for man, were displayed bit by bit when He saved the city of Nineveh. In particular, the exchange between Jehovah God and Jonah laid bare the Creator's pity for the mankind He Himself created. Through these words, you can obtain a deep understanding of God's sincere feelings for humanity....

The following is recorded in the Book of Jonah 4:10-11: "Then said the LORD, You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more then six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" These are the actual words of Jehovah God, a conversation between Him and Jonah. While this exchange is a brief one, it is brimming with the Creator's care for mankind and His reluctance to give him up. These words express the true attitude and feelings that God holds within His heart for His creation, and with these clear-cut words, the likes of which are rarely heard by man, God states His true intentions for humanity. This exchange represents an attitude God held toward the people of Nineveh—but what kind of attitude is this? It is the attitude He held toward the people of Nineveh before and after their repentance. God treats humanity in the same manner. Within these

words one can find His thoughts, as well as His disposition.

What thoughts of God are revealed in these words? A careful reading immediately reveals that He uses the word “pity”; the use of this word shows God’s true attitude toward mankind.

From a semantic perspective, one can interpret the word “pity” in different ways: first, to love and protect, to feel tenderness toward something; second, to love dearly; finally, to be both unwilling to hurt it and unable to bear doing so. In short, it implies tender affection and love, as well as an unwillingness to give up someone or something; it means God’s mercy and tolerance toward man. Although God used a word commonly spoken among men, the use of this word lays bare the voice of God’s heart and His attitude toward mankind.

While the city of Nineveh was filled with people just as corrupt, evil and violent as those of Sodom, their repentance caused God to change His heart and decide not to destroy them. Because their reaction to God’s words and instructions demonstrated an attitude in stark contrast to that of the citizens of Sodom, and because of their honest submission to God and honest repentance for their sins, as well as their true and heartfelt behavior in all regards, God once more demonstrated His heartfelt pity and bestowed it upon them. God’s reward and His pity for humanity are impossible for anyone to duplicate; no person can possess God’s mercy or tolerance, nor His sincere feelings toward humanity. Is there anyone whom you deem a great man or woman, or even a superman, who would, from a high point, speaking as a great man or woman or upon a supreme point, make this kind of statement to mankind or to creation? Who amongst mankind can know humanity’s living conditions like the palm of their hands? Who can bear a burden and responsibility for humanity’s existence? Who is capable to proclaim the destruction of a city? And who is capable of pardoning a city? Who can say that they cherish their own creation? Only the Creator! Only the Creator has pity on this mankind. Only the Creator shows this mankind tenderness and affection. Only the Creator holds a true, unbreakable affection for this mankind. Likewise, only the Creator can bestow mercy on this mankind and cherish all of His creation. His heart leaps and aches at every one of man’s actions: He is angered, distressed and grieved over man’s evil and corruption; He is pleased, joyful, forgiving and jubilant for man’s repentance and belief; every single one of His thoughts and ideas exist for and revolve around mankind; what He is and has is expressed

entirely for mankind's sake; the entirety of His emotions are intertwined with mankind's existence. For mankind's sake, He travels and rushes about; He silently gives forth every bit of His life; He dedicates every minute and second of His life.... He has never known how to pity His own life, yet He has always pitied and cherished the mankind He Himself created.... He gives all that He has to this humanity.... He grants His mercy and tolerance unconditionally and without expectation of recompense. He does this only so that mankind can continue to survive before His eyes, receiving His provision of life; He does this only so that mankind may one day submit before Him and recognize that He is the One who nourishes man's existence and supplies the life of all creation.

The Creator Expresses His True Feelings for Humanity

This conversation between Jehovah God and Jonah is without a doubt an expression of the Creator's true feelings for humanity. On one hand it informs people of the Creator's understanding of all creation under His command; as Jehovah God said, "And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" In other words, God's understanding of Nineveh was far from a cursory one. He not only knew the number of living things within the city (including people and livestock), He also knew how many could not discern between their right and left hands—that is, how many children and youths were present. This is concrete proof of God's superb understanding of mankind. On the other hand this conversation informs people of the Creator's attitude toward humanity, which is to say the weight of humanity in the Creator's heart. It is just as Jehovah God said: "You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city...?" These are Jehovah God's words of blame toward Jonah, but they are all true.

Although Jonah was entrusted with proclaiming Jehovah God's words to the people of Nineveh, he did not understand Jehovah God's intentions, nor did he understand His worries and expectations for the people of the city. With this reprimand God meant to tell him that humanity was the product of His own hands, and God had put forth

painstaking effort for every single person; every person carried with them God's hopes; every person enjoyed the supply of God's life; for every person, God had paid a painstaking cost. This reprimand also told Jonah that God cherished humanity, the work of His own hands, as much as Jonah himself cherished the gourd. God would by no means easily abandon them before the last possible moment; moreover, there were so many children and innocent livestock inside the city. When dealing with these young and ignorant products of God's creation, who could not even distinguish their right hands from their left, God was all the more unable to end their lives and determine their outcomes in such a hasty manner. God hoped to see them grow up; He hoped that they would not walk the same paths as their elders, that they would not have to hear Jehovah God's warning again, and that they would bear witness to Nineveh's past. Even more so God hoped to see Nineveh after it had repented, to see Nineveh's future following its repentance, and more importantly, to see Nineveh live under God's mercy once again. Therefore, in God's eyes, those objects of creation who could not distinguish between their right and left hands were Nineveh's future. They would shoulder Nineveh's despicable past, just as they would shoulder the important duty of bearing witness to Nineveh's past and future under Jehovah God's guidance. In this declaration of His true feelings, Jehovah God presented the Creator's mercy for humanity in its entirety. It showed to humanity that "the Creator's mercy" is not an empty phrase, nor is it a hollow promise; it has concrete principles, methods and objectives. He is true and real, and uses no falsehoods or disguises, and in this same manner His mercy is endlessly bestowed upon humanity in every time and age. However, to this very day, the Creator's exchange with Jonah is God's sole, exclusive verbal statement of why He shows mercy to humanity, how He shows mercy to humanity, how tolerant He is of humanity and His true feelings for humanity. Jehovah God's succinct conversation expresses His complete thoughts for humanity; it is a true expression of His heart's attitude toward humanity, and it is also concrete proof of His bestowal of abundant mercy upon humanity. His mercy is not only bestowed upon humanity's elder generations; it is also granted to the younger members of humanity, just as it has always been, from one generation to the next. Although God's wrath frequently comes down upon certain corners and certain eras of humanity, God's mercy has never ceased. With His mercy, He guides

and leads one generation of His creation after the next, supplies and nourishes one generation of creation after the next, because His true feelings toward humanity will never change. Just as Jehovah God said: “And should I not spare Nineveh...?” He has always cherished His own creation. This is the mercy of the Creator’s righteous disposition, and it is also the pure uniqueness of the Creator!

(III) Five Types of People

For the time being, I will leave our fellowship about God’s righteous disposition finished at that. Next I will classify God’s followers into several categories, according to their understanding of God and their understanding and experience with His righteous disposition, so that you may know the stage you currently belong to as well as your current stature. In terms of their knowledge of God and their understanding of His righteous disposition, the different stages and statures which people occupy can generally be separated into five types. This topic is predicated on the basis of knowing the unique God and His righteous disposition; therefore, as you read the following content, you should carefully attempt to figure out exactly how much understanding and knowledge you have regarding God’s uniqueness and His righteous disposition, and then use this to judge which stage you truly belong to, how large your stature truly is, and which type of person you truly are.

The first type is known as the “infant in swaddling clothes” stage.

What is an infant in swaddling clothes? An infant in swaddling clothes is an infant who has just come into this world, a newborn. It is when people are at their smallest and most immature.

People at this stage essentially possess no awareness or consciousness of matters of belief in God. They are bewildered and ignorant toward everything. These people may have believed in God for a long time or for not a very long time at all, but their bewildered and ignorant state and their true stature place them within the stage of an infant in swaddling clothes. The precise definition of the conditions of an infant in swaddling clothes is as such: No matter how long this kind of person has believed in God, he will always be muddle-headed, confused and simple-minded; he does not know why he believes in God, nor does he know who God is or who is God. Although he follows God, there is no exact definition of God in his heart, and he cannot

determine whether whom he follows is God, let alone whether he truly should believe in God and follow Him. These are the true conditions of this type of person. These people's thoughts are clouded, and simply put, their belief is one of confusion. They always exist in a state of bewilderment and blankness; muddle-headedness, confusion and simple-mindedness summarize their states. They have never seen nor felt God's existence, and therefore, talking to them about knowing God is as much use as making them read a book written in hieroglyphics; they will neither understand nor accept it. For them, knowing God is the same as hearing a fantastical tale. While their thoughts may be clouded, they actually firmly believe that knowing God is an utter waste of time and effort. This is the first type of person: an infant in swaddling clothes.

The second type is that of the "suckling infant" stage.

Compared to an infant in swaddling clothes, this type of person has made some progress. Regretfully, they still have no understanding of God whatsoever. They still lack a clear understanding of and insight into God, and they are not very clear as to why they should believe in God, but in their hearts they have their own purpose and clear ideas. They do not concern themselves with whether it is right to believe in God. The objective and purpose they seek through belief in God is to enjoy His grace, to have joy and peace, to live comfortable lives, to have God's care and protection and to live under God's blessings. They are not concerned with the degree to which they know God; they have no urge to seek an understanding of God, nor are they concerned with what God is doing or what He wishes to do. They only blindly seek to enjoy His grace and obtain more of His blessings; they seek to receive a hundredfold in the present age, and eternal life in the age to come. Their thoughts, spending and devotion, as well as their suffering, all share the same objective: to obtain God's grace and blessings. They have no concern for anything else. This type of person is certain only that God can keep them safe and bestow His grace upon them. One can say that they are not interested in and not very clear as to why God wishes to save man or the result God wishes to obtain with His words and work. They have never made an effort to know God's substance and righteous disposition, nor can they muster the interest to do so. They do not feel like paying attention to these things, nor do they wish to know them. They do not wish to ask about God's work, God's requirements of man, God's will or anything else related to God; nor

could they be bothered to ask about these things. This is because they believe these matters are unrelated to their enjoyment of God's grace; they are only concerned with a God who can bestow grace and is related to their personal interests. They have no interest whatsoever in anything else, and so they cannot enter the reality of the truth, regardless of how many years they have believed in God. Without anyone to water or feed them often, it is difficult for them to continue down the path of belief in God. If they cannot enjoy their earlier joy and peace or enjoy God's grace, they are quite liable to back out. This is the second type of person: the person who exists in the stage of the suckling infant.

The third type is the stage of the weaning infant—the stage of the young child.

This group of people possesses some clear awareness. These people are aware that enjoying God's grace does not mean that they themselves possess true experience; they are aware that if they never tire of seeking joy and peace, of seeking grace, or if they are able to bear witness by sharing their experiences of enjoying God's grace or by praising the blessings God has bestowed upon them, these things do not mean that they possess life, nor do they mean that they possess the reality of the truth. Beginning from their consciousness, they cease to entertain wild hopes that they will only be accompanied by God's grace; rather, as they enjoy God's grace, they simultaneously wish to do something for God; they are willing to perform their duty, to endure a bit of hardship and fatigue, to have some degree of cooperation with God. However, because their pursuit in their belief in God is too adulterated, because the individual intentions and desires they harbor are too strong, because their disposition is too wildly arrogant, it is very difficult for them to satisfy God's desire or to be loyal to God; therefore, they frequently cannot realize their individual wishes or honor their promises to God. They often find themselves in contradictory states: They very much wish to satisfy God to the greatest possible degree, yet they use all their might to oppose Him; they often make vows to God but quickly shirk their oaths. Even more often they find themselves in other contradictory states: They sincerely believe in yet deny God and everything that comes from Him; they anxiously hope that God will enlighten them, lead them, supply them and help them, yet they still seek their own way out. They wish to understand and to know God, yet they are unwilling to draw close to Him. Instead, they always avoid

God; their hearts are closed to Him. While they have a superficial understanding and experience of the literal meaning of God's words and of the truth, and a superficial concept of God and truth, subconsciously they still cannot confirm or determine whether God is the truth; they cannot confirm whether God is truly righteous; nor can they determine the realness of God's disposition and substance, let alone His true existence. Their belief in God always contains doubts and misunderstandings, and it also contains imaginations and conceptions. As they enjoy God's grace, they also reluctantly experience or practice some of what they believe to be feasible truths, in order to enrich their belief, to augment their experience in believing in God, to verify their understanding of believing in God, to satisfy their vanity of walking upon the life path that they themselves established and accomplishing a righteous cause of mankind. At the same time they also do these things in order to satisfy their own desire for gaining blessings, in order to make a bet so that they can bear greater blessings of humanity, in order to accomplish the ambitious aspiration and lifelong desire of not resting until they have obtained God. These people are seldom able to obtain God's enlightenment, for their desire and their intention of gaining blessings are too important to them. They have no desire to and cannot bear to give this up. They fear that without the desire to gain blessings, without the long-cherished ambition of not resting until they have obtained God, they will lose the motivation to believe in God. Therefore, they do not wish to face reality. They do not wish to face God's words or God's work. They do not wish to face up to God's disposition or substance, let alone bring up the subject of knowing God. This is because once God, His substance and His righteous disposition replace their imaginations, their dreams will go up in smoke; their so-called pure faith and "merits" accumulated through years of painstaking work will vanish and come to nothing; their "territory" that they have conquered with their sweat and blood over the years will be on the verge of collapse. This will signify that their many years of hard work and effort have been futile, that they must begin again from nothing. This is the most difficult pain for them to bear in their hearts, and it is the result that they least desire to see; therefore they are always locked in this kind of stalemate, refusing to turn back. This is the third type of person: the person who exists in the stage of the weaning infant.

The three types of people described above—in other words, the

people who exist in these three stages—do not possess any true belief in God’s identity and status or in His righteous disposition, nor do they have any clear, definite recognition or confirmation of these things. Therefore, it is very difficult for these three types of people to enter the reality of the truth, and it is also difficult for them to receive God’s mercy, enlightenment or illumination because the manner in which they believe in God and their mistaken attitude toward God make it impossible for Him to perform work within their hearts. Their doubts, misconceptions and imaginations regarding God have exceeded their belief and knowledge of God. These are three very dangerous types of people as well as three very dangerous stages. When one maintains an attitude of doubt toward God, God’s substance, God’s identity, the matter of whether God is the truth and the realness of His existence and cannot be sure of these things, how can one accept everything that comes from God? How can one accept the fact that God is the truth, the way and the life? How can one accept God’s chastisement and judgment? How can one accept God’s salvation? How can this kind of person obtain God’s true guidance and supplying? Those who are in these three stages can oppose God, pass judgment on God, blaspheme God or betray God at any time. They can abandon the true way and forsake God at any time. One can say that people in these three stages exist in a critical period, for they have not entered the right track of believing in God.

The fourth type is the stage of the maturing child; that is, childhood.

After one has been weaned—that is, after they have enjoyed an ample amount of grace, one begins to explore what it means to believe in God, to wish to understand different questions, such as why man is living, how man should live and why God performs His work upon man. When these unclear thoughts and confused notions emerge within them and exist within them, they continuously receive watering and are also able to perform their duty. During this period, they no longer have any doubts as to the truth of God’s existence, and they have an accurate grasp of what it means to believe in God. Upon this foundation they have a gradual knowledge of God, and they gradually obtain some answers to their unclear thoughts and confused notions as to God’s disposition and substance. In terms of their changes in disposition as well as their knowledge of God, people in this stage begin to step onto the right track and enter a transition period. It is within

this stage that people begin to have life. Clear indications of possessing life are the gradual resolution of the various questions related to knowing God that people have in their hearts—misunderstandings, imaginations, conceptions and vague definitions of God—that they not only really believe and know the realness of God’s existence but also possess a clear definition and orientation of God in their hearts, that truly following God replaces their vague faith. During this stage, people gradually come to know their misconceptions toward God and their mistaken pursuits and ways of belief. They begin to crave the truth, to crave experiencing God’s judgment, chastening and discipline, to crave a change in their disposition. They gradually abandon all sorts of conceptions and imaginations of God during this stage; at the same time they change and rectify their incorrect knowledge of God and obtain some correct fundamental knowledge of God. Although a portion of the knowledge possessed by people at this stage is not too specific or accurate, at the very least they gradually begin to abandon their conceptions, mistaken knowledge and misunderstandings of God; they no longer maintain their own conceptions and imaginations toward God. They begin to learn how to abandon—to abandon things found among their own conceptions, from knowledge and from Satan; they start to be willing to submit to correct and positive things, even to things that come from God’s words and conform to the truth. They also begin to attempt to experience God’s words, to personally know and carry out His words, to accept His words as the principles of their actions and as the basis for changing their disposition. During this period, people unconsciously accept God’s judgment and chastisement, unconsciously accept God’s words as their life. While they accept God’s judgment, chastisement, and accept God’s words, they become increasingly aware of and able to sense that the God that they believe in within their hearts truly exists. In God’s words, their experiences and their lives, they increasingly feel that God has always presided over man’s fate, led man, and supplied man. Through their association with God, they gradually confirm God’s existence. Therefore, before they realize it, they have already subconsciously approved of and firmly believed in God’s work, and have approved of God’s words. Once people approve of God’s words and approve of God’s work, they unceasingly deny themselves, deny their own conceptions, deny their own knowledge, deny their own imaginations, and at the same time also unceasingly seek what the truth is and what God’s will is. People’s

knowledge of God is quite superficial during this period of development—they are even unable to clearly elaborate this knowledge using words, nor can they specifically elaborate it—and they only have a perceptive understanding; however, when juxtaposed with the preceding three stages, the immature lives of people in this period have already received watering and the supply of God's words, and have already begun to sprout. It is like a seed buried in the ground; after obtaining moisture and nutrients, it will break through the soil; its sprouting represents the birth of a new life. This birth of a new life allows one to glimpse the indications of life. With life, people will thereby grow. Therefore, upon these foundations—gradually making their way onto the right track of believing in God, abandoning their own conceptions, obtaining God's guidance—people's lives will inevitably grow step by step. Upon what basis is this growth measured? It is measured according to their experience with God's words and their true understanding of God's righteous disposition. Although they find it very difficult to use their own words to accurately describe their knowledge of God and His substance during this period of growth, this group of people is no longer subjectively willing to pursue pleasure through the enjoyment of God's grace, or to pursue their purpose behind believing in God, which is to obtain His grace. Instead, they are willing to seek living by God's word, to become a subject of God's salvation. Additionally, they possess the confidence and are ready to accept God's judgment and chastisement. This is the mark of a person in the stage of growth.

Although people in this stage have some knowledge of God's righteous disposition, this knowledge is very hazy and indistinct. While they cannot clearly elaborate this, they feel they have already gained something internally, for they have obtained some measure of knowledge and understanding of God's righteous disposition through God's chastisement and judgment; however, it is all rather superficial, and it is still at an elementary stage. This group of people has a concrete point of view with which they treat God's grace. This point of view is expressed in the changes of the objectives they pursue and the way in which they pursue them. They have already seen—in God's words and work, in all kinds of His requirements of man and in His revelations of man—that if they still do not pursue the truth, if they still do not pursue to enter the reality, if they still do not seek to satisfy and know God as they experience His words, they will lose the significance of believing in

God. They see no matter how much they enjoy God's grace, they cannot change their disposition, satisfy God or know God, and that if people continuously live among God's grace, they will never achieve growth, obtain life or be able to receive salvation. In summary, if one cannot truly experience God's words and is unable to know God through His words, one will eternally remain at the stage of an infant and never make a single step forward in the growth of one's life. If you forever exist in the stage of an infant, if you never enter the reality of God's word, if you are never able to live by God's word, if you are never able to possess true belief and knowledge of God, is there any possibility for you to be made complete by God? Therefore, anyone who enters the reality of God's word, anyone who accepts God's word as their life, anyone who begins to accept God's chastisement and judgment, anyone whose corrupt disposition begins to change, and anyone who has a heart that craves the truth, has a desire to know God, has a desire to accept God's salvation—these people are those who truly possess life. This is truly the fourth type of person, that of the maturing child, the person in the stage of childhood.

The fifth type is the stage of mature life, or the adult stage.

After experiencing the toddling stage of childhood, this stage of growth full of repeated reversals, people's lives have already stabilized, their forward paces no longer cease, nor is anyone able to obstruct them. Although the path ahead is still rough and rugged, they are no longer weak or fearful; they no longer fumble ahead or lose their bearings. Their foundations are rooted deep within the real experience of God's word. Their hearts have been drawn in by God's dignity and greatness. They crave to follow God's footsteps, to know God's substance, to know God in His entirety.

People in this stage already know clearly who they believe in, and they know clearly why they should believe in God and the meanings of their own respective lives; they also know clearly that everything God expresses is the truth. In their many years of experience, they realize that without God's judgment and chastisement, one will never be able to satisfy or know God, nor will one ever truly be able to come before God. Within these people's respective hearts is a strong desire to be tried by God, in order to see God's righteous disposition while being tried, to attain a purer love, and at the same time be able to more truly understand and know God. Those belonging to this stage have already entirely bid farewell to the infant stage, the stage of enjoying God's

grace and eating bread and being filled. They no longer place extravagant hopes on making God tolerate and show mercy to them; rather, they are confident to receive and hope for God's unceasing chastisement and judgment, so as to separate themselves from their corrupt disposition and satisfy God. Their knowledge of God, their pursuits or the final goals of their pursuits: these things are all very clear in their hearts. Therefore, people in the adult stage have already completely bid farewell to the stage of vague faith, to the stage in which they rely on grace for salvation, to the stage of immature life that cannot withstand trials, to the stage of haziness, to the stage of fumbling, to the stage of frequently having no path to take, to the unstable period of alternating between sudden heat and cold, and to the stage where one follows God with one's eyes covered. This kind of person frequently receives God's enlightenment and illumination, and frequently engages in true association and communication with God. One can say that people living in this stage have already grasped part of God's will; they are able to find the principles of the truth in everything they do; they know how to satisfy God's desire. Furthermore, they have also found the path to knowing God and have begun to bear witness to their knowledge of God. During the process of gradual growth, they have a gradual understanding and knowledge of God's will, of God's will in creating humanity, of God's will in managing humanity; additionally, they also gradually have an understanding and knowledge of God's righteous disposition in terms of substance. No human conception or imagination can replace this knowledge. While one cannot say that in the fifth stage a person's life is completely mature or call this person righteous or complete, this kind of person has already taken a step toward the stage of maturity in life; this person is already able to come before God, to stand face to face with God's word and face to face with God. Because this kind of person has experienced so much of God's word, experienced innumerable trials and experienced innumerable instances of discipline, judgment and chastisement from God, their submission to God is not relative but absolute. Their knowledge of God has transformed from subconscious to clear and precise knowledge, from superficial to deep, from blurry and hazy to meticulous and tangible, and they have changed from strenuous fumbling and passive seeking to effortless knowledge and proactive witnessing. It can be said that people in this stage have possessed the reality of the truth of God's word, that they have stepped onto a path to

perfection like Peter's. This is the fifth type of person, one who lives in a state of being mature—the adult stage.

October 30, 2014

GOD HIMSELF, THE UNIQUE III

GOD'S AUTHORITY (II)

Today we will continue our fellowship about the topic of “God Himself, the Unique.” We have already had two fellowships on this subject, the first concerning God's authority, and the second concerning God's righteous disposition. After listening to these two fellowships, have you gained a new understanding of God's identity, status, and substance? Have these insights helped you achieve a more substantive knowledge and certainty of the truth of God's existence? Today I plan to expand upon the topic of “God's authority.”

Understanding God's Authority From the Macro- and Micro-Perspectives

God's authority is unique. It is the characteristic expression of, and the special substance of, the identity of God Himself. No created or non-created being possesses such characteristic expression and such special substance; only the Creator possesses this kind of authority. That is to say, only the Creator—God the Unique—is expressed in this way and has this substance. Why talk about God's authority? How is the authority of God Himself different from the authority in man's mind? What is special about it? Why is it particularly significant to talk about it here? Each of you must carefully consider this issue. For most people, “God's authority” is a vague idea, one that is very difficult to get one's head around, and any discussion of it is likely to be nebulous. So there will invariably be a gap between the knowledge of God's authority that man is capable of possessing, and the substance of God's authority. To bridge this gap, one must gradually come to know God's authority by means of real-life people, events, things, or phenomena that are within human reach, that humans are capable of understanding.

Though the phrase “God’s authority” may seem unfathomable, God’s authority is not at all abstract. He is present with man every minute of his life, leading him through every day. So, in every person’s day-to-day life he will necessarily see and experience the most tangible aspect of God’s authority. This tangibility is proof enough that God’s authority truly exists, and it fully allows one to recognize and to comprehend the fact that God possesses this authority.

God created everything, and having created it, He has dominion over all things. In addition to having dominion over all things, He is in control of everything. What does this mean, the idea that “God is in control of everything”? How can it be explained? How does it apply to real life? How can you come to know God’s authority by understanding the fact that “God is in control of everything”? From the very phrase “God is in control of everything” we should see that what God controls is not a portion of planets, a portion of creation, much less a portion of mankind, but everything: from the massive to the microscopic, from the visible to the invisible, from the stars in the universe to the living things on earth, as well as microorganisms that cannot be seen with the naked eye or beings that exist in other forms. This is the precise definition of the “everything” that God is “in control of,” and is the scope over which God wields His authority, the extent of His sovereignty and rule.

Before this humanity came into being, the cosmos—all the planets, all the stars in the heavens—already existed. On the macro level, these heavenly bodies have been orbiting regularly, under God’s control, for their entire existence, however many years that has been. What planet goes where at what particular time; what planet does what task, and when; what planet revolves along what orbit, and when it disappears or is replaced—all these things proceed without the slightest error. The positions of the planets and the distances between them all follow strict patterns, all of which can be described by precise data; the paths along which they travel, the speed and patterns of their orbits, the times they are in various positions can be quantified precisely and described by special laws. For aeons the planets have followed these laws, never deviating one bit. No power can change or disrupt their orbits or the patterns they follow. Because the special laws that govern their motion and the precise data that describe them are predestined by the Creator’s authority, they obey these laws on their own, under the Creator’s sovereignty and control. On the macro level, it is not hard for

man to find out some patterns, some data, as well as some strange and unexplainable laws or phenomena. Though humanity does not admit that God exists, does not accept the fact that the Creator made and has dominion over everything, and moreover does not recognize the existence of the Creator's authority, human scientists, astronomers, and physicists are finding more and more that the existence of all things in the universe, and the principles and patterns that dictate their movements, are all governed and controlled by a vast and invisible dark energy. This fact compels man to face up to and acknowledge that there is a Mighty One in the midst of these patterns of movement, orchestrating everything. His power is extraordinary, and though no one can see His true face, He governs and controls everything at every moment. No man or force can go beyond His sovereignty. Faced with this fact, man must recognize that the laws governing the existence of all things cannot be controlled by humans, cannot be changed by anyone; and at the same time man must admit that human beings cannot fully understand these laws. And they are not naturally-occurring, but are dictated by a Lord and Master. These are all expressions of the authority of God that mankind can perceive on a macro level.

On the micro level, all the mountains, rivers, lakes, seas, and landmasses that man beholds on earth, all the seasons that he experiences, all the things that inhabit the earth, including plants, animals, microorganisms, and humans, are subject to God's sovereignty, are controlled by God. Under God's sovereignty and control, all the things come into being or disappear in accordance with His thoughts, their lives are all governed by certain laws, and they grow and multiply in keeping with them. No human being or thing is above these laws. Why is this? The only answer is, because of God's authority. Or, to put it another way, because of God's thoughts and God's words; because God Himself does it all. That is to say, it is God's authority and God's mind that give rise to these laws; they will shift and change according to His thoughts, and these shifts and changes all occur or disappear for the sake of His plan. Take epidemics, for example. They break out without warning, no one knows their origins or the exact reasons why they happen, and whenever an epidemic reaches a certain place, those who are doomed cannot escape calamity. Human science understands epidemics to be caused by the spread of vicious or harmful microbes, and their speed, range, and method of transmission cannot

be predicted or controlled by human science. Though humanity resists them by every means possible, they cannot control which people or animals are inevitably affected when epidemics break out. The only thing that human beings can do is try to prevent them, resist them, and research them. But no one knows the root causes that explain the beginning or ending of any individual epidemic, and no one can control them. Faced with the rise and spread of an epidemic, the first measure humans take is to develop a vaccine, but often the epidemic dies out on its own before the vaccine is ready. Why do epidemics die out? Some say that the germs have been brought under control, others say they die out because of changes in the seasons.... As to whether these wild speculations hold water, science can offer no explanation, give no precise answer. What humanity faces is not only these speculations but mankind's lack of understanding and fear of the epidemics. No one knows, in the final analysis, why epidemics begin or why they end. Because humanity has faith only in science, relies entirely upon it, but does not recognize the Creator's authority or accept His sovereignty, they will never have an answer.

Under God's sovereignty, all things exist and perish because of His authority, because of His management. Some things come and go quietly, and man cannot tell where they came from or grasp the rules they follow, much less understand the reasons why they come and go. Though man can witness, hear, or experience all that come to pass among all things; though they all have a bearing on man, and though man subconsciously grasps the unusualness, regularity, or even strangeness of the various phenomena, he still knows nothing about the Creator's will and His mind which lie behind them. There are many stories behind them, many hidden truths. Because man has wandered far from the Creator, because he does not accept the fact that the Creator's authority governs all things, he will never know and comprehend everything that happens under its sovereignty. For the most part, God's control and sovereignty exceeds the bounds of human imagination, of human knowledge, of human understanding, of what human science can achieve; the abilities of created humanity cannot rival it. Some people say, "Since you have not witnessed God's sovereignty yourself, how can you believe that everything is subject to His authority?" Seeing is not always believing; seeing is not always recognizing and understanding. So where does belief come from? I can say with certainty, "Belief comes from the degree and depth of people's

apprehension of, and experience of, the reality and root causes of things.” If you believe that God exists, but you cannot recognize, much less perceive, the fact of God’s control and God’s sovereignty over all things, then in your heart you will never admit that God has this kind of authority and that God’s authority is unique. You will never truly accept the Creator to be your Lord, your God.

The Fate of Humanity and the Fate of the Universe Are Inseparable From the Creator’s Sovereignty

You are all adults. Some of you are middle-aged; some have entered old age. From a non-believer to a believer, and from the beginning of believing in God to accepting God’s word and experiencing God’s work, how much knowledge did you have of God’s sovereignty? What insights did you gain into human fate? Can one achieve everything one desires in life? How many things over the few decades of your existence have you been able to accomplish as you wished? How many things do not happen as expected? How many things come as pleasant surprises? How many things are people still waiting to bear fruit—unconsciously awaiting the right moment, awaiting the will of Heaven? How many things make people feel helpless and thwarted? Everyone is full of hopes about their fate, and anticipates that everything in their life will go as they wish, that they will not want for food or clothing, that their fortunes will rise spectacularly. Nobody wants a life that is poor and downtrodden, full of hardships, beset by calamities. But people cannot foresee or control these things. Perhaps for some, the past is just a jumble of experiences; they never learn what the will of Heaven is, nor do they care what it is. They live out their lives unthinkingly, like animals, living day by day, not caring about what the fate of humanity is, about why humans are alive or how they ought to live. These people reach old age having gained no understanding of human fate, and till the moment they die they have no idea what life is about. Such people are dead; they are beings without spirit; they are beasts. Although living among all things, people derive enjoyment from the many ways in which the world satisfies their material needs, though they see this material world constantly advancing, their own experience—what their hearts and their spirits feel and experience—has nothing to do with material things, and nothing material is a substitute for it. It is a recognition deep in one’s heart, something that cannot be

seen with the naked eye. This recognition lies in one's understanding of, and one's feeling of, human life and human fate. And it often leads one to the apprehension that an unseen Master is arranging all things, orchestrating everything for man. In the midst of all this, one cannot but accept fate's arrangements and orchestrations; at the same time, one cannot but accept the path ahead that the Creator has laid out, the Creator's sovereignty over one's fate. This is an undisputed fact. No matter what insight and attitude one holds about fate, no one can change this fact.

Where you will go every day, what you will do, who or what you will encounter, what you will say, what will happen to you—can any of this be predicted? People cannot foresee all these occurrences, much less control how they develop. In life, these unforeseeable events happen all the time, and they are an everyday occurrence. These daily vicissitudes and the ways they unfold, or the patterns by which they play out, are constant reminders to humanity that nothing happens at random, that these things' ramifications, and their inevitability, cannot be shifted by human will. Every happening conveys an admonition from the Creator to mankind, and it also sends the message that human beings cannot control their own fates; at the same time every event is a rebuttal to humanity's wild, futile ambition and desire to take its fate into its own hands. They are like powerful slaps about humanity's ears one after another, forcing people to reconsider who, in the end, governs and controls their fate. And as their ambitions and desires are repeatedly thwarted and shattered, humans naturally arrive at an unconscious acceptance of what fate has in store, an acceptance of reality, of the will of Heaven and the Creator's sovereignty. From these daily vicissitudes to the fates of entire human lives, there is nothing that does not reveal the Creator's plans and His sovereignty; there is nothing that does not send the message that "the Creator's authority cannot be exceeded," that does not convey the eternal truth that "the Creator's authority is supreme."

The fates of humanity and of the universe are intimately entwined with the Creator's sovereignty, inseparably tied to the Creator's orchestrations; in the end, they cannot be teased apart from the Creator's authority. Through the laws of all things man comes to understand the Creator's orchestration and His sovereignty; through the rules of survival he perceives the Creator's governance; from the fates of all things he draws conclusions about the ways the Creator

exercises His sovereignty and control over them; and in the life cycles of human beings and all things man truly experiences the Creator's orchestrations and arrangements for all things and living beings and truly witnesses how those orchestrations and arrangements supersede all earthly laws, rules, and institutions, all other powers and forces. In light of this, humanity is compelled to recognize that the Creator's sovereignty cannot be violated by any created being, that no force can meddle with or alter the events and things predestined by the Creator. It is under these divine laws and rules that humans and all things live and propagate, generation after generation. Is this not the true embodiment of the Creator's authority? Though man sees, in the objective laws, the Creator's sovereignty and His ordination for all events and all things, how many people are able to grasp the principle of the Creator's sovereignty over the universe? How many people can truly know, recognize, accept, and submit to the Creator's sovereignty and arrangement over their own fate? Who, having believed the fact of the Creator's sovereignty over all things, will truly believe and recognize that the Creator also dictates the fate of a human life? Who can truly comprehend the fact that man's fate rests in the Creator's palm? What sort of attitude humanity should take toward the Creator's sovereignty, when confronted with the fact that He governs and controls the fate of humanity, is a decision that every human being who is now confronted with this fact must make for himself.

The Six Junctures in a Human Life

In the course of one's life, every person arrives at a series of critical junctures. These are the most fundamental, and the most important, steps that determine a person's fate in life. What follows is a brief description of these milestones that every person must pass in the course of his or her life.

Birth: The First Juncture

Where a person is born, what family he or she is born into, one's gender, appearance, and time of birth: these are the details of the first juncture of a person's life.

No one has any choice about these parts in this juncture; they are all predestined long in advance by the Creator. They are not influenced

by the external environment in any way, and no manmade factors can change these facts that the Creator has predetermined. For a person to be born means that the Creator has already fulfilled the first step of the fate He has arranged for that person. Because He has predetermined all of these details long in advance, no one has the power to alter any of them. Regardless of a person's subsequent fate, the conditions of one's birth are predestined, and remain as they are; they are not in any way influenced by one's fate in life, nor do they in any way affect the Creator's sovereignty over it.

1. A New Life Is Born Out of the Creator's Plans

Which details of the first juncture—the place of one's birth, one's family, one's gender, one's physical appearance, the time of one's birth—is a person able to choose? Obviously, one's birth is a passive event: One is born involuntarily, in a certain place, at a certain time, into a certain family, with a certain physical appearance; one involuntarily becomes a member of a certain household, inherits a certain family tree. One has no choice at this first life juncture, but is born into an environment that is fixed according to the Creator's plans, into a specific family, with a specific gender and appearance, and at a specific time which is intimately linked with the course of a person's life. What can a person do at this critical juncture? All told, one has no choice about any single one of these details concerning one's birth. Were it not for the Creator's predestination and His guidance, a life newly born into this world would not know where to go or where to stay, would have no relations, belong nowhere, have no real home. But because of the Creator's meticulous arrangements, it begins the journey of its life with a place to stay, parents, a place it belongs to, and relatives. Throughout this process, the advent of this new life is determined by the Creator's plans, and everything it will come to possess will be bestowed upon it by the Creator. From a free-floating body with nothing to its name it gradually becomes a flesh-and-blood, visible, tangible human being, one of God's creations, who thinks, breathes, and senses warm and cold, who can participate in all the usual activities of a created being in the material world, and who will undergo all the things that a created human being must experience in life. The predetermination of a person's birth by the Creator means that He will bestow upon that person all things necessary for survival; and

that a person is born likewise means that he or she will receive all things necessary for survival from the Creator, that from that point on he or she will live in another form, provided for by the Creator and subject to the Creator's sovereignty.

2. Why Different Human Beings Are Born Under Different Circumstances

People often like to imagine that if they were reborn, it would be into an illustrious family; if they were women, they would look like Snow White and be loved by everybody, and if they were men, they would be Prince Charming, wanting for nothing, with the whole world at their beck and call. There are often those who are under many illusions about their birth and are often very dissatisfied with it, resenting their family, their appearance, their gender, even the time of their birth. Yet people never understand why they are born into a particular family or why they look a certain way. They do not know that regardless of where they are born or how they look, they are to play various roles and fulfill different missions in the Creator's management—this purpose will never change. In the Creator's eyes, the place one is born, one's gender, one's physical appearance, are all temporary things. They are a series of minuscule jots, tiny symbols in each phase of His management of the whole mankind. And a person's real destination and ending are not determined by his or her birth in any particular phase, but by the mission that he or she fulfills in every life, by the Creator's judgment upon them when His management plan is complete.

It is said that there is a cause for every effect, that no effect is without a cause. And so one's birth is necessarily tied both to one's present life and one's previous life. If a person's death ends their current term of life, then a person's birth is the beginning of a fresh cycle; if an old cycle represents a person's previous life, then the new cycle is naturally their present life. Since one's birth is connected to one's past life as well as one's present life, the location, family, gender, appearance, and other such factors, which are associated with one's birth, are all necessarily related to them. This means that the factors of a person's birth are not only influenced by one's previous life, but determined by one's destiny in the present one. This accounts for the variety of different circumstances into which people are born: Some are

born into poor families, others into rich families. Some are of common stock, others have illustrious lineages. Some are born in the south, others in the north. Some are born in the desert, others in verdant lands. Some people's births are accompanied by cheers, laughter, and celebrations, others bring tears, calamity, and woe. Some are born to be treasured, others to be cast aside like weeds. Some are born with fine features, others with crooked ones. Some are lovely to look upon, others are ugly. Some are born at midnight, others beneath the blaze of the noonday sun. ... The births of people of all stripes are determined by the fates the Creator has in store for them; their births determine their fates in the present life as well as the roles they will play and the missions they will fulfill. All this is subject to the Creator's sovereignty, predestined by Him; no one can escape their predestined lot, no one can change the circumstances of^[a] their birth, and no one can choose their own fate.

Growing Up: The Second Juncture

Depending on what kind of family they are born into, people grow up in different home environments and learn different lessons from their parents. This determines the conditions under which a person comes of age, and growing up^[b] represents the second critical juncture of a person's life. Needless to say, people have no choice at this juncture, either. It too is fixed, prearranged.

1. The Circumstances Under Which One Grows Up Are Fixed by the Creator

A person cannot choose the people or factors under whose edification and influence he or she grows up. One cannot choose what knowledge or skills one acquires, what habits one forms. One has no say in who one's parents and relatives are, what kind of environment one grows up in; one's relationships with the people, events, and things in one's surroundings, and how they influence one's development, are all beyond one's control. Who decides these things, then? Who arranges

Footnotes:

a. The original text omits "the circumstances of."

b. The original text reads "this."

them? Since people have no choice in the matter, since they cannot decide these things for themselves, and since they obviously do not take shape naturally, it goes without saying that the formation of all this rests in the hands of the Creator. Just as the Creator arranges the particular circumstances of every person's birth, He also arranges the specific circumstances under which one grows up, needless to say. If a person's birth brings changes to the people, events, and things around him or her, then that person's growth and development will necessarily affect them as well. For example, some people are born into poor families, but grow up surrounded by wealth; others are born into affluent families but cause their families' fortunes to decline, such that they grow up in poor environments. No one's birth is governed by a fixed rule, and no one grows up under an inevitable, fixed set of circumstances. These are not things that a person can imagine or control; they are the products of one's fate, and are determined by one's fate. Of course, the bottom line is that they are predestined for a person's fate by the Creator, they are determined by the Creator's sovereignty over, and His plans for, that person's fate.

2. The Various Circumstances Under Which People Grow Up Give Rise to the Different Roles

The circumstances of a person's birth establish on a basic level the environment and circumstances in which they grow up, and the circumstances in which a person grows up are likewise a product of the circumstances of his or her birth. During this time one begins to learn language, and one's mind begins to encounter and assimilate many new things, in the process of which one is constantly growing. The things a person hears with one's ears, sees with one's eyes, and takes in with one's mind gradually enrich and animate one's inner world. The people, events, and things that one comes into contact with, the common sense, knowledge, and skills one learns, and the ways of thinking that one is influenced by, inculcated with, or taught, will all guide and influence a person's fate in life. The language that one learns as one grows and one's way of thinking are inseparable from the environment in which one spends one's youth, and that environment consists of parents, siblings, and other people, events, and things around him or her. So the course of a person's development is determined by the environment in which one grows up, and also depends on the people, events, and things

that one comes into contact with during this period of time. Since the conditions under which a person grows up are predetermined long in advance, the environment in which one lives during this process is also, naturally, predetermined. It is not decided by a person's choices and preferences, but is decided according to the Creator's plans, determined by the Creator's careful arrangements, by the Creator's sovereignty over a person's fate in life. So the people that any person encounters in the course of growing up, and the things one comes into contact with, are all inevitably connected with the orchestration and arrangement of the Creator. People cannot foresee these kinds of complex interrelationships, nor can they control them or fathom them. Many different things and many different people have a bearing on the environment in which a person grows up, and no human being is capable of arranging and orchestrating such a vast web of connections. No person or thing except for the Creator can control the appearance, presence, and disappearance of all the various people, events, and things, and it is just such a vast web of connections that shape a person's development as predestined by the Creator, form the various environments in which people grow up, and create the various roles necessary for the Creator's work of management, laying solid, strong foundations for people to successfully fulfill their missions.

Independence: The Third Juncture

After a person has passed through childhood and adolescence and gradually and inevitably reaches maturity, the next step is for them to completely bid farewell to their youth, say goodbye to their parents, and face the road ahead as an independent adult. At this point^[a] they must confront all the people, events, and things that an adult must face, confront all the links in the chain of their fate. This is the third juncture that a person must pass through.

1. After Becoming Independent, a Person Begins to Experience the Sovereignty of the Creator

If a person's birth and growing up are the "preparatory period" for

Footnotes:

a. The original text omits "At this point."

one's journey in life, laying the cornerstone of a person's fate, then one's independence is the opening soliloquy to one's fate in life. If a person's birth and growing up are wealth they have amassed for their fate in life, then a person's independence is when they begin spending or adding to that wealth. When one leaves one's parents and becomes independent, the social conditions one faces, and the kind of work and career available to one are both decreed by fate and have nothing to do with one's parents. Some people choose a good major in college and end up finding a satisfactory job after graduation, making a triumphant first stride in the journey of their lives. Some people learn and master many different skills and yet never find a job that suits them or find their position, much less have a career; at the outset of their life journey they find themselves thwarted at every turn, beset by troubles, their prospects dismal and their lives uncertain. Some people apply themselves diligently to their studies, yet narrowly miss all their chances to receive a higher education, and seem fated never to achieve success, their very first aspiration in the journey of their lives dissolving into thin air. Not knowing^[a] whether the road ahead is smooth or rocky, they feel for the first time how full of variables human destiny is, and so regard life with hope and dread. Some people, despite not being very well educated, write books and achieve a measure of fame; some, though almost totally illiterate, make money in business and are thereby able to support themselves.... What occupation one chooses, how one makes a living: do people have any control over whether they make a good choice or a bad choice? Do they accord with their desires and decisions? Most people wish they could work less and earn more, not to toil in the sun and rain, dress well, glow and shine everywhere, tower above others, and bring honor to their ancestors. People's desires are so perfect, but when people take their first steps in the journey of their lives, they gradually come to realize how imperfect human destiny is, and for the first time they truly grasp the fact that, though one can make bold plans for one's future, though one may harbor audacious fantasies, no one has the ability or the power to realize his or her own dreams, no one is in a position to control his or her own future. There will always be some distance between one's dreams and the realities that one must confront; things are never as one would like them to be,

Footnotes:

a. The original text omits "Not knowing."

and faced with such realities people can never achieve satisfaction or contentment. Some people will even go to any length imaginable, will put forth great efforts and make great sacrifices for the sake of their livelihoods and future, in attempt to change their own fate. But in the end, even if they can realize their dreams and desires by means of their own hard work, they can never change their fates, and no matter how doggedly they try they can never exceed what destiny has allotted them. Regardless of differences in ability, IQ, and willpower, people are all equal before fate, which makes no distinction between the great and the small, the high and the low, the exalted and the mean. What occupation one pursues, what one does for a living, and how much wealth one amasses in life are not decided by one's parents, one's talents, one's efforts or one's ambitions, but are predetermined by the Creator.

2. Leaving One's Parents and Beginning in Earnest to Play One's Role in the Theater of Life

When one reaches maturity, one is able to leave one's parents and strike out on one's own, and it is at this point that one truly begins to play one's own role, that one's mission in life ceases to be foggy and gradually becomes clear. Nominally one still stays closely tied to one's parents, but because one's mission and the role one plays in life have nothing to do with one's mother and father, in actuality this intimate tie slowly breaks down as a person gradually becomes independent. From a biological perspective, people still cannot help being dependent upon parents in subconscious ways, but objectively speaking, once they are grown they have entirely separate lives from their parents, and will perform the roles they assume independently. Besides birth and childrearing, the parents' responsibility in a child's life is simply to provide him or her with a formal environment to grow up in, for nothing except the predestination of the Creator has a bearing on a person's fate. No one can control what kind of future a person will have; it is predetermined long in advance, and not even one's parents can change one's fate. As far as fate is concerned, everyone is independent, and everyone has his or her own fate. So no one's parents can stave off one's fate in life or exert the slightest influence on the role one plays in life. It could be said that the family into which one is destined to be born, and the environment in which one grows up, are nothing more than the preconditions for fulfilling one's mission in life.

They do not in any way determine a person's fate in life or the kind of destiny amidst which a person fulfills his or her mission. And so no one's parents can assist one in accomplishing one's mission in life, no one's relatives can help one assume one's role in life. How one accomplishes one's mission and in what kind of living environment one performs one's role are entirely determined by one's fate in life. In other words, no other objective conditions can influence the mission of a person, which is predestined by the Creator. All people become mature in their own particular growing-up environments, then gradually, step by step, set off down their own roads in life, fulfill the destinies planned for them by the Creator, naturally, involuntarily entering the vast sea of humanity and assuming their own posts in life, where they begin to fulfill their responsibilities as created beings for the sake of the Creator's predestination, for the sake of His sovereignty.

Marriage: The Fourth Juncture

As one grows older and matures, one grows more distant from one's parents and the environment in which one was born and raised, and instead one begins to seek a direction for one's life and pursue one's own life goals in a way of life different from one's parents. During this time one no longer needs one's parents, but rather a partner with whom one can spend one's life: a spouse, a person with whom one's fate is intimately entwined. In this way, the first major event that one faces following independence is marriage, the fourth juncture one must pass through.

1. One Has No Choice About Marriage

Marriage is a key event in any person's life; it is the time when one starts truly to assume various kinds of responsibilities, begins gradually to fulfill various kinds of missions. People harbor many illusions about marriage before they experience it themselves, and all these illusions are beautiful. Women imagine that their other halves will be Prince Charming, and men imagine that they will marry Snow White. These fantasies go to show that every person has certain requirements for marriage, their own set of demands and standards. Though in this evil age people are constantly bombarded with distorted messages about marriage, which create even more additional requirements and give

people all sorts of baggage and strange attitudes, any person who has experienced marriage knows that no matter how one understands it, no matter what one's attitude toward it is, marriage is not a matter of individual choice.

One encounters many people in one's life, but no one knows who will become one's partner in marriage. Though everyone has their own ideas and personal stances on the subject of marriage, no one can foresee who will finally become their true other half, and one's own notions count for little. After meeting a person you like, you can pursue that person; but whether he or she is interested in you, whether he or she is able to become your partner, is not yours to decide. The object of your affections is not necessarily the person with whom you will be able to share your life; and meanwhile someone you never expected quietly enters your life and becomes your partner, becomes the most important element in your fate, your other half, to whom your fate is inextricably bound. And so, though there are millions of marriages in the world, every one is different: How many marriages are unsatisfactory, how many are happy; how many span East and West, how many North and South; how many are perfect matches, how many are of equal rank; how many are happy and harmonious, how many painful and sorrowful; how many are the envy of others, how many are misunderstood and frowned upon; how many are full of joy, how many are awash of tears and cause despair.... In these myriad marriages, humans reveal loyalty and lifelong commitment toward marriage, or love, attachment, and inseparability, or resignation and incomprehension, or betrayal of it, even hatred. Whether marriage itself brings happiness or pain, everyone's mission in marriage is predestined by the Creator and will not change; everyone must fulfill it. And the individual fate that lies behind every marriage is unchanging; it was determined long in advance by the Creator.

2. Marriage Is Born of the Fates of Two Partners

Marriage is an important juncture in a person's life. It is the product of a person's fate, a crucial link in one's fate; it is not founded on any person's individual volition or preferences, and is not influenced by any external factors, but is completely determined by the fates of the two parties, by the Creator's arrangements and predeterminations regarding the fates of the couple. On the surface of it, the purpose of

marriage is to continue the human race, but in truth marriage is nothing but a ritual that one undergoes in the process of fulfilling one's mission. The roles that people play in marriage are not merely those of rearing the next generation; they are the various roles that one assumes and the missions one must fulfill in the course of maintaining a marriage. Since one's birth influences the change of the people, events, and things around one, one's marriage will also inevitably affect them, and furthermore, will transform them in various different ways.

When one becomes independent, one begins one's own journey in life, which leads one step by step toward the people, events, and things related to one's marriage; and at the same time, the other person who will make up that marriage is approaching, step by step, toward those same people, events, and things. Under the Creator's sovereignty, two unrelated people who share a related fate gradually enter into a marriage and become, miraculously, a family, "two locusts clinging to the same rope." So when one enters into a marriage, one's journey in life will influence and touch upon one's other half, and likewise one's partner's journey in life will influence and touch upon one's fate in life. In other words, human fates are interconnected, and no one can fulfill one's mission in life or perform one's role completely independently from others. One's birth has a bearing on a huge chain of relationships; growing up also involves a complex chain of relationships; and similarly, a marriage inevitably exists and maintains in a vast and complex web of human connections, involving every member and influencing the fate of everyone who is a part of it. A marriage is not the product of both members' families, the circumstances in which they grew up, their appearances, their ages, their qualities, their talents, or any other factors; rather, it arises from a shared mission and a related fate. This is the origin of marriage, a product of human fate orchestrated and arranged by the Creator.

Progeny: The Fifth Juncture

After marrying, one begins to nurture the next generation. One has no say in how many and what kind of children one has; this too is determined by a person's fate, predestined by the Creator. This is the fifth juncture through which a person must pass.

If one is born in order to fill the role of another's child, then one rears the next generation in order to fill the role of another's parent.

This shift of roles makes one experience different phases of life from different perspectives. It also gives one different sets of life experiences, in which one comes to know the same sovereignty of the Creator, as well as the fact that no one can overstep or alter the predestination of the Creator.

1. One Has No Control Over What Becomes of One's Offspring

Birth, growing up, and marriage all deliver various kinds and different degrees of disappointment. Some people are dissatisfied with their families or their physical appearances; some dislike their parents; some resent or have many bones to pick with the environment in which they grew up. And for most people, among all these disappointments marriage is the most dissatisfactory. Regardless how dissatisfied one is with one's birth, one's growing up, or one's marriage, everyone who has gone through them knows that one cannot choose where and when one was born, what one looks like, who one's parents are, and who one's spouse is, but must simply accept the will of Heaven. But when it comes time for people to raise the next generation, they will project all their unrealized desires in the first half of their lives onto their descendants, hoping that their offspring will make up for all the disappointments they experienced in the first half of their lives. So people indulge in all kinds of fantasies about their children: that their daughters will grow up to be stunning beauties, their sons dashing gentlemen; that their daughters will be cultured and talented and their sons brilliant students and star athletes; that their daughters will be gentle, virtuous, and sensible, their sons intelligent, capable, and sensitive. They hope that be it daughters or sons, they will respect their elders, be considerate of their parents, be loved and praised by everyone. ... At this point hopes for life spring afresh, and new passions are kindled in people's hearts. People know that they are powerless and hopeless in this life, that they will not have another chance, another hope, to stand out from others, and that they have no choice but to accept their fates. And so they project all their hopes, their unrealized desires and ideals, onto the next generation, hoping that their offspring can help them achieve their dreams and realize their desires; that their daughters and sons will bring glory to the family name, become important, rich, or famous; in short, they want to see their children's fortunes soar. People's plans and

fantasies are perfect; do they not know that the number of children they have, their children's appearance, abilities, and so forth, are not for them to decide, that their children's fates do not at all rest in their palms? Humans are not the masters of their own fate, yet they hope to change the fates of the younger generation; they are powerless to escape their own fates, yet they try to control those of their sons and daughters. Are they not overestimating themselves? Is this not human foolishness and ignorance? People go to any length for the sake of their offspring, but in the end, how many children one has, and what one's children are like, do not answer to their plans and desires. Some people are penniless but beget many children; some people are wealthy yet have no child. Some want a daughter but are denied that wish; some want a son but fail to produce a male child. For some, children are a blessing; for others, they are a curse. Some couples are bright, yet give birth to slow-witted children; some parents are industrious and honest, yet the children they raise are indolent. Some parents are kind and upright but have children who turn out to be crafty and vicious. Some parents are sound in mind and body but give birth to handicapped children. Some parents are ordinary and unsuccessful yet have children who achieve great things. Some parents are of low status yet have children who rise to eminence. ...

2. After Raising the Next Generation, People Gain a New Understanding of Fate

Most people who marry do so around age thirty, and at this point in life one does not have any understanding of human destiny. But when people begin to raise children, as their offspring grow, they watch the new generation repeat the life and all the experiences of the previous generation, and they see their own pasts reflected in them and realize that the road walked by the younger generation, just like theirs, cannot be planned and chosen. Faced with this fact, they have no choice but to admit that every person's fate is predestined; and without quite realizing it they gradually lay aside their own desires, and the passions in their hearts gutter and die out.... During this period of time, one has for the most part passed the important milestones in life and has achieved a new understanding of life, adopted a new attitude. How much can a person of this age expect from the future and what prospects do they have? What fifty-year-old woman is still dreaming of

Prince Charming? What fifty-year-old man is still looking for his Snow White? What middle-aged woman is still hoping to turn from an ugly duckling into a swan? Do most older men have the same career drive as young men? In sum, regardless of whether one is a man or a woman, anyone who lives to this age is likely to have a relatively rational, practical attitude toward marriage, family, and children. Such a person has essentially no choices left, no urge to challenge fate. As far as human experience goes, as soon as one reaches this age one naturally develops this attitude: "One must accept fate; one's children have their own fortunes; human fate is ordained by Heaven." Most people who do not understand the truth, after having weathered all the vicissitudes, frustrations, and hardships of this world, will summarize their insights into human life with two words: "That's fate!" Though this phrase encapsulates the worldly people's conclusion and realization about human fate, though it expresses humanity's helplessness and could be said to be penetrating and accurate, it is a far cry from an understanding of the Creator's sovereignty, and is simply no substitute for a knowledge of the Creator's authority.

3. Believing in Fate Is No Substitute for a Knowledge of the Creator's Sovereignty

After being a follower of God for so many years, is there a substantial difference between your knowledge of fate and that of the worldly people? Have you truly understood the predestination of the Creator, and truly come to know the Creator's sovereignty? Some people have a profound, deeply-felt understanding of the phrase "that's fate," yet they do not in the least bit believe in God's sovereignty, do not believe that human fate is arranged and orchestrated by God, and are unwilling to submit to the sovereignty of God. Such people are as if adrift on the ocean, tossed by the waves, floating with the current, with no choice but to wait passively and resign themselves to fate. Yet they do not recognize that human fate is subject to God's sovereignty; they cannot come to know God's sovereignty on their own initiative, and thereby achieve knowledge of God's authority, submit to God's orchestrations and arrangements, stop resisting fate, and live under God's care, protection, and guidance. In other words, accepting fate is not the same thing as submitting to the Creator's sovereignty; belief in fate does not mean that one accepts, recognizes, and knows the

Creator's sovereignty; belief in fate is just recognition of this fact and this outer phenomenon, which is different from knowing how the Creator rules humanity's fate, from recognizing that the Creator is the source of dominion over the fates of all things, and even more from submitting to the Creator's orchestrations and arrangements for humanity's fate. If a person only believes in fate—even feels deeply about it—but is not thereby able to know, recognize, submit to, and accept the Creator's sovereignty over the fate of humanity, then his or her life will nonetheless be a tragedy, a life lived in vain, a void; he or she will still be unable to become subject to the Creator's dominion, to become a created human being in the truest sense of the phrase, and enjoy the Creator's approval. A person who truly knows and experiences the Creator's sovereignty should be in an active, not passive or helpless state. While at the same time accepting that all things are fated, he or she should possess an accurate definition of life and fate: that every life is subject to the Creator's sovereignty. When one looks back upon the road one has walked, when one recollects every phase of one's journey, one sees that at every step, whether one's road was arduous or smooth, God was guiding one's path, planning it out. It was God's meticulous arrangements, His careful planning, that led one, unknowingly, to today. To be able to accept the Creator's sovereignty, to receive His salvation—what great fortune that is! If a person's attitude toward fate is passive, it proves that he or she is resisting everything that God has arranged for him or her, that he or she does not have a submissive attitude. If one's attitude toward God's sovereignty over human fate is active, then when one looks back upon one's journey, when one truly comes to grips with God's sovereignty, one will more earnestly desire to submit to everything that God has arranged, will have more of the determination and confidence to let God orchestrate one's fate, to stop rebelling against God. For one sees that when one does not comprehend fate, when one does not understand God's sovereignty, when one gropes forward willfully, staggering and tottering, through the fog, the journey is too difficult, too heartbreaking. So when people recognize God's sovereignty over human fate, the smart ones choose to know it and accept it, to bid farewell to the painful days when they tried to build a good life with their own two hands, instead of continuing to struggle against fate and pursue their so-called life goals in their own manner. When one has no God, when one cannot see Him, when one cannot clearly recognize

God's sovereignty, every day is meaningless, worthless, miserable. Wherever one is, whatever one's job is, one's means of living and the pursuit of one's goals bring one nothing but endless heartbreak and irrelievable suffering, such that one cannot bear to look back. Only when one accepts the Creator's sovereignty, submits to His orchestrations and arrangements, and seeks true human life, will one gradually break free from all heartbreak and suffering, shake off all the emptiness of life.

4. Only Those Who Submit to the Creator's Sovereignty Can Attain True Freedom

Because people do not recognize God's orchestrations and God's sovereignty, they always face fate defiantly, with a rebellious attitude, and always want to cast off God's authority and sovereignty and the things fate has in store, hoping in vain to change their current circumstances and alter their fate. But they can never succeed; they are thwarted at every turn. This struggle, which takes place deep in one's soul, is painful; the pain is unforgettable; and all the while one is frittering away one's life. What is the cause of this pain? Is it because of God's sovereignty, or because a person was born unlucky? Obviously neither is true. At bottom, it is because of the paths people take, the ways people choose to live their lives. Some people may not have realized these things. But when you truly know, when you truly come to recognize that God has sovereignty over human fate, when you truly understand that everything God has planned for and decided for you is a great benefit, and is a great protection, then you feel your pain gradually lighten, and the whole of you become relaxed, free, liberated. Judging from the states of the majority of people, though on a subjective level they do not want to keep on living as they did before, though they want relief from their pain, objectively they cannot truly come to grips with the practical value and meaning of the Creator's sovereignty over human fate; they cannot truly recognize and submit to the Creator's sovereignty, much less know how to seek out and accept the Creator's orchestrations and arrangements. So if people cannot truly recognize the fact that the Creator has sovereignty over human fate and over all things of human, if they cannot truly submit to the Creator's dominion, then it will be difficult for them not to be driven by, and fettered by, the notion that "one's fate is in one's own hands," it will

be difficult for them to shake off the pain of their intense struggle against fate and the Creator's authority, and needless to say it will also be hard for them to become truly liberated and free, to become people who worship God. There is a simplest way to free oneself from this state: to bid farewell to one's former way of living, to say goodbye to one's previous goals in life, to summarize and analyze one's previous lifestyle, philosophy, pursuits, desires, and ideals, and then to compare them with God's will and demands for man, and see whether any of them is consistent with God's will and demands, whether any of them delivers the right values of life, leads one to a greater understanding of the truth, and allows one to live with humanity and human likeness. When you repeatedly investigate and carefully dissect the various goals of life that people pursue and their various different ways of living, you will find that not one of them fits the Creator's original intention when He created humanity. All of them draw people away from the Creator's sovereignty and care; they are all pits into which humanity falls, and which lead them to hell. After you recognize this, your task is to lay aside your old view of life, stay far from various traps, let God take charge of your life and make arrangements for you, try only to submit to God's orchestrations and guidance, to have no choice, and to become a person who worships God. This sounds easy, but is a hard thing to do. Some people can bear the pain of it, others cannot. Some are willing to comply, others are unwilling. Those who are unwilling lack the desire and the resolution to do so; they are clearly aware of God's sovereignty, know perfectly well that it is God who plans out and arranges human fate, and yet they still kick and struggle, are still not reconciled to laying their fates in God's palm and submitting to God's sovereignty, and moreover, they resent God's orchestrations and arrangements. So there will always be some people who want to see for themselves what they are capable of; they want to change their fates with their own two hands, or to achieve happiness under their own power, to see whether they can overstep the bounds of God's authority and rise above God's sovereignty. The sadness of man is not that man seeks happy life, not that he pursues fame and fortune or struggles against his own fate through the fog, but that after he has seen the Creator's existence, after he has learned the fact that the Creator has sovereignty over human fate, he still cannot mend his ways, cannot pull his feet out of the mire, but hardens his heart and persists in his errors. He would rather keep thrashing in the mud, vying obstinately against the Creator's

sovereignty, resisting it until the bitter end, without the slightest shred of contrition, and only when he lies broken and bleeding does he at last decide to give up and turn back. This is true human sorrow. So I say, those who choose to submit are wise, and those who choose to escape are pig-headed.

Death: The Sixth Juncture

After so much hustle and bustle, so many frustrations and disappointments, after so many joys and sorrows and ups and downs, after so many unforgettable years, after watching the seasons turn time and again, one passes the important milestones in life without notice, and all in a flash one finds oneself in one's waning years. The marks of time are stamped all over one's body: One can no longer stand erect, a head of dark hair turns white, bright, lucid eyes grow dim and cloud over, and smooth, supple skin becomes wrinkled and spotted. One's hearing weakens, one's teeth loosen and fall out, one's reactions become delayed, one's movements slow.... At this point, one has completely bid farewell to the passionate years of one's youth and entered the twilight of one's life: old age. Next, one will face death, the last juncture in a human life.

1. Only the Creator Holds the Power of Life and Death Over Man

If one's birth was destined by one's previous life, then one's death marks the end of that destiny. If one's birth is the beginning of one's mission in this life, then one's death marks the end of that mission. Since the Creator has determined a fixed set of circumstances for a person's birth, it goes without saying that He has also arranged a fixed set of circumstances for one's death. In other words, no one is born by chance, no one's death is unexpected, and both birth and death are necessarily connected with one's previous and present lives. The circumstances of one's birth and death are both predetermined by the Creator; this is a person's destiny, a person's fate. Just as much can be said about one's birth, every person's death will occur under a different set of special circumstances, hence people's varying lifespans and the different manners and times of their deaths. Some people are strong and hale and yet die early; others are weak and sickly yet live to an old

age, and pass away peacefully. Some perish of unnatural causes, others of natural ones. Some end their lives far from home, others shut their eyes with their loved ones by their side. Some people die in midair, others beneath the earth. Some sink beneath the water, others are lost in disasters. Some die in the morning, others at night. ... Everyone wants an illustrious birth, a brilliant life, and a glorious death, but no one can overstep their own destiny, no one can escape the Creator's sovereignty. This is human fate. Man can make all kinds of plans for his future, but no one can plan the manner and time of their birth and of their departure from the world. Though people do their best to avoid and resist the coming of death, yet still, unbeknownst to them, death silently draws near. No one knows when they will perish or how they will do so, much less where it will happen. Obviously, it is not humanity that holds the power of life and death, not some being in the natural world, but the Creator, whose authority is unique. Mankind's life and death are not the product of some law of the natural world, but a consequence of the sovereignty of the Creator's authority.

2. One Who Does Not Know the Creator's Sovereignty Will Be Dogged by the Fear of Death

When one enters old age, the challenge one faces is not providing for a family or establishing one's grand ambitions in life, but how to bid farewell to one's life, how to meet the end of one's life, how to put the period at the end of one's own existence. Though on the surface it seems that people pay little attention to death, no one can avoid exploring the subject, for no one knows whether another world lies on the far side of death, a world that humans cannot perceive or feel, one they know nothing about. This makes people afraid to face death head-on, afraid to confront it as they ought, and instead they do their best to avoid the subject. And so it fills every person with dread about death, and adds a veil of mystery to this inevitable fact of life, casts a persistent shadow over every person's heart.

When one feels one's body deteriorating, when one senses that one is drawing nearer to death, one feels a vague dread, an inexpressible fear. Fear of death makes one feel ever more lonely and helpless, and at this point one asks oneself: Where did man come from? Where is man going? Is this how man is going to die, with his life having breezed past him? Is this the period that marks the end of man's life? What, in the

end, is the meaning of life? What is life worth, after all? Is it about fame and fortune? Is it about raising a family? ... Regardless of whether one has thought about these specific questions, regardless of how deeply one fears death, in the depths of every person's heart there is always a desire to probe the mysteries, a feeling of incomprehension about life, and mixed in with these, sentimentality about the world, a reluctance to leave. Perhaps no one can clearly articulate what it is that man fears, what it is that man wants to probe into, what it is that he is sentimental about and what he is reluctant to leave behind. ...

Because they fear death, people worry far too much; because they fear death, there is so much that they cannot let go of. When they are about to die, some people fret about this or that; they worry about their children, their loved ones, their wealth, as if by worrying they can erase the suffering and dread that death brings on, as if by maintaining a kind of intimacy with the living they can escape the helplessness and loneliness that accompany death. In the depths of the human heart there lies an inchoate fear, a fear of being parted from one's loved ones, of never again laying eyes upon the blue sky, of never again looking upon the material world. A lonely soul, used to the company of its loved ones, is reluctant to release its grip and depart, all alone, for an unknown, unfamiliar world.

3. A Life Spent Seeking Fame and Fortune Will Leave One at a Loss in the Face of Death

Because of the Creator's sovereignty and predestination, a lonely soul that started out with nothing to its name gains parents and a family, the chance to become a member of the human race, the chance to experience human life and see the world; and it also gains the chance to experience the Creator's sovereignty, to know the marvelousness of the creation by the Creator, and most of all, to know and become subject to the Creator's authority. But most people do not really seize this rare and fleeting opportunity. One exhausts a lifetime's worth of energy fighting against fate, spends all of one's time bustling about trying to feed one's family and shuttling back and forth between wealth and status. The things that people treasure are family, money, and fame; they view these as the most valuable things in life. All people complain about their fates, yet still they push to the back of their minds the questions that it is most imperative to examine and understand:

why man is alive, how man should live, what the value and meaning of life is. All of their lives, however many years that may be, they just rush about seeking fame and fortune, until their youth has fled, until they become gray and wrinkled; until they see that fame and fortune cannot stop one's slide toward senility, that money cannot fill the emptiness of the heart; until they understand that no one is exempt from the law of birth, aging, sickness, and death, that no one can escape what fate has in store. Only when they are forced to confront life's final juncture do they truly grasp that even if one owns millions in property, even if one is privileged and of high rank, no one can escape death, every person will return to his or her original position: a solitary soul, with nothing to its name. When one has parents, one believes that one's parents are everything; when one has property, one thinks that money is one's mainstay, that it is one's asset in life; when people have status, they cling tightly to it and would risk their lives for its sake. Only when people are about to let go of this world do they realize that the things they spent their lives pursuing are nothing but fleeting clouds, none of which they can hold onto, none of which they can take with them, none of which can exempt them from death, none of which can provide company or consolation to a lonely soul on its way back; and least of all, none of which can give a person salvation, allow them to transcend death. Fame and fortune one gains in the material world give one temporary satisfaction, passing pleasure, a false sense of ease, and make one lose one's way. And so people, as they thrash about in the vast sea of humanity, craving peace, comfort, and tranquility of heart, are subsumed again and again beneath the waves. When people have yet to figure out the questions that it is most crucial to understand—where they come from, why they are alive, where they are going, and so forth—they are seduced by fame and fortune, misled, controlled by them, irrevocably lost. Time flies; years pass in an eyeblink; before one realizes it, one has bid farewell to the best years of one's life. When one is soon to depart from the world, one arrives at the gradual realization that everything in the world is drifting away, that one can no longer hold onto the things one possessed; then one truly feels that one still owns nothing at all, like a wailing infant that has just emerged into the world. At this point, one is compelled to ponder what one has done in life, what being alive is worth, what it means, why one came into the world; and at this point, one increasingly wants to know whether there really is an afterlife, whether Heaven really exists,

whether there really is retribution.... The nearer one comes to death, the more one wants to understand what life is really about; the nearer one comes to death, the more one's heart seems empty; the nearer one comes to death, the more helpless one feels; and so one's fear of death grows greater by the day. There are two reasons why people behave this way as they approach death: First, they are about to lose the fame and wealth upon which their lives have depended, are about to leave behind everything visible in the world; and second, they are about to confront, all alone, an unfamiliar world, a mysterious, unknown realm where they are afraid to set foot, where they have no loved ones and no means of support. For these two reasons, everyone who faces death feels uneasy, experiences a panic and a sense of helplessness that they have never known before. Only when people actually reach this point do they realize that the first thing one must understand, when one sets foot on this earth, is where human beings come from, why people are alive, who dictates human fate, who provides for and has sovereignty over human existence. These are the true assets in life, the essential basis for human survival, not learning how to provide for one's family or how to achieve fame and wealth, not learning how to stand out from the crowd or how to live a more affluent life, much less learning how to excel and to compete successfully against others. Though the various survival skills that people spend their lives mastering can offer an abundance of material comforts, they never bring one's heart true peace and consolation, but instead make people constantly lose their direction, have difficulty controlling themselves, miss every opportunity to learn the meaning of life; and they create an undercurrent of trouble about how to properly face death. In this way, people's lives are ruined. The Creator treats everyone fairly, giving everyone a lifetime's worth of opportunities to experience and know His sovereignty, yet it is only when death draws near, when the specter of death hangs over one, that one begins to see the light—and then it is too late.

People spend their lives chasing after money and fame; they clutch at these straws, thinking they are their only means of support, as if by having them they could keep on living, could exempt themselves from death. But only when they are close to dying do they realize how distant these things are from them, how weak they are in the face of death, how easily they shatter, how lonely and helpless they are, with nowhere to turn. They realize that life cannot be bought with money or fame, that no matter how wealthy a person is, no matter how lofty his or her

position is, all people are equally poor and inconsequential in the face of death. They realize that money cannot buy life, that fame cannot erase death, that neither money nor fame can lengthen a person's life by a single minute, a single second. The more people feel this way, the more they yearn to keep on living; the more people feel this way, the more they dread the approach of death. Only at this point do they truly realize that their lives do not belong to them, are not theirs to control, and that one has no say over whether one lives or dies, that all of this lies outside of one's control.

4. Come Under the Creator's Dominion and Face Death Calmly

At the moment when a person is born, one lonely soul begins its experience of life on earth, its experience of the Creator's authority which the Creator has arranged for it. Needless to say, for the person, the soul, this is an excellent opportunity to gain knowledge of the Creator's sovereignty, to come to know His authority and to experience it personally. People live their lives under the laws of fate laid out for them by the Creator, and for any rational person with a conscience, coming to terms with the Creator's sovereignty and knowing His authority over the course of their several decades on earth is not a difficult thing to do. Therefore it should be very easy for every person to recognize, through his or her own life experiences over the several decades, that all human fates are predestined, and to grasp or to sum up what it means to be alive. At the same time that one embraces these life lessons, one will gradually come to understand where life comes from, to grasp what the heart truly needs, what will lead one to the true path of life, what the mission and goal of a human life ought to be; and one will gradually recognize that if one does not worship the Creator, if one does not come under His dominion, then when one confronts death—when a soul is about to face the Creator once more—one's heart will be filled with boundless dread and unease. If a person has existed in the world for a handful of decades and yet not come to know where human life comes from, not yet recognized in whose palm human fate rests, then it is no wonder that he or she will not be able to face death calmly. A person who has gained the knowledge of the Creator's sovereignty after experiencing several decades of life, is a person with a correct appreciation for the meaning and value of life; a person with a

deep knowledge of life's purpose, with real experience and understanding of the Creator's sovereignty; and even more, a person who is able to submit to the Creator's authority. Such a person understands the meaning of God's creation of mankind, understands that man should worship the Creator, that everything man possesses comes from the Creator and will return to Him some day not far in the future; such a person understands that the Creator arranges man's birth and has sovereignty over man's death, and that both life and death are predestined by the Creator's authority. So, when one truly grasps these things, one will naturally be able to face death calmly, to lay aside all of one's worldly possessions calmly, accept and submit happily to all that follows, and welcome the last life-juncture arranged by the Creator rather than blindly dread it and struggle against it. If one views life as an opportunity to experience the Creator's sovereignty and come to know His authority, if one sees one's life as a rare chance to perform one's duty as a created human being and to fulfill one's mission, then one will necessarily have the correct outlook on life, will live a life blessed and guided by the Creator, will walk in the light of the Creator, know the Creator's sovereignty, come under His dominion, become a witness to His miraculous deeds and to His authority. Needless to say, such a person will necessarily be loved and accepted by the Creator, and only such a person can hold a calm attitude toward death, can joyfully welcome life's final juncture. Job obviously held this kind of attitude toward death; he was in a position to happily accept the final juncture of life, and having brought his life's journey to a smooth conclusion, having completed his mission in life, he returned to the Creator's side.

5. Job's Pursuits and Gains in Life Allow Him to Calmly Face Death

In Scripture it is written about Job: "So Job died, being old and full of days" (Job 42:17). This means that when Job passed away, he had no regrets and felt no pain, but departed naturally from this world. As everyone knows, Job was a man who feared God and shunned evil when he was alive; God commended his righteous deeds, people remembered them, and his life, more than anyone's, had worth and significance. Job enjoyed God's blessings and was called righteous by Him on earth, and he was also tried by God and tested by Satan; he

stood witness for God and deserved to be called a righteous person. During the several decades after he was tried by God, he lived a life that was even more valuable, meaningful, grounded, and peaceful than before. Because of his righteous deeds, God tried him; because of his righteous deeds, God appeared to him and spoke to him directly. So, during the years after he was tried Job understood and appreciated life's value in a more concrete way, attained a deeper understanding of the Creator's sovereignty, and gained a more precise and certain knowledge of how the Creator gives and takes away His blessings. The Bible records that Jehovah God bestowed even greater blessings upon Job than He did before, putting Job in an even better position to know the Creator's sovereignty and to face death calmly. So Job, when he grew old and faced death, certainly would not have been anxious about his property. He had no worries, had nothing to regret, and of course did not fear death; for he spent all his life walking the God-fearing, evil-shunning way, and had no reason to worry about his own end. How many people today could act in all the ways Job did when he confronted his own death? Why is no one capable of maintaining such a simple outward bearing? There is only one reason: Job lived his life in the subjective pursuit of belief, recognition, and submission to God's sovereignty, and it was with this belief, recognition, and submission that he passed the important junctures in life, lived out his last years, and greeted his life's final juncture. Regardless of what Job experienced, his pursuits and goals in life were happy, not painful. He was happy not only because of the blessings or commendation bestowed on him by the Creator, but more importantly, because of his pursuits and life goals, because of the gradual knowledge and true understanding of the Creator's sovereignty that he attained through fearing God and shunning evil, and moreover, because of the wondrous deeds of His that Job experienced personally during his time as a subject to the Creator's sovereignty, and the warm and unforgettable experiences and memories of the coexistence, acquaintance, and mutual understanding between man and God; because of the comfort and happiness that came from knowing the Creator's will; because of the reverence that arose after seeing that He is great, wondrous, lovable, and faithful. The reason that Job was able to face death without any suffering was that he knew that, in dying, he would return to the Creator's side. And it was his pursuits and gains in life that allowed him to face death calmly, to face the prospect of the

Creator taking back his life, with an even heart, and moreover, to stand up, unsullied and free from care, before the Creator. Can people nowadays achieve the kind of happiness that Job possessed? Are you yourselves in a position to do so? Since people nowadays are, why are they unable to live happily, like Job did? Why are they unable to escape the suffering from the fear of death? When facing death, some people wet themselves; others shiver, faint, lash out against Heaven and man alike, even wail and weep. These are by no means the sudden reactions that occur when death draws near. People behave in these embarrassing ways mainly because, deep in their hearts, they fear death, because they do not have a clear knowledge and appreciation of God's sovereignty and His arrangements, much less truly submit to them; because people want nothing but to arrange and govern everything themselves, to control their own fates, their own lives and death. It is no wonder, therefore, that people are never able to escape the fear of death.

6. Only by Accepting the Creator's Sovereignty Can One Return to His Side

When one does not have a clear knowledge and experience of God's sovereignty and of His arrangements, one's knowledge of fate and of death will necessarily be incoherent. People cannot see clearly that all this rests in God's palm, do not realize that God is in control of and holds sovereignty over them, do not recognize that man cannot cast off or escape such sovereignty; and so when facing death there is no end to their last words, worries, and regrets. They are weighed down by so much baggage, so much reluctance, so much confusion, and all this causes them to fear death. For any person born into this world, their birth is necessary and their death inevitable, and no one can surpass this course. If one wishes to depart from this world painlessly, if one wants to be able to face life's final juncture with no reluctance or worry, the only way is to leave no regrets. And the only way to depart without regrets is to know the Creator's sovereignty, to know His authority, and to submit to them. Only in this way can one stay far from human strifes, from evil, from Satan's bondage; only in this way can one live a life like Job's, guided and blessed by the Creator, a life that is free and liberated, a life with value and meaning, a life that is honest and openhearted; only in this way can one submit,

like Job, to be tried and deprived by the Creator, submit to the Creator's orchestrations and arrangements; only in this way can one worship the Creator all one's life and win His commendation, as Job did, and hear His voice, see Him appear; only in this way can one live and die happily, like Job, with no pain, no worry, no regrets; only in this way can one live in light, like Job, pass every one of life's junctures in light, smoothly complete one's journey in light, successfully achieve one's mission—to experience, learn, and come to know the Creator's sovereignty as a created being—and pass away in light, and for ever after stand at the Creator's side as a created human being, commended by Him.

Do Not Miss the Opportunity to Know the Creator's Sovereignty

The six junctures described above are crucial phases laid out by the Creator that every normal person must undergo in his or her life. Every one of these junctures is real; none of them can be circumvented, and all bear a relationship to the Creator's predestination and His sovereignty. So for a human being, each of these junctures is an important checkpoint, and how to pass through each of them smoothly is a very serious question that all of you now face.

The handful of decades that make up a human life are neither long nor short. The twenty-odd years between birth and coming of age pass in an eyeblink, and though at this point in life a person is considered an adult, people in this age group know close to nothing about human life and human fate. As they gain more experience, they stride gradually into middle age. People in their thirties and forties acquire a nascent experience of life and fate, but their ideas about these things are still very foggy. It is not till age forty that some people begin to understand mankind and the universe, which were created by God, to grasp what human life is all about, what human fate is all about. Some people, though they have long been followers of God and are now middle-aged, still do not possess an accurate knowledge and definition of God's sovereignty, much less true submission. Some people care about nothing other than seeking to receive blessings, and though they have lived for many years, they do not know or understand in the least the fact of the Creator's sovereignty over human fate, and so have not entered into a bit of the practical lesson of submitting to God's

orchestrations and arrangements. Such people are thoroughly foolish; such people live their lives in vain.

If a human life is divided up according to one's degree of life experience and one's knowledge of human fate, it will roughly break down into three phases. The first phase is youth, the years between birth and middle age, or from birth till thirty. The second phase is maturation, from middle age to old age, or from thirty till sixty. And the third phase is one's mature period, from old age, beginning at sixty, till one departs from the world. In other words, from birth to middle age, most people's knowledge of fate and life is limited to parroting others' ideas; it has almost no real, practical substance. During this period, one's outlook on life and how one makes one's way in the world are all very superficial and naive. This is one's juvenile period. Only after one has tasted all the joys and sorrows of life does one gain a real understanding of fate, does one—subconsciously, deep in one's heart—gradually come to appreciate the irreversibility of fate, and slowly realize that the Creator's sovereignty over human fate truly exists. This is one's maturation period. When one has ceased to struggle against fate, and when one is no longer willing to be drawn into strifes, but knows one's lot, submits to Heaven's will, sums up one's own achievements and errors in life, and is awaiting the Creator's judgment on one's life—this is one's mature period. Considering the different kinds of experiences and gains that people obtain during these three periods, under normal circumstances one's window of opportunity to know the Creator's sovereignty is not very large. If one lives to be sixty, one has only thirty years or so to know God's sovereignty; if one wants a longer period of time, that is only possible if one's life is long enough, if one is able to live a century. So I say, according to the normal laws of human existence, though it is a very long process from when one first encounters the subject of knowing the Creator's sovereignty to when one is able to recognize the fact of the Creator's sovereignty, and from then till the point when one is able to submit to it, if one actually counts up the years, there are no more than thirty or forty during which one has the chance to gain these rewards. And often, people get carried away by their desires and their ambitions to receive blessings; they cannot discern where the essence of human life lies, do not grasp the importance of knowing the Creator's sovereignty, and so they do not cherish this precious opportunity to enter into the human world to experience human life,

experience the Creator's sovereignty, and do not realize how invaluable it is for a created being to receive the Creator's personal guidance. So I say, those people who want God's work to end quickly, who wish God would arrange man's end as soon as possible, so that they could immediately behold His real person and soon be blessed, are guilty of the worst kind of disobedience and foolish in the extreme. And those who desire, during their limited time, to grasp this unique opportunity to know the Creator's sovereignty, are the wise people, the brilliant ones. These two different desires expose two vastly different outlooks and pursuits: Those who seek blessings are selfish and base; they show no consideration for God's will, never seek to know God's sovereignty, never desire to submit to it, simply want to live as they please. They are blithe degenerates; they are the category that shall be destroyed. Those who seek to know God are able to set aside their desires, are willing to submit to God's sovereignty and God's arrangements; they try to be the kind of people who are submissive to God's authority and satisfy God's desire. Such people live in light, live in the midst of God's blessings; they will surely be commended by God. No matter what, human choice is useless, humans have no say in how long God's work will take. It is better for people to put themselves at the mercy of God, to submit to His sovereignty. If you do not put yourself at His mercy, what can you do? Will God suffer a loss? If you do not put yourself at His mercy, if you try to be in charge, you are making a foolish choice, and you are the only one who will suffer a loss in the end. Only if people cooperate with God as soon as possible, only if they make haste to accept His orchestrations, know His authority, and understand all He has done for them, will they have hope, will their lives not be lived in vain, will they attain salvation.

No One Can Change the Fact That God Holds Sovereignty Over Human Fate

After listening to everything I have just said, has your idea of fate changed? How do you understand the fact of God's sovereignty over human fate? To put it simply, under God's authority every person actively or passively accepts His sovereignty and His arrangements, and no matter how one struggles in the course of one's life, no matter how many crooked paths one walks, in the end one will return to the orbit of fate that the Creator has traced out for him or her. This is the

insuperability of the Creator's authority, the manner in which His authority controls and governs the universe. It is this insuperability, this form of control and governance, that are responsible for the laws that dictate the lives of all things, that allow humans to transmigrate again and again without interference, that make the world turn regularly and move forward, day after day, year after year. You have witnessed all these facts and you understand them, whether superficially or deeply; the depth of your understanding depends upon your experience and knowledge of the truth, and your knowledge of God. How well you know the reality of the truth, how much you have experienced God's words, how well you know God's substance and disposition—this represents the depth of your understanding of God's sovereignty and arrangements. Is the existence of God's sovereignty and arrangements dependent upon whether human beings submit to them? Is the fact that God possesses this authority determined by whether humanity submits to it? God's authority exists regardless of the circumstances; in all situations, God dictates and arranges every human fate and all things in accordance with His thoughts, His wishes. This will not change because humans change, and it is independent of man's will, cannot be altered by any changes in time, space, and geography, for God's authority is His very substance. Whether man is able to know and accept God's sovereignty, and whether man is able to submit to it, does not in the slightest way change the fact of God's sovereignty over human fate. That is to say, no matter what attitude man takes toward God's sovereignty, it simply cannot change the fact that God holds sovereignty over human fate and over all things. Even if you do not submit to God's sovereignty, He still commands your fate; even if you cannot know His sovereignty, His authority still exists. God's authority and the fact of God's sovereignty over human fate are independent of human will, do not change in accordance with man's preferences and choices. God's authority is everywhere, at every hour, at every instant. If heaven and earth were to pass away, His authority would never pass away, for He is God Himself, He possesses the unique authority, and His authority is not restricted or limited by people, events, or things, by space or by geography. At all times God wields His authority, shows His might, continues His management work as always; at all times He rules all things, provides for all things, orchestrates all things, just as He always did. No one can change this. It is fact; it has been the unchanging truth since time immemorial!

The Proper Attitude and Practice for One Who Wishes to Submit to God's Authority

With what attitude should man now know and regard God's authority, the fact of God's sovereignty over human fate? This is a real problem that stands before every person. When confronting real-life problems, how should you know and understand God's authority and His sovereignty? When you do not know how to understand, handle, and experience these problems, what attitude should you adopt to show your intention, your desire, and your reality of submitting to God's sovereignty and arrangements? First you must learn to wait; then you must learn to seek; then you must learn to submit. "Waiting" means waiting for the time of God, awaiting the people, events, and things that He has arranged for you, waiting for His will to gradually reveal itself to you. "Seeking" means observing and understanding God's thoughtful intentions for you through the people, events, and things that He has laid out, understanding the truth through them, understanding what humans must accomplish and the ways they must keep, understanding what results God means to achieve in humans and what accomplishments He means to attain in them. "Submitting," of course, refers to accepting the people, events, and things that God has orchestrated, accepting His sovereignty and, through it, coming to know how the Creator dictates man's fate, how He supplies man with His life, how He works the truth into man. All things under God's arrangements and sovereignty obey natural laws, and if you resolve to let God arrange and dictate everything for you, you should learn to wait, you should learn to seek, you should learn to submit. This is the attitude that every person who wants to submit to God's authority must take, the basic quality that every person who wants to accept God's sovereignty and arrangements must possess. To hold such an attitude, to possess such a quality, you must work harder; and only thus can you enter into the true reality.

Accepting God as Your Unique Master Is the First Step in Attaining Salvation

The truths regarding God's authority are truths that every person must regard seriously, must experience and understand with their heart; for these truths have a bearing on every person's life, on every

person's past, present, and future, on the crucial junctures that every person must pass in life, on man's knowledge of God's sovereignty and the attitude with which he should face God's authority, and naturally, on every person's final destination. So it takes a lifetime's worth of energy to know and understand them. When you take God's authority seriously, when you accept God's sovereignty, you will gradually come to realize and understand that God's authority truly exists. But if you never recognize God's authority, never accept His sovereignty, then no matter how many years you live, you will not gain the slightest knowledge of God's sovereignty. If you do not truly know and understand God's authority, then when you reach the end of the road, even if you have believed in God for decades, you will have nothing to show for your life, your knowledge of God's sovereignty over human fate will inevitably be zero. Is this not a very sad thing? So no matter how far you have walked in life, no matter how old you are now, no matter how long the rest of your journey is, first you must recognize God's authority and take it seriously, accept the fact that God is your unique Master. Attaining clear, accurate knowledge and understanding of these truths regarding God's sovereignty over human fate is a mandatory lesson for everyone, is the key to knowing human life and attaining the truth, is the life and basic lesson of knowing God that everyone faces each day, and which no one can evade. If some of you wish to take shortcuts to reach this goal, then I say to you, that is impossible! If some of you want to escape God's sovereignty, that is even more impossible! God is man's only Lord, God is the only Master of human fate, and so it is impossible for man to dictate his own fate, impossible for him to surpass it. No matter how great one's abilities, one cannot influence, much less orchestrate, arrange, control, or change the fates of others. Only the unique God Himself dictates all things for man, for only He possesses the unique authority that holds sovereignty over human fate; and so only the Creator is man's unique Master. God's authority holds sovereignty not only over created humanity, but over non-created beings that no human can see, over the stars, over the cosmos. This is an indisputable fact, a fact that truly exists, which no human or thing can change. If some of you are still dissatisfied with things as they stand, believing that you have some special skill or ability, and still thinking you can get lucky and change your present circumstances or else escape them; if you attempt to change your own fate by means of human effort, and thereby stand out

from others and win fame and fortune; then I say to you, you are making things hard for yourself, you are only asking for trouble, you are digging your own grave! One day, sooner or later, you will discover that you made the wrong choice, that your efforts were wasted. Your ambition, your desire to struggle against fate, and your own egregious conduct, will lead you down a road of no return, and for this you will pay a bitter price. Though right now you do not see the severity of the consequence, as you experience and appreciate more and more deeply the truth that God is the Master of human fate, you will slowly come to realize what I am talking about today and its real implications. Whether you truly have a heart and a spirit, whether you are a person who loves the truth, depends on what kind of attitude you take toward God's sovereignty and toward the truth. And naturally, this determines whether you can truly know and understand God's authority. If you have never in your life sensed God's sovereignty and His arrangements, much less recognize and accept God's authority, then you will be utterly worthless, you will be without a doubt the object of God's detestation and rejection, thanks to the path you have taken and the choice you have made. But those who, in God's work, can accept His trial, accept His sovereignty, submit to His authority, and gradually gain real experience of His words, will have attained real knowledge of God's authority, real understanding of His sovereignty, and will have truly become subject to the Creator. Only such people will have truly been saved. Because they have known God's sovereignty, because they have accepted it, their appreciation of and submission to the fact of God's sovereignty over human fate is real and accurate. When they face death they will be able, like Job, to have a mind undaunted by death, to submit to God's orchestrations and arrangements in all things, with no individual choice, with no individual desire. Only such a person will be able to return to the Creator's side as a true created human being.

March 26, 2015

GOD HIMSELF, THE UNIQUE IV

GOD'S HOLINESS (I)

We have had some additional fellowship of God's authority today, and we will not talk about God's righteousness just now. Today we will talk about a whole new topic—God's holiness. God's holiness is yet another aspect of God's unique essence, so there is great need to fellowship this topic here. This aspect of God's essence that I will fellowship, along with the two aspects we fellowshiped before of God's righteous disposition and God's authority—are they all unique? (Yes.) God's holiness is also unique, so the basis of this uniqueness, the root of this uniqueness, is the theme for our fellowship today. Understand? Repeat after Me: the unique essence of God—God's holiness. (The unique essence of God—God's holiness.) How do you feel in your hearts after repeating this phrase? Perhaps some of you have some misgivings, and are asking, "Why fellowship God's holiness?" Don't worry, I will talk you through it slowly. As soon as you hear it you will know why it is so necessary for Me to fellowship this topic.

First let us define the word "holy." Using your perception and from all the knowledge you have learned, what do you understand the definition of "holy" to be? Define it for Me. ("Holy" means no stain, with none of mankind's corruption or flaws. Everything it radiates—whether in thought, speech or action, everything it does—is completely positive.) Very good. ("Holy" is divine, undefiled, unoffendable by man. It is unique, it is the characteristic symbol of God.) ("Holy" is stainless and is an aspect of the divine, unoffendable disposition.) This is your definition, is it? In each person's heart, this word "holy" has a scope, a definition and an interpretation. At the very least, when you see the word "holy" your minds are not empty. You have a certain defined scope for this word, and some people's interpretation of this definition comes close to using this word to define the essence of God's disposition. This is very good. Most people believe the word "holy" to be a positive one, and this can be affirmed. But the holiness of God that I wish to fellowship today will not be merely defined, nor merely explained. Instead, I will use some facts for verification to allow you to see why I say God is holy, and why I use the word "holy" to describe the essence of God. By the time our fellowship

is over, you will feel that the use of the word “holy” to define God’s essence and the use of this word to refer to God is both well-deserved and most appropriate. At the very least, as far as mankind’s current languages go, using this word to refer to God is particularly apt—it is the only word in human language that is most fitting to refer to God. It is not an empty word when used to refer to God, neither is it praise without reason or an empty compliment. The purpose of our fellowship is to allow every person to recognize the truth of the existence of this aspect of God’s essence. God does not fear people’s understanding, only their misunderstanding. God wishes for every person to know His essence and what He has and is. So every time we mention an aspect of God’s essence, we can call on many facts to allow people to see that this aspect of God’s essence does indeed exist and it is both very true and very real.

Now that we have a definition of the word “holy,” let us take some examples. In the ideas people have, it is easy for them to imagine many “holy” things and people. For example, are virgin boys and girls defined as holy in mankind’s dictionaries? Are they actually holy? (No.) Is this so-called “holy” and the “holy” that we will fellowship today one and the same? (No.) Looking at those amongst people with high morals, with refined and cultured speech, who never hurt anyone, who, when they speak, make others comfortable and agreeable—are they holy? The Confucian scholars or gentlemen with high morals, refined in both word and deed—are they holy? Those who often do good, are charitable and provide great assistance to others, those who bring a great deal of enjoyment into people’s lives—are they holy? (No.) Those who harbor no self-serving thoughts toward others, who place no harsh demands on others, who tolerate anyone—are they holy? Those who have never had a dispute with anyone nor ever taken advantage of anyone—are they holy? So those who work for the good of others, who benefit others and bring edification to others in every way—are they holy? Those who give all their life savings away to others and live a simple life, who are strict with themselves but treat others liberally—are they holy? (No.) You remember that your mothers cared for you and looked after you in every conceivable way—are they holy? The idols you hold dear, whether they be famous people, stars or great people—are they holy? (No.) These are all for certain. Let us look now at those prophets in the Bible who were able to tell the future that was unknown to many others—was this kind of person holy? The people who were able to record God’s

words and the facts of His work in the Bible—were they holy? (No.) Was Moses holy? Was Abraham holy? Was Job? (No.) Why do you say this? (The word “holy” can only be used to refer to God.) Job was called a righteous man by God, so why is even he said to be not holy? You feel some apprehension here, don’t you? Are people who fear God and shun evil really not holy? Are they or not? (No.) Your answer is negative, is it? So what is your negative answer based on? (God is unique.) This is a well-found basis; an excellent basis indeed! I’m discovering that you have a great ability to pick things up quickly and use what you have learned, and that you all have this special skill. You are a little apprehensive, not too sure, and you do not dare to say “No,” but neither do you dare to say “Yes,” so you are forced to say “No.” Let Me ask another question. God’s messengers—the messengers God sends down to earth—are they holy? (No.) Think it over carefully. Give your answer once you’ve thought it over. Are angels holy? (No.) Mankind that has not been corrupted by Satan—are they holy? (No.) You all say “No” to every question. On what basis? Is the very phrase I said just now the reason you say “No”? You are confused, aren’t you? So why are even angels said to be not holy? You feel apprehensive here, don’t you? Then can you discover on what basis the people, things or uncreated beings we mentioned previously are not holy? I am sure you are unable to, right? So is your saying “No” then a little irresponsible? Are you not answering offhandedly? Some people are pondering: “You ask in such a way, so it must certainly not be.” Don’t just answer offhandedly. Think carefully whether the answer is yes or no. You will know when we fellowship the following topic why it is “No.” I will give you the answer shortly. Let us first read some scripture.

1. Jehovah God’s Command to Man

(Gen 2:15-17) And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

2. The Serpent’s Seduction of the Woman

(Gen 3:1-5) Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said to the woman, Yes, has God said, You shall not eat of every tree of the garden? And the woman said to the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the middle of the garden,

God has said, You shall not eat of it, neither shall you touch it, lest you die. And the serpent said to the woman, You shall not surely die: For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.

These two passages are excerpts from which book of the Bible? (Genesis.) Are you all familiar with these two passages? This is something that happened at the beginning when mankind was first created; it was a real event. First let us look at what kind of command Jehovah God gave to Adam and Eve, as the content of this command is very important for our topic today. "And the LORD God commanded the man, saying...." Continue reading the following passage. ("Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.") What does God's command to man in this passage contain? Firstly, God tells man what he can eat, being the fruits of a variety of trees. There is no danger and no poison, all can be eaten and eaten as one wishes, with no misgivings. This is one part. The other part is a warning. This warning tells man that he cannot eat the fruit from what tree? (The tree of the knowledge of good and evil.) He must not eat the fruit from the tree of the knowledge of good and evil. What will happen if he does? (He shall surely die.) God told man: If you eat it you shall surely die. Are these words straightforward? (Yes.) If God told you this but you did not understand why, would you treat it as a rule or an order to be followed? It should be followed, shouldn't it? But whether or not man is able to follow it, God's words are unequivocal. God told man very clearly what he can eat and what he cannot, and what will happen if he eats what he should not eat. Have you seen any of God's disposition in these brief words that He spoke? Are these words of God true? (Yes.) Is there any deception? (No.) Is there any falsity? (No.) Is there anything threatening? (No.) God honestly, truthfully and sincerely told man what he can eat and what he cannot eat, clear and plain. Is there any hidden meaning in these words? Are these words straightforward? Their meaning is obvious at a glance, you understand as soon as you see it. Is there any need for conjecture? (No.) Guessing is not necessary, right? It is already crystal clear. In God's mind, what He wants to say, what He wants to express, comes from His heart. The things God expresses are clean, straightforward and clear. There are no covert motives nor any hidden meanings. He spoke to man directly, telling him what he can eat and what he cannot

eat. That is to say, through these words of God man can see that God's heart is transparent, that God's heart is true. There is absolutely no falsity here, telling you that you cannot eat what is edible or telling you to "Do it and see what happens" with things that you cannot eat. Does He mean this? (No.) No. Whatever God thinks in His heart is what He says. If I say God is holy because He shows and reveals Himself within these words in this way, you may feel a little like I have made a big deal over nothing or that I have stretched My interpretation a little too far. If so, do not worry, we have not finished yet.

Let us talk about "The Serpent's Seduction of the Woman." Who is the serpent? (Satan.) Satan plays the role of the foil in God's six-thousand-year management plan, and is a role that we cannot fail to mention when we fellowship the holiness of God. Why do I say this? (Because Satan is the representative and architect of all that is sordid and corrupt.) If you do not know the evil and corruption of Satan or Satan's nature, you then have no way to recognize it, nor can you know what holiness really is. In confusion, people believe that what Satan does is right, because they live within this kind of corrupt disposition. With no foil, with nothing to compare with, you then cannot know what holiness is, so this topic must be mentioned here. We have not plucked this topic out of thin air, but instead through its words and deeds we will see how Satan acts, how it corrupts mankind, what kind of nature it has and what its countenance is like. So what did this woman say to the serpent? The woman recounted to the serpent what Jehovah God had said to her. Judging by what she said, had she confirmed the validity of all that God had said to her? She could not confirm this, could she? As someone who was newly created, she had no ability to discern good from evil, nor did she have the ability to cognize anything around her. The words she spoke to the serpent tell us that she had not confirmed God's words as being right in her heart; she had a skeptical attitude. So when the serpent saw that the woman had no definite attitude toward God's words, it said: "You shall not surely die: For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil." Is there anything wrong with these words? (Yes.) What is wrong? Read this sentence. ("And the serpent said to the woman, You shall not surely die: For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.") Having read this, do you feel anything? When you finished reading this sentence, did you get a sense

of the serpent's intentions? (Yes.) What intentions does the serpent have? (To tempt man into committing sin.) It wants to tempt this woman to stop her from heeding God's words, but did it speak directly? (No.) It did not speak directly, so we can say it is very cunning. It expresses its meaning in a sly and evasive way in order to reach its intended objective that it keeps hidden from man inside itself—this is the serpent's cunning. Satan has ever spoken and acted this way. It says "not surely," without confirming one way or the other. But upon hearing this, was this ignorant woman's heart moved? (Yes.) The serpent was pleased as its words had had the desired effect—this was the serpent's cunning intention. Furthermore, by promising an outcome that man believed to be a good one, it seduced her, saying, "in the day you eat thereof, then your eyes shall be opened." So she ponders: "To have my eyes opened is a good thing!" The serpent then speaks better words, words unknown to man, words that wield a great power of temptation over those who hear them: "and you shall be as gods, knowing good and evil." Are these words strongly seductive to her? (Yes.) It is like someone saying to you: "Your face is shaped wonderfully. Just a little short along the bridge of the nose, but if you have that fixed, you will be a world-class beauty!" For someone who has never wanted to have cosmetic surgery, would their heart be moved hearing these words? (Yes.) So are these words seductive? Is this seduction tempting to you? Is it testing? (Yes.) Does God say things like this? (No.) Was there any hint of this in God's words that we looked at just now? (No.) Why? Does God say what He thinks in His heart? Can man see God's heart through His words? (Yes.) But when the serpent had spoken those words to the woman, were you able to see its heart? (No.) And because of man's ignorance, they were easily seduced by the serpent's words, they were easily hooked, easily led. So were you able to see Satan's intentions? Were you able to see the purpose behind what it said? Were you able to see its plot and its cunning scheme? (No.) What kind of disposition is represented by Satan's way of speaking? What kind of essence have you seen in Satan through these words? (Evil.) Evil. Is it insidious? Perhaps on the surface it smiles at you or reveals no expression whatsoever. But in its heart it is calculating how to reach its objective, and it is this objective that you are unable to see. You are then seduced by all the promises it gives you, all the advantages it talks about. You see them as good, and you feel that what it says is more useful, more substantial than what God says. When this happens, does

man not then become a submissive prisoner? (Yes.) So is this means used by Satan not diabolical? You allow yourself to sink low. Without moving a finger, with these two sentences you are happy to follow along with it, to comply with it. Its objective has been reached. Is this not so? (Yes.) Is this intention not sinister? Is this not Satan's most primal countenance? (Yes.) From Satan's words, man can see its sinister motives, see its hideous countenance and see its essence. Isn't that right? (Yes.) In comparing these sentences, without analysis you may perhaps feel as though Jehovah's words are dull, ordinary and common, that they are not worth making a fuss about to praise God's honesty. When we take Satan's words and its hideous countenance and use them as a foil, however, do these words of God carry much weight for the people of today? (Yes.) Through this foil, man can sense God's pure flawlessness. Am I right in saying this? (Yes.) Every word Satan says as well as its motives, its intentions and the way it speaks—they are all adulterated. What is the main feature of its way of speaking? It uses equivocation to seduce you without letting you see it, nor does it allow you to discern what its objective is; it lets you take the bait, making you praise it and sing its merits. Is that the case? (Yes.) Is this not Satan's constant ploy? (Yes.) Let us now look at what other words and expressions of Satan allow man to see its hideous countenance. Let us continue reading some scripture.

3. Dialog Between Satan and Jehovah God

(Job 1:6-11) Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said to Satan, From where come you? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? Then Satan answered the LORD, and said, Does Job fear God for nothing? Have not you made an hedge about him, and about his house, and about all that he has on every side? you have blessed the work of his hands, and his substance is increased in the land. But put forth your hand now, and touch all that he has, and he will curse you to your face.

(Job 2:1-5) Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said to Satan, From where come you? And Satan answered the LORD, and said, From going

to and fro in the earth, and from walking up and down in it. And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yes, all that a man has will he give for his life. But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face.

These two passages are a dialog between God and Satan, and they record what God said and what Satan said. Did God say very much? (No.) He did not speak much, and spoke very simply. Can we see the holiness of God in God's simple words? Some will say "This is not easy." So can we see the hideousness of Satan in its replies? (Yes.) So let us first look at what kind of question Jehovah God asked of Satan. ("From where come you?") Is this a straightforward question? (Yes.) Is there any hidden meaning? (No.) It is just a question, pure, with no other purpose. If I were to ask you: "Where do you come from?" how then would you answer? Is it a difficult question to answer? Would you say: "From going to and fro, and from walking up and down"? (No.) You would not answer like this, so how then do you feel when you see Satan answering in this way? (We feel that Satan is absurd and crafty.) You feel this way? Can you tell what I am feeling? Every time I see these words I feel disgusted. Do you feel disgusted? (Yes.) Why disgusted? Because it talks without saying anything! Did it answer God's question? (No.) Why? Its words were not an answer, they had no outcome, right? They were not an answer directed at God's question. "From going to and fro in the earth, and from walking up and down in it." Tell Me, do you understand these words? Do you? So where on earth does Satan come from? Have you received an answer to where it has come from? (No.) This is the "brilliance" of Satan's cunning, not letting anyone discover what it is actually saying. Having heard these words you still cannot discern what it has said, yet it has finished answering. Perhaps it believes it has answered perfectly. How then do you feel? Disgusted? (Yes.) Disgusted, right? Now you start to feel disgust with these words. Satan does not speak directly, leaving you scratching your head and unable to perceive the source of its words. It speaks deliberately, cunningly, and is dominated by its own essence, its own nature. Satan did not consider these words for a long period of time; it expressed them naturally. As soon as you ask it where it comes from, it uses these

words to answer you. “Where on earth does it come from?” You feel very puzzled, never knowing where it is from. Are there any among you who speak like this? (Yes.) What kind of way is this to speak? (It is ambiguous and does not give a certain answer.) What kind of words should we use to describe this way of speaking? It is diversionary and misleading, isn’t it? Some people speak this way. You ask someone: “I saw you yesterday. Where were you going?” They do not answer you directly to say where they went yesterday. They say “What a day it was yesterday. So tired!” Did they answer your question? That is not the answer you wanted, is it? This is the “brilliance” of man’s artifice. You can never discover what they mean or perceive the source or intention behind their words. You do not know their heart because in their heart they have their own story—this is insidiousness. Do you also often speak this way? (Yes.) What then is your purpose? Is it sometimes to protect your own interests, sometimes to maintain your own position, your own image, to keep the secrets of your private life, to save your own reputation? Whatever the purpose, it is inseparable from your interests, linked to your interests, isn’t it? Is this the nature of man? (Yes.) So is not everyone with this kind of nature akin to Satan? We can say this, can’t we? Generally speaking, this manifestation is detestable and abhorrent. You also now feel disgusted, don’t you? (Yes.) This represents the craftiness and evil of Satan.

Looking again at the first passage, Satan responds again to Jehovah, saying: “Does Job fear God for nothing?” It starts to attack Jehovah’s assessment of Job, and this attack is colored by hostility. “Have not you made an hedge about him, and about his house, and about all that he has on every side?” This is Satan’s understanding and assessment of Jehovah’s work on Job. Satan assesses it like this, saying: “you have blessed the work of his hands, and his substance is increased in the land. But put forth your hand now, and touch all that he has, and he will curse you to your face.” Satan ever speaks ambiguously, but here it speaks with certainty. These words spoken with certainty are an attack, a blasphemy and a rivalry to Jehovah God, to God Himself. How do you feel when you hear it? Do you feel aversion? (Yes.) Are you able to see its intentions? First of all, it repudiates Jehovah’s assessment of Job—one that fears God and shuns evil. Then it repudiates everything Job says and does in fear of Jehovah. Is it accusatory? Satan is accusing, repudiating and doubting all Jehovah does and says. It does not believe, saying “If You say things are like this, how come I have not

seen it? You have given him so many blessings, how can he not fear You?” Is this not a repudiation of all that God does? Accusation, repudiation, blasphemy—are its words not aggressive? Are they a true expression of what Satan thinks in its heart? (Yes.) These words are certainly not the same as the words we read just now: “From going to and fro in the earth, and from walking up and down in it.” They are completely different from those. Through these words, Satan completely lays bare the attitude toward God and the loathing of Job’s fear of God that it holds in its heart. When this happens, its maliciousness and evil nature are completely exposed. It loathes those who fear God, loathes those who shun evil, and even more so loathes Jehovah for bestowing blessings on man. It wants to use this opportunity to destroy Job whom God raised with His own hand, to ruin him, saying: “You say Job fears You and shuns evil. I see it otherwise.” It uses various ways to provoke and tempt Jehovah, and uses various ways so that Jehovah God hands Job over to Satan to be wantonly manipulated, harmed and handled. It wants to take advantage of this opportunity to exterminate this man who is righteous and perfect in God’s eyes. Is its having this kind of heart a momentary impulse? No, it is not. It has been long in the making. God works, God cares for a person, looks upon a person, and Satan dogs His every step. Whoever God favors, Satan also watches, trailing along behind. If God wants this person, Satan would do everything in its power to obstruct God, using various evil ways to tempt, harass and wreck the work God does in order to achieve its hidden objective. What is its objective? It does not want God to have anyone; it wants all those that God wants, to possess them, control them, to take charge of them so they worship it, so they commit evil acts alongside it. Is this not Satan’s sinister motive? Normally, you often say that Satan is so evil, so bad, but have you seen it? You can only see how bad man is and has not seen in reality how bad Satan actually is. But have you seen it in this issue concerning Job? (Yes.) This issue has made Satan’s hideous countenance and its essence very clear. Satan is at war with God, trailing along behind Him. Its objective is to demolish all the work God wants to do, to possess and control those whom God wants, to completely extinguish those whom God wants. If they are not extinguished, then they come to Satan’s possession to be used by it—this is its objective. And what does God do? God says only a simple sentence in this passage; there is no record of anything more that God does, but we see there are many more records

of what Satan does and says. In the passage of scripture below, Jehovah asked Satan, “From where come you?” What is Satan’s answer? (It is still “From going to and fro in the earth, and from walking up and down in it.”) It is still that sentence. Tell Me, how has it become Satan’s motto, Satan’s masterpiece? Is Satan not hateful? Saying this disgusting sentence once is enough. Why does Satan always come back to this sentence? This proves one thing: Satan’s nature is unchanging. Its hideous face is not something it can keep hidden for long. God asks it a question and it responds in such a way, never mind how it treats people! It is not afraid of God, it does not fear God, and it does not obey God. So it dares to be unscrupulously presumptuous before God, to use these same words to whitewash over God’s question, to use this same answer to reply to God’s question, to attempt to use this answer to confound God—this is the ugly face of Satan. It does not believe in the almightiness of God, does not believe in the authority of God, and is certainly not willing to obey under the dominion of God. It is constantly in opposition to God, constantly attacking all God does, attempting to wreck all God does—this is its evil objective.

In God’s six-thousand-year management plan, particularly in the Book of Job, these two passages that Satan says and the things Satan does are representative of its resistance to God. Can we say this? (Yes.) This is Satan showing its true colors. Have you seen the deeds of Satan in the life we live now? When you do see them, you may not think them to be things spoken by Satan, but instead think them to be things spoken by man, right? What is represented, when such things are spoken by man? Satan is represented. Even if you recognize it, you still cannot perceive that it is really being spoken by Satan. But here and now you have unequivocally seen what Satan itself has said. You now have an unequivocal, crystal clear understanding of the hideous countenance and the evil of Satan. So are these two passages spoken by Satan valuable for the people of today to be able to know Satan’s nature? Are these two passages worth collecting in order for mankind today to be able to recognize Satan’s hideous face, to recognize Satan’s original, true face? Although saying this may not seem very appropriate, expressing it in this way can still be considered accurate. I can only put it this way and if you can understand it, then it is enough. Again and again, Satan attacks the things Jehovah does, throwing accusations about Job’s fear of Jehovah God. It attempts to provoke Jehovah by various methods, getting Jehovah to allow it to tempt Job.

Its words are therefore highly provocative. So tell Me, once Satan has spoken these words, can God clearly see what Satan wants to do? (Yes.) Does God understand what it wants to do? (Yes.) In God's heart, this man Job that God looks upon—this servant of God, that God takes to be a righteous man, a perfect man—can Job withstand this kind of temptation? (Yes.) Why does God say "Yes" with such certainty? Is God always examining the hearts of man? (Yes.) So is Satan able to examine the hearts of man? (No.) Satan cannot. Even though Satan can see that man has a God-fearing heart, its evil nature can never believe that holiness is holiness, or that sordidness is sordidness. The evil Satan can never treasure anything that is holy, righteous or bright. Satan cannot help but spare no pains to act through its nature, its evil, and through these methods it uses. Even at the cost of itself being punished or destroyed by God, it does not hesitate to stubbornly oppose God—this is evil, this is the nature of Satan. So in this passage, Satan says: "Skin for skin, yes, all that a man has will he give for his life. But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face." What is it thinking? Man's fear of God is due to man having obtained so many advantages from God. Man obtains advantages from God, so they say God is good. But it is not because God is good, it is only because man obtains so many advantages that he can fear God in this way: Once You deprive him of these advantages, he then abandons You. In its evil nature, Satan does not believe that man's heart can truly fear God. Why? Because of its evil nature it does not know what holiness is, much less know what fearful reverence is. It does not know what it is to obey God, what it is to fear God. Because it does not fear God itself, it thinks, "Neither can man fear God. It is impossible." Isn't that so? (Yes.) Tell Me, is Satan not evil? (Yes!) Satan is evil. So excepting our church, whether it be the various sects and denominations, or religious and social groups, they do not believe in the existence of God, do not believe that God can do work and do not believe there is a God, so they think, "What you believe in is not God either." Take a promiscuous man, for example. He looks and sees everyone else being promiscuous, just as he is. A man who lies all the time looks and sees no one honest, sees them all telling lies. An evil man sees everyone as evil and wants to fight everyone he sees. Those people with a little honesty see everyone as honest, so are always duped, always cheated, and there is nothing they can do about it. Is this not true? I say these few examples to make you more certain: Satan's

evil nature is not a temporary compulsion or something caused by its environment, nor is it a temporary manifestation brought about by any reason or background. Absolutely not! It can't help but be this way! It can do nothing good. Even when it says something pleasant to hear, it just seduces you. The more pleasant, the more tactful, the more gentle its words are, the more malicious its sinister intentions become behind these words. What kind of face, what kind of nature have you seen Satan to have in these two passages? (Insidious, malicious and evil.) Its primary characteristic is evil, especially evil and malicious; malicious and evil.

Now that we have finished talking about Satan, let us return to talking about our God. During God's six-thousand-year management plan, very little of God's direct speech has been recorded in the Bible, and that which has been recorded is very simple. So let us start at the beginning. God created man and since then has ever led the life of mankind. Whether in giving mankind blessings, giving them the laws and His commandments, or stipulating the various rules for life, do you know what God's intended aim is in doing these things? Firstly, can you say for sure all that God does is for the good of mankind? (Yes, we can.) You may think that this sentence is relatively broad and hollow, but specifically speaking, everything God does is to lead and guide man toward living a normal life. Whether it is so man keeps His rules or keeps His laws, God's aim is for man not to worship Satan, not to be harmed by Satan; this is most fundamental, and this is what was done in the very beginning. At the very beginning, when man did not understand God's will He took some simple laws and rules and made provisions that covered every conceivable aspect. These provisions are very simple, yet within them they contain God's will. God treasures, cherishes and dearly loves mankind. Isn't that the case? (Yes.) So can we say His heart is holy? Can we say His heart is clean? (Yes.) Does God have any ulterior intentions? (No.) So is this aim of His right and positive? (Yes.) It is positive. No matter what provisions God made, the effect of them all in the course of His work is positive for man, and they lead the way. So are there any self-serving thoughts in God's mind? Does God have any additional aims where man is concerned, or does He want to use man in some way? Not at all. God does as He says, and He also thinks this way in His heart. There is no mixed purpose, no self-serving thoughts. He does not do anything for Himself, but does absolutely everything for man, without any personal aims. Although He

has plans and intentions for man, He does not do anything for Himself. Everything He does is done purely for mankind, to protect mankind, to keep mankind from being led astray. So is this heart not precious? (Yes.) Can you see even the tiniest hint of this precious heart in Satan? (No.) Can you see it? Can you? You cannot see one hint of this in Satan. Everything God does is revealed naturally. By looking at the way God works, how does He work? Does God take these laws and His words and bind them tightly onto the heads of every person like the incantation of the golden hoop,^[a] imposing them on each man? Does He work in this way? (No.) So in what way does God do His work? (He guides us.) Well, this is one aspect. Any others? God works on you in many ways, how can it be that you have run out of things to say after just one? (He advises and encourages.) There's a second one. Any more? Does He threaten? Does He talk in circles to you? (No.) When you do not understand the truth, how does God guide you? (He shines a light.) Well, He shines a light on you, telling you clearly that this is not in keeping with the truth, and what you should do. So from these ways in which God works, what kind of relationship do you feel you have with God? Do they make you feel that God is beyond your grasp? (No.) So how do they make you feel? God is especially close to you, there is no distance between you. When God guides you, when He provides for you, helps you and supports you, you feel God's amiability, His respectability, you feel how lovely He is, how warm. But when God reproaches your corruption, or when He judges and disciplines you for rebelling against Him, what way does God use? Does He reproach you with words? (Yes.) Does He discipline you through your environment and through people, affairs, and things? (Yes.) So what level does this discipline reach? (To a level that man can endure.) Does His level of discipline reach the same point where Satan harms man? (No.) God works in a gentle, loving, delicate and caring way, a way that is especially measured and proper. His way does not cause you to feel intense emotions such as, "God must let me do this" or "God must let

Footnotes:

a. "The incantation of the golden hoop" refers to the famous Chinese novel "Journey to the West," in which the monk Xuanzang uses an incantation to bring the Monkey King under control by means of a golden hoop placed on the Monkey King's head that can be magically tightened, thus causing unbearable headaches. It subsequently became a metaphor for binding people.

me do that.” God never gives you that kind of intense mentality or intense feelings that make things unbearable. Is this not the case? (Yes.) Even when you accept God’s words of judgment and chastisement, how do you feel then? When you feel the authority and power of God, how do you feel then? Do you feel the unoffendable divinity of God? (Yes.) Do you feel distanced from God at these times? Do you feel frightened of God? (No.) Instead, you feel fearful reverence of God. Do people feel all these things only because of God’s work? (Yes.) So would they have these feelings if Satan worked on man? (No.) God uses His words, His truth and His life to continuously provide for man, to support man. When man is weak, when man is feeling down, God certainly does not speak harshly, saying: “Do not feel down. What are you down for? What are you weak for? What is there to be weak about? You are so weak, you may as well just die. You are always so down, what is the point in living? Just die!” Does God work this way? (No.) Does God have the authority to act this way? (Yes.) But does God act this way? (No.) The reason why God does not act this way is because of His essence, the essence of the holiness of God. His love for man, His treasuring and cherishing of man cannot be expressed clearly in just one or two sentences. It is not something that is brought about by man’s boasting but is something that God brings forth in actual practice; it is the revelation of God’s essence. Can all these ways in which God works allow man to see the holiness of God? In all these ways in which God works, including God’s good intentions, including the effects God wishes to achieve on man, including the different ways God adopts to work on man, the kind of work He does, what He wants man to understand—have you seen any evil or craftiness in God’s good intentions? (No.) You can’t see any evil, can you? (No.) So in everything God does, everything God says, everything He thinks in His heart, as well as all the essence of God that He reveals—can we call God holy? (Yes.) Has any man ever seen this holiness in the world, or in himself? Apart from God, have you ever seen it in any man or in Satan? (No.) From what we have talked about so far, can we call God the unique, holy God Himself? (Yes.) All that God gives to man, including the words of God, the different ways in which God works on man, that which God tells man, that which God reminds man of, that which He advises and encourages, it all originates from one essence: It all originates from the holiness of God. If there were no such a holy God, no man could take His place to do the work He does. If God took these

people and completely handed them over to Satan, have you ever thought of what kind of condition those of you present here today would be in? Would you all be sitting here, complete and intact? (No.) So what would you be like? Would you also say: "From going to and fro in the earth, and from walking up and down in it"? Would you so swagger, be so brazen and boast without shame before God, and speak in such a roundabout way? (Yes.) Yes, you would. You would one hundred percent! You absolutely would! Satan's attitude toward man allows them to see that Satan's nature is utterly different from God. Its essence is completely different to God. What essence of Satan is the opposite of the holiness of God? (Its evil.) Satan's evil nature is the opposite of the holiness of God. The reason why the majority of people do not recognize that this expression of God's represents the essence of God's holiness is entirely because they live under the domain of Satan, within the corruption of Satan, within Satan's living enclosure. They do not know what holiness is or know how to define holiness. Even when you perceive the holiness of God, you still cannot define it as being the holiness of God with any certainty. This is a disparity in man's knowledge of the holiness of God.

What kind of representative feature is shown by Satan's work on man? You should know of this from your own experiences—Satan's most representative feature, the thing it does the most, the thing it tries to do with every single person. It has a feature that you perhaps cannot see, so that you do not think how frightful and hateful Satan is. Does anyone know what this feature is? Tell Me. (Everything it does is done to harm man.) It does things to harm man. How does it harm man? Can you show Me more specifically and in more detail? (It seduces, entices and tempts man.) That's right, this shows several aspects. Any more? (It deludes man.) It deludes, attacks and accuses. Yes, all of these. Are there any more? (It tells lies.) Cheating and lying comes most naturally to Satan. It does it so often that lies flow from its mouth without it even needing to think. Any more? (It sows dissension.) This one is not so important. I will describe something to you that will terrify you, but I do not do it to scare you. God works on man and man is cherished in both God's attitude and His heart. On the contrary, does Satan cherish man? It does not cherish man. What does it want with man? It wants to harm man, all it thinks about is harming man. Isn't that right? So when it is mulling over harming man, does it do so in a pressing state of mind? (Yes.) So when it comes to Satan's work on man, here I have two

words that can amply describe the malicious and evil nature of Satan, that can truly allow you to know the hatefulness of Satan: In Satan's approach to man, it always wants to forcefully "occupy" and "attach" itself to each of them so that it can get to the point where it is completely in control of man, harming man, so that it can achieve this objective and wild ambition. What does "forcefully occupy" mean? Does it happen with your consent, or without your consent? Does it happen with your knowing, or without your knowing? It is completely without your knowing! In situations where you are unaware, possibly when it has not said anything or possibly when it has not done anything, when there is no premise, no context, there it is around you, surrounding you. It looks for an opportunity to exploit, then it forcefully occupies you, attaches itself to you, achieving its objective of being completely in control of you and harming you. This is a most typical intention and behavior in Satan's fight against God for mankind. How do you feel when you hear this? (Terrified and fearful in our hearts.) Do you feel disgusted? (Yes, we feel disgusted.) So when you feel disgusted, do you think Satan is shameless? (Yes.) When you think Satan is shameless, do you then feel disgusted with those people around you who always want to control you, those with wild ambitions for status and interests? (Yes.) So what methods does Satan use to forcefully attach itself to and occupy man? Are you clear on this? When you hear these two words of forceful "occupation" and "attaching," you get this feeling of strangeness and disgust, don't you? Do you get a taste of their evil flavor? Without either your consent or your knowledge it attaches itself to you, occupies you and corrupts you. What can you taste in your heart? Loathing? (Yes!) Disgust? (Yes!) So when you feel this loathing and disgust for this way of Satan, what kind of feeling do you have for God? (Thankful.) Thankful to God for saving you. So now, at this moment, do you have the desire or the will to let God take charge of your all, to dominate your all? (Yes.) In what context? Do you say yes because you are afraid of being forcefully occupied and attached to by Satan? You cannot have this kind of mentality, it is not right. Do not be afraid, God is here. There is nothing to be afraid of, right? Once you have understood the evil essence of Satan, you should have a more accurate understanding or a deeper cherishment of God's love, God's good intentions, God's compassion and tolerance for man and His righteous disposition. Satan is so hateful, yet if this still does not inspire your love of God and your reliance on and trust in God, then what kind

of person would you be? Are you willing to let Satan harm you so? After seeing the evil and hideousness of Satan, we turn it around and look then at God. Has your knowledge of God now undergone any change? (Yes.) What kind of change? Can we say God is holy? Can we say God is flawless? (Yes.) “God is unique holiness”—can God bear up under this title? (Yes.) So in the world and among all things, is it only God Himself that can bear up under this understanding of man’s? Are there any others? (No.) So what exactly does God give to man? Does He only give you a little care, concern and consideration when you are not paying attention? What has God given to man? God has given life to man, given man everything, and bestows on man unconditionally without demanding anything, without any ulterior intention. He uses the truth, uses His words, uses His life to lead and guide man, bringing man away from the harm of Satan, away from Satan’s temptations, away from Satan’s seduction and allowing man to see clearly through Satan’s evil nature and its hideous face. So is God’s love and concern for mankind true? Is it something that every one of you can experience? (Yes.)

Look back on your lives up till now at all the things God has done on you in all the years of your faith. Whether you feel it deeply or not, was it not most necessary? Was it not what you most needed to obtain? (Yes.) Is this not truth? Is this not life? (Yes.) So has God ever enlightened you to give anything back or repay anything after He gave you these things? (No.) So what is God’s purpose? Why does God do this? Does God also have an objective to occupy you? (No.) Does God want to ascend His throne in the hearts of man? (Yes.) So what is the difference between God ascending His throne and Satan’s forceful occupation? God wants to gain the hearts of man, He wants to occupy the hearts of man—what does this mean? Does it mean that God wants man to become His puppets, His machines? (No.) So what is God’s purpose? Is there a difference between God wanting to occupy the hearts of man and Satan’s forceful occupation, its attaching itself to man? (Yes.) What is the difference? Can you tell Me clearly? (Satan does it through force whereas God lets man volunteer.) Satan does it through force whereas God lets you volunteer. Is this the difference? So if you do not volunteer, what then? If you do not volunteer, does God do anything? (He gives some guidance and enlightenment, but if in the end man is not willing, He does not force them.) What does God want your heart for? And besides, what does God want to occupy you for? How in your hearts do you understand “God occupies man’s hearts”?

We must be fair to God here, otherwise people always misunderstand, saying: “God always wants to occupy me. What does He want to occupy me for? I don’t want to be occupied, I just want to be myself. You say Satan occupies people, but God also occupies people: Are these not the same? I don’t want to let anyone occupy me. I am myself.” What is the difference here? Take a minute to think about it. (I think God wants to gain man’s hearts and occupy man’s hearts in order to save man, to make man perfect.) What you say is the aim of God’s management of man—to make him perfect. So do you understand what “occupy” means here? (It means not letting Satan occupy man. If God is in occupation, then Satan has no way to occupy man.) You mean God is the first occupant; like an empty house, whosoever enters first becomes the master of the house. The one who comes after cannot become the master of the house, but instead becomes the servant, or else they cannot enter at all. Is this what you mean? (Yes, I mean something like this.) Does anyone have a different view? (My own understanding of “God occupies man’s hearts” is that God treats us like His own family, caring for us and loving us. Satan occupies man’s hearts in order to damage us, to harm us.) This is your understanding of “God occupies man,” is it? Are there any different understandings or views? (God occupies man using His word, in the hope that man can accept the word of God into his life, so that man can live in accordance with the word of God.) This is the true meaning behind “God occupies man,” isn’t it? Are there any different views? (My view is that God is the embodiment of truth so God wants to supply the entire truth to us, and because we obtain this truth and are brought under His care and protection, we can therefore avoid running into Satan’s cunning schemes and being harmed by it. Practically speaking, God wants to gain man’s hearts so that man can live a normal life on this earth and obtain God’s blessings.) But you still have not touched on the real meaning of “God occupies man’s hearts.” (Man was originally made by God, so man should worship Him and return to Him. Man belongs to God.) I ask you, is “God occupies man” an empty phrase? Does God’s occupation of man mean that He lives in your heart? Does God dominate your every word and every move? If He tells you to raise your left arm, do you dare not raise your right? If He tells you to sit, do you dare not stand? If He tells you to go east, do you dare not go west? Is it an occupation that means something like this? (No.) So what is it? (It means for man to live out what God has and is.) Through these years

that God has managed man, in His work on man up until now in this last stage, what is the intended effect on man of all the words He has spoken? Is it that man lives out what God has and is? Looking at the literal meaning of “God occupies man’s hearts,” it seems as if God takes man’s hearts and occupies them, lives in them and does not come out again; He lives inside them and becomes the master of man’s hearts, to dominate and arrange man’s hearts at will, so that man must go wherever God tells him to go. At this level of meaning, it seems as if every person had become God, in possession of God’s essence, in possession of God’s disposition. So in this case, could man also perform the acts and deeds of God? Can “occupation” be explained in this way? (No.) So what is it? (The people God wants are not puppets, they have thoughts and their hearts are alive. Therefore, God’s occupation of man is in the hope that man can have thoughts and can feel God’s joys and sorrows; man and God interact with one another.) I ask you this: Are all the words and truth God supplies to man a revelation of the essence of God and what He has and is? (Yes.) This is for sure, isn’t it? But are all the words God supplies to man for God Himself to practice, for God Himself to possess? Take a minute to think about it. When God judges man, because of what does He do this? Where did these words come from? What is the content of these words God speaks when He judges man? What are they based on? Are they based on man’s corrupt disposition? (Yes.) So is the effect achieved by God’s judgment of man based on the essence of God? (Yes.) So is God’s occupation of man an empty phrase? It certainly is not. So why does God say these words to man? What is His purpose in saying these words? Does He want to use these words for the life of man? (Yes.) God wants to use all this truth that He has spoken for the life of man. So when man takes all this truth and the word of God and transforms them into his own life, can man then obey God? Can man then fear God? Can man then shun evil? When man has reached this point, can he then obey God’s sovereignty and arrangement? Is man then in a position to submit to the authority of God? When people like Job, or like Peter reach the end of their road, when their life can be considered to have matured, when they have a real understanding of God—can Satan still lead them astray? Can Satan still occupy them? Can Satan still forcefully attach itself to them? (No.) So what kind of person is this? Is this someone who has been completely gained by God? (Yes.) At this level of meaning, how do you see this kind of person who has been completely gained by God? To

God, under these circumstances He has already occupied this person's heart. But what does this person feel? Is it that the word of God, God's authority, and God's way become life within man, then this life occupies man's entire being, and it makes what he lives out as well as his essence adequate to satisfy God? So to God, is mankind's heart at this very moment occupied by Him? (Yes.) How do you understand this level of meaning now? Is it God's Spirit that occupies you? (No.) So what is it exactly that occupies you? (The word of God.) Yes, the word of God, the way of God. It is the truth and the word of God that become your life. At this time, man then has the life that comes from God, but we cannot say that this life is God's life. It is the life man should derive from the word of God. Can we say this life is God's life? (No.) So no matter how long man follows God, no matter how many words man obtains from God, man can never become God. Is this not correct? (Yes.) Even if one day God said, "I have occupied your heart, you now possess My life," would you then feel that you are God? (No.) What would you then become? Would you not have an absolute obedience of God? Would your body and your heart not be filled with the life God has bestowed on you? This is a very normal manifestation when God occupies man's hearts. This is fact. So looking at it from this aspect, can man become God? (No.) When man has obtained all of the word of God, when man can fear God and shun evil, can man then possess God's identity? (No.) Can man then possess the essence of God? (No.) No matter what happens, man is still man when all is said and done. You are a creation; when you have received the word of God from God and received God's way, you only possess the life that comes from the word of God, and can never become God.

Going back to our topic just now, I asked you whether or not Abraham was holy. He is not, and you understand this now, don't you? Is Job holy? (No.) Within this holiness is contained the essence of God. Man does not have God's essence or God's disposition. Even when man has experienced all of God's word and possesses the essence of God's word, man can still never be called holy; man is man. You understand, right? (Yes.) So how do you understand this phrase "God occupies man's hearts" now? (It is God's words, God's way and His truth that become man's life.) You have memorized this, right? I hope you now have a deeper understanding. Some people may ask, "So why say that God's messengers and angels are not holy?" What do you think about this question? Perhaps you have not considered it before. I will use a

simple example: When you turn on a robot, it can both dance and talk, and you can understand what it says, but can you call it lovely? Can you call it lively? You can say it, but the robot will not understand because it does not have life. When you turn off its power supply, can it still move about? (No.) When this robot is activated, you can see it is lively and lovely. You make an evaluation of it, whether it be a substantive evaluation or a superficial evaluation, but whatever the case your eyes can see it moving. But when you turn off its power supply, do you see any kind of character in it? Do you see it possessing any kind of essence? Do you understand the meaning of what I am saying? (Yes.) You understand it now, right? That is to say, even though this robot can move and it can stop, you could never describe it as having any kind of essence. Is this not a fact? We will not talk any more on this. It is enough for you to have a general understanding of the meaning. Let us end our fellowship here. Goodbye!

December 17, 2013

GOD HIMSELF, THE UNIQUE V

GOD'S HOLINESS (II)

Good evening everyone! (Good evening Almighty God!) Today, brothers and sisters, let us sing a hymn. Find one that you like and that you have sung regularly before. (We'd like to sing a hymn of God's word "Pure Love Without Blemish.")

1. Love is a pure emotion, pure without a blemish. Use your heart, use your heart to love and feel and care. Love doesn't set conditions or barriers or distance. Use your heart, use your heart to love and feel and care. If you love you don't deceive, grumble, turn your back, look to get something in return. If you love you'd sacrifice, accept hardship and be one with God in harmony.

2. In love there's no suspicion, no cunning, no deceit. Use your heart, use your heart to love and feel and care. In love there is no distance and nothing that's not pure. Use your heart, use your heart to love and feel and care. If you love you don't deceive, grumble, turn your back, look to get something in return. If you love you'd sacrifice, accept

hardship and be one with God in harmony.

3. You would give your family, youth and future you may see, give your marriage up for God; you would give your all for Him. You would give your family, youth and future you may see, give your marriage up for God; you would give your all for Him. Or your love's no love at all, but deceit, betrayal of God.

4. Love is a pure emotion, pure without a blemish. Use your heart, use your heart to love and feel and care. Love doesn't set conditions or barriers or distance. Use your heart, use your heart to love and feel and care.

This was a good song to select. Do you like singing this song? (Yes.) What do you feel after singing this song? Are you able to feel this kind of love within yourselves? (Not quite yet.) Which words from within the song move you the deepest? (That would be: Love doesn't set conditions or barriers or distance. In love there's no suspicion, no cunning, no deceit. In love there is no distance and nothing that's not pure. But within myself I still see impurities and I also see where I try to make deals with God, areas where I fall short, so when I think about myself today I really haven't attained a type of love that is pure and without blemish.) If you haven't attained a type of love that is pure and without blemish, what type of love do you have? What level of love do you have within yourself? (I am merely at the stage where I am willing to seek and I am yearning.) Based on your own stature and using your own words from your own experiences, what level have you attained? Do you have deceit, do you have complaints? (Yes.) Do you have demands within your heart, are there things that you want and desire from God? (Yes, there are these adulterated things.) In what circumstances do they come out? (When the situation that God has arranged for me doesn't match up with my ideas of what it should be, or when my desires have not been met, I will show this type of corrupt disposition.) Do you often sing this song? Could you discuss how you understand "pure love without blemish"? And why God defines love this way? (I really like this song myself because I can really see that this love is a complete love. However, I feel quite distant from that standard. Now I am merely at the stage where I am willing to sacrifice certain things and endure some expense in the pursuit of truth, but as soon as something impacts my own future and destiny, I feel conflicted inside. I see that within myself I have little confidence in God.) (I now feel that I am still very far away from attaining true love, but there are

some areas where I have been able to make progress toward it, one way I do this is through the strength God's words give me and another way is that in these situations I cooperate with God through prayer. However, when it involves my views on existence, I feel that sometimes I can't overcome them.) Have you ever thought about the things that might be blocking you during those times you can't overcome them? Have you been introspective on these issues? (Yes, I have been introspective and for the most part it's my own pride and vanity as well as expectations for my future and destiny that are a great obstruction.) When expectations of your future and destiny are a great obstruction, have you ever thought about why it's such a great hindrance? How could this future and destiny become a hindrance? What do you want from your future and destiny? (I am not fully clear on this issue, sometimes I fall into situations where I feel I don't have future and destiny or sometimes I even feel that I don't have a destination in what God has revealed to me. In these times I feel very weak and I feel that this has become my own great hindrance. However, after a period of experience and through prayer, this state of mine can reach a turning point, but I still often feel disturbed by this issue.) What are you truly referring to when you say "future and destiny"? (It means that when God has arranged some circumstances for me, I feel very far away from His requirements. Sometimes I wonder whether or not God reveals me and I feel that I have no destiny or destination, and I feel very weak.) What are you truly referring to when you say "future and destiny"? Is there something you can point to? Is it a picture or something you imagined or is it something you could actually see? Is it a real thing? (It is destination.) What is destination? What is your future? In each of your hearts you should think, what does the concern you have in your heart about your future and your destiny refer to? (It's to be saved and to survive, and the hope to gradually become fit for use by God and perform my duty up to the standard through the process of doing my duty. These things are often revealed by God, and I feel that I fall short.) Other brothers and sisters should discuss, how do you understand "pure love without blemish"? (There is nothing impure from the individual and they are not controlled by their future and destiny. Regardless of how God treats them, they are able to fully obey God's work, as well as obey God's orchestrations and follow Him to the very end. Only this kind of love for God is pure love without blemish. Only when I compare myself to that do I discover that in the few years

that I have believed in God I may have, on the surface, sacrificed certain things or endured some expense, but I have not been able to truly give my heart to God. When God reveals me, I feel as if I have been characterized as someone who can't be saved, and I dwell in this negative state. I see myself performing my duty, but at the same time trying to make deals with God, and unable to love God with all my heart, and that my destination, my future, and my destiny are always on my mind. I remember the man's fellowship once said that we should repay God's love in performing our duty, that love must be truly expressed, and not just empty words. In comparison I feel very far away from this love.)

It seems that you have often sung this song and have some understanding of it and that there are some connections to your actual experiences. However, almost everyone has different levels of acceptance of each of the phrases in the song "Pure Love Without Blemish." Some people are willing, some people are seeking to set aside their future, some people are seeking to set aside their families, some people are not seeking to receive anything. Still others are requiring themselves to have no deceit, no complaints, and not rebel against God. Why would God want to suggest this kind of love and require that people love Him this way? Is this a type of love that people can attain? That is to say, are people able to love this way? People may see that they cannot, because they do not at all possess this type of love, and when they do not possess it, and they fundamentally do not know about love, God speaks these words, which are unfamiliar to them. Because people live in this world, live in their corrupt disposition, if people had this type of love or if one could possess this type of love, having no requests and no demands, being willing to devote themselves and willing to endure suffering and give up everything they own, how would someone who possesses this type of love be viewed in the eyes of other people? Wouldn't that be a perfect person? (Yes.) Does a perfect person like that exist in this world? He doesn't exist, does he? This type of person absolutely does not exist in this world, unless they were to live in a vacuum, right? Therefore, some people—through their experiences—expend great effort to be like what these words described. They deal with themselves, restrain themselves, and they even constantly forsake themselves: They endure suffering and give up misconceptions they have held. They give up the ways they have been rebellious to God, give up their own desires and wants. But in the end

they still can't meet those requirements. Why does that happen? God says these things to provide a standard for people to follow, so people will know the standard demanded by God for them. But does God ever say that people must achieve this right away? Does God ever say in how much time people have to achieve this? (No.) Does God ever say that people have to love Him this way? Does this passage say that? No, it does not. God is just telling people about the "love" He was referring to. As for people being able to love God this way and treat God this way, what are God's requirements? It's not necessary to reach them instantly, or right away because people can't do that. Have you ever thought about what sort of conditions people need to meet in order to love this way? If people frequently read these words will they gradually have this love? (No.) What are the conditions then? First, how can people be free from suspicions about God? (Only honest people can achieve that.) What about being free from deceit? (They also have to be honest people.) To be one who does not want to make deals with God? That also has to be an honest person. What about having no cunning? What does it refer to in saying there is no choice in love? Are they all referring to being an honest person? There are a lot of details in there; God's ability to bring up this type of love or God's ability to define this type of love, to say it this way, what does this confirm? Can we say that God possesses this kind of love? (Yes.) Where do you see this? (In the love God has for man.) Is God's love for man conditional? (No.) Are there barriers or distance between God and man? (No.) Does God have suspicions about man? (No.) God observes man, understands man, right? (Yes.) Mm, He truly understands man. Is God deceitful toward man? (No.) Since God speaks so perfectly of this love, would His heart or His substance be so perfect? Have people ever defined love in this way? (No.) In what circumstances has man defined love? How does man speak of love? Isn't it giving or offering? (Yes.) Man's definition of love is simple, and is lacking in substance.

God's definition of love and the way God speaks of love are connected to an aspect of His substance, but what aspect of His substance? Last time we fellowshiped about a very important subject, it is a subject people have often discussed and brought up before, and it is a word that often comes up in the course of believing in God, yet it is a word that seems both familiar and strange to people, but why is that? It is a word that comes from the languages of man, among man its definition is both distinct and vague, but what is this word? (Holiness.)

Ah, holiness: that was the subject the last time we fellowshiped. We fellowshiped a bit about this subject, but our fellowship was incomplete. Based on the part we did fellowship about last time, did everyone get a new understanding about the substance of God's holiness? (Yes.) What do you think was the new understanding? That is, what in that understanding or in those words made you feel that your understanding of God's holiness was different or varied from what I fellowshiped about God's holiness? Do you remember? Did it leave an impression? (God says what He feels in His heart; it is pure. This is one aspect of holiness.) This is part of it, is there anything else to add? (There is holiness when God is wrathful toward man, it is without blemish.) (I see in God's authority His perfection, His faithfulness, His wisdom and His dominion over all things. I understand these things.) "Dominion over all things," that is about God's authority, now we are talking about God's holiness. (As for God's holiness, I understand there is God's wrath and mercy in His righteous disposition, this left a very strong impression on me. It also brought up that God's righteous disposition is unique, which in the past I did not have such an understanding of or such a definition for it. But in Your fellowship You discussed that God's wrath is different from man's anger. It is something no creation possesses. God's wrath is a positive thing and it is principled; it is sent forth due to the inherent substance of God. It is because He sees something negative and so God releases His wrath. In God's mercy, I also see that it is something no creation possesses. Even though man has good deeds or righteous actions that are considered similar to mercy, they are impure and there is a motive behind them. Some types of so-called mercy are even fake and empty. But I have seen God's salvation when He shows mercy to people, and this mercy puts man directly on the path to being saved. It puts people on the right track of believing in God so that they receive their beautiful destination and hope. So God's mercy is possessed in His substance. Therefore, even if God would destroy a city due to His wrath, because He has merciful substance, He could at any time or place show mercy to save and protect the people of that city. This is my understanding.) You have some understanding of God's righteous disposition.

When I asked you some questions just now, the majority of you recognized that God's love is so great and so real, but you lack a knowledge of God's holy substance. On our current topic, I will discuss this area, which is the knowledge of God's holiness. People often

connect God's righteous disposition with His holiness and they all know and have heard some details about His righteous disposition. Furthermore, many people often combine God's holiness and righteous disposition in their fellowship, saying that God's righteous disposition is holy. Everyone is familiar with the word "holy" and it's a commonly used word, but in regard to the connotations of that word, what expressions of God's holiness are people able to see? What has God revealed that people can recognize? I am afraid this is something that no one knows. We say that God's disposition is righteous, but then if you take God's righteous disposition and say it's holy, that seems a little vague, a little confusing; why is this? You say God's disposition is righteous, or you say His righteous disposition is holy, so in your hearts how do you characterize God's holiness, how do you understand it? That is to say, what has God revealed or what is it about all that God has and is that people would recognize as holy? Have you thought about this before? What I have seen is that people often say commonly used words or have phrases that have been said over and over again, yet they don't even know what they're saying. That is just how everyone says it, and they say it habitually, so it becomes a set phrase. However, if they were to investigate and really study the details, they would find that they don't know what the real meaning is or what it refers to. Just like the word "holy," no one knows exactly what aspect of God's substance is being referred to in regard to His holiness. As far as reconciling the word "holy" with God, no one knows and the hearts of the people are confused, and they are broad in how they recognize God is holy. But when you get down to it, how is God holy? Does anyone know? I'm afraid no one is quite clear on the issue. Today we will fellowship on the topic to reconcile the word "holy" with God so that people can see the actual content of the substance of God's holiness, and this will prevent some people from habitually using the word carelessly and saying things randomly when they don't know what they mean, or even if they are correct and accurate or not. People have always said it this way; you've said it, I've said it, and it has become a manner of speaking and people have thereby inadvertently tarnished the word "holy."

As for the word "holy," on the surface it seems very easy to understand, right? At the very least people believe the word "holy" means clean, unsoiled, sacred, and pure, just like in the hymn we just sang "Pure Love Without Blemish," where "holy" and "love" are put

together, which is correct; this is part of it, God's love is part of His substance, but it is not the entirety of it. However, in people's views, they see the word and tend to associate it with things that they themselves view as pure and clean, or with things they personally think are unsoiled or unblemished. For example, some people say the lotus flower is clean, how did people come to define the lotus flower this way? ("The lotus flower grows in the mud yet blooms unblemished.") It blooms unblemished from dirty water, so people began to apply the word "holy" to the lotus flower. Some people also viewed love stories others made and the content therein as holy, or they'd view some made-up worthy protagonists as holy. Furthermore, some considered people from the Bible, or others written about in spiritual books—such as saints, apostles, or others who had once followed God while He did His work—as having had spiritual experiences that were holy. These are all things that were conceived of by people and these are conceptions held by people. Why do people hold conceptions like this? There is one reason and it is very simple: It is because people live amongst corrupt disposition and dwell in a world of evil and filth. Everything they see, everything they touch, everything they experience is Satan's evil and Satan's corruption as well as the scheming, infighting, and war that occur among the people under the influence of Satan. Therefore, even when God performs His work in people, or even when He speaks to people and His disposition and substance are demonstrated to people, they are not able to see or accept what holiness is. What's more, this is the reason why people often say God is holy. Because people live among filth and corruption and are under the domain of Satan, they do not see the light and do not know the positive matters or things and furthermore, do not know the truth. Therefore, no one truly knows what holy is. Having said that, are there any holy things or holy people among this corrupt humanity? (No.) We can say with certainty that no, there are not, because only God's substance is holy. Regarding the holiness of God's substance, last time we fellowshiped a bit about it and that served as inspiration for people's knowledge of God's holiness, but it is not enough. It cannot sufficiently help people fully know God's holiness, nor can it sufficiently help them understand that God's holiness is unique. Furthermore, it cannot sufficiently allow people to understand the aspect of the true meaning of holiness as it is completely embodied in God. Therefore, it is necessary that we continue our fellowship in this subject. In the third section our

fellowship discussed three topics, so we should now discuss the fourth, and we will begin reading the scriptures.

4. The Temptation of Satan

(Mat 4:1-4) Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If you be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

These are the words with which the devil first tried to tempt the Lord Jesus. What is the content of what the devil said? Go ahead and read it. ("If you be the Son of God, command that these stones be made bread.") The devil said these words, which were quite simple, but is there a problem with the essential content of these words? (Yes.) What is the problem? It said, "If you be the Son of God," so in its heart, did it know that the Lord Jesus was the Son of God? Did it know that He was Christ? (Yes.) Then why did it say "If you be"? (It was trying to tempt God.) Of course, it was trying to tempt God, but what was its purpose in doing so? It said, "If you be the Son of God." In its heart it knew Jesus Christ was the Son of God, this was very clear in its heart, but despite this, did it submit to Him or did it worship Him? (No.) What did it want to do? It wanted to do this and say these words to make the Lord Jesus angry and then entice Him to take the bait, and to fool the Lord Jesus into doing things according to its way of thinking and rising to its hook. Isn't this what was meant? In its heart it clearly knew this was the Lord Jesus Christ, but it still said this anyway. Isn't this Satan's nature? What is Satan's nature? (To be sly, evil, and have no reverence for God.) It has no reverence for God. What is the negative thing it was doing here? Didn't it want to attack God? It wanted to use this method to attack God, it said: "If you be the Son of God, command that these stones be made bread"; isn't this Satan's evil intention? (Yes.) What was it really trying to do? Its purpose is very clear: It was trying to use this method to refute the position and identity of the Lord Jesus Christ. It said, "If You are the Son of God, turn these stones into bread. If You don't, then You aren't the Son of God and You just don't do this work." Is this what was meant here? It wanted to use this method to attack God, it wanted to dismantle and destroy God's work; this is the malevolence and cunning of Satan. Its malevolence is a natural

expression of its nature. Even though it knew the Lord Jesus Christ was the Son of God, the very incarnation of God Himself, it could not help itself but do this kind of thing, tailing God from behind and continuing to attack Him and take great pains to disturb and destroy God's work and make an enemy of God.

Now, let us analyze this phrase that Satan used: "command that these stones be made bread." To turn stones into bread—does this mean anything? It has no meaning. If there is food, why not eat it? Why is it necessary to turn stones into food? Is there meaning here? (No.) Although He was fasting at the time, surely the Lord Jesus had food to eat? Did He have food? (He did.) So, here, we see the preposterousness of Satan's use of this phrase. For all its treachery and malice, we see its preposterousness and absurdity, right? Satan does a number of things. You see its malicious nature and you see it destroy God's work. It's hateful and exasperating. But, on the other hand, do you find a childish, absurd nature behind its words and actions? (Yes.) This is a revelation about Satan's nature; it has this kind of nature and it will do this kind of thing. To men, the phrase is preposterous and laughable. But such words can indeed be uttered by Satan. Can we say that it is ignorant? Absurd? Satan's evil is everywhere and is constantly being revealed. And how does the Lord Jesus answer it? ("Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.") Do these words have any power? (They do.) Why do we say that they have power? (They are the truth.) Right. These words are the truth. Now, does man live by bread alone? The Lord Jesus fasted for 40 days and nights. Did He starve to death? (No.) He didn't starve to death, so Satan approached Him, prompting Him to turn the stones into food by saying things of this sort: "If You turn the stones into food, won't You then have things to eat? Won't You then not have to fast, not have to go hungry?" But the Lord Jesus said, "Man shall not live by bread alone," which means that, although man lives in a physical body, what gives him life, what allows his physical body to live and breathe, is not food, but all the words uttered by the mouth of God. On the one hand, man regards these words as truth. The words give him faith, make him feel that he can depend on God, that God is truth. On the other hand, is there a practical aspect to these words? (There is.) Why? Because the Lord Jesus has fasted for 40 days and nights and He is still standing there, still alive. Is this an illustration? The point here is that He has not eaten anything, any food for 40 days and nights. He is still alive.

This is the powerful evidence behind His phrase. The phrase is simple, but, as far as the Lord Jesus is concerned, was His phrase taught to Him by someone else, or did He think of it only because of what Satan had said to Him? Think about it. God is truth. God is life. Was God's truth and life a late add-on? Was it born of experience? (No.) It is innate in God, meaning that truth and life reside in God's substance. Whatever befalls Him, what He reveals is truth. This truth, this phrase—whether its content is long or short—it can let man live, give him life; it can enable man to find, within itself, truth, clarity about life's journey, and enable him to have faith in God. This is the source of God's use of this phrase. The source is positive, so is this positive thing holy? (Yes.) Satan's phrase comes from Satan's nature. Satan reveals its evil nature, its malicious nature, everywhere, constantly. Now, these revelations, does it make them naturally? (Yes.) Does anyone incite it? Does anyone help it? Does anyone coerce it? (No.) It issues them all of its own accord. This is Satan's evil nature. Whatever God does and however He does it, Satan follows on His heels. The substance and the true features of these things that Satan says and does are Satan's substance—evil substance, malicious substance. Now, reading on, what else does Satan say? Let's carry on reading down.

(Mat 4:5-6) Then the devil takes him up into the holy city, and sets him on a pinnacle of the temple, And said to him, If you be the Son of God, cast yourself down: for it is written, He shall give his angels charge concerning you: and in their hands they shall bear you up, lest at any time you dash your foot against a stone.

Let's first talk about this phrase of Satan. It said, "If you be the Son of God, cast yourself down," and then it quoted from the Scriptures, "He shall give his angels charge concerning you: and in their hands they shall bear you up, lest at any time you dash your foot against a stone." How do you feel when you hear Satan's words? Aren't they very childish? They are childish, preposterous, and disgusting. Why would I say this? Satan is always up to something foolish, it believes itself to be very smart; and it often quotes the scriptures—even the very word of God—it tries to turn these words against God to attack Him and to tempt Him. Its purpose in doing this is to destroy the plan of God's work. Nonetheless, do you notice anything in what Satan said? (There are sinister intentions in it.) Satan has always been a tempter; it doesn't speak straightforwardly, it speaks in a roundabout way using temptation, beguilement, and seduction. Satan tempts both

God and man alike: It thinks that God and man are both so ignorant, foolish, and unable to clearly distinguish things as they are. Satan thinks that God and man alike won't see through to its substance and that God and man alike won't see through its deceit and sinister intent. Isn't this where Satan gets its foolishness? (Yes.) Furthermore, Satan overtly quotes the scriptures; it thinks that doing so lends it credibility, and that you won't be able to pick out any flaws in this or avoid being fooled by this. Isn't this where Satan is being absurd and childish? (Yes.) This is just like when some people spread the gospel and bear witness to God, won't non-believers say something similar to what Satan said? Have you heard people say something similar? (Yes.) Do you feel disgusted when you hear things like that? (Yes.) When you feel disgusted, do you also feel repulsed and revolted? (Yes.) When you have these feelings are you able to recognize that Satan and the corrupt disposition Satan works into man are wicked? In your hearts do you ever have a realization like, "God never speaks like that. Satan's words bring attacks and temptation, its words are absurd, laughable, childish, and disgusting. However, in the speech of God and the actions of God, He would never use methods like this to speak or perform His work, and He has never done so"? Of course, in this situation people only have a modicum of feeling to go on and they do not have a realization of God's holiness; they can only admit that God's word is truth, but they do not know that truth is holiness in itself. With your current stature, you are merely feeling this: "Everything God says is the truth, it is beneficial to us, and we must accept it"; regardless of whether you are able to accept this or not, without exception you say that God's word is truth and that God is truth, but you don't know that truth is holiness in itself and that God is holy. So, what was Jesus' response to Satan's words?

(Mat 4:7) Jesus said to him, It is written again, You shall not tempt the Lord your God.

Is there truth in this phrase that Jesus said? (Yes.) There is truth in it. On the surface it seems like a commandment for people to follow, it is a very simple phrase, but it is one that both man and Satan have often violated. So, the Lord Jesus said to it, "You shall not tempt the Lord your God," because this is what Satan often did and it made every effort to do so, you could even say that Satan shamelessly did so. It is Satan's essential nature to not be in fear of God and not have reverence for God in its heart. So even when Satan was beside God and could see

Him, Satan couldn't help itself but tempt God. Therefore, the Lord Jesus said to Satan, "You shall not tempt the Lord your God." This is a phrase that God has often said to Satan. Isn't it appropriate to use this phrase even today? (Yes.) Why? (Because we also often tempt God.) People often tempt God, but why do people often do so? Is it because people are full of corrupt satanic disposition? (Yes.) So what Satan said above is something people often say? (Yes.) In what situations? One could say that people have been saying things like this and revealing them naturally irrespective of time and place. This proves that the disposition of people is exactly the same as the corrupt disposition of Satan. The Lord Jesus said a simple phrase, one that represents truth and one that people need. However, in this situation was the Lord Jesus arguing with Satan? Was there anything confrontational in what He said to Satan? (No.) How did the Lord Jesus view Satan's temptation in His heart? Did He feel disgusted and repulsed? (Yes.) The Lord Jesus felt repulsed and disgusted but He did not argue with Satan, much less did He speak about any grand principles, isn't that right? (Yes.) Why is that? (The Lord Jesus did not wish to acknowledge Satan.) Why didn't He wish to acknowledge Satan? (Because Satan is always like this, it can never change.) Could we say that Satan is unreasonable? (Yes, we could.) Can Satan recognize that God is truth? Satan will never recognize that God is truth and never admit that God is truth; this is its nature. Furthermore, there is something else about Satan's nature that is repulsive to people, what is it? In its attempts to tempt the Lord Jesus, what did it believe in its heart? Even if it tempted God and it would not succeed, yet Satan tried anyway. Even though it would be punished, it did it anyway. Even though it would get nothing good out of doing so, it did it anyway, and persisted and stood against God to the very end. What sort of nature is this? Isn't that evil? (Yes.) He who gets infuriated when God is mentioned, have they seen God? He who gets angry when God is mentioned, do they know God? He does not know who God is, does not believe in Him, and God has not spoken to him. God has never disturbed him, so why would he be angry? Could we say that this person is evil? (Yes.) Would this be someone with an evil nature? Whatever trends are happening in the world, whether it is fun, food, famous people, beautiful people, none of these would bother them, but one mention of the word "God" and they get upset; wouldn't this be an example of an evil nature? This serves as satisfactory proof of man's evil nature. Now, speaking for yourselves,

are there times when truth is mentioned, or when God's tests for mankind are brought up or when God's words of judgment against man are mentioned, and you feel annoyed, repulsed, and you don't want to hear about it? Your heart may think: How is this truth? Didn't people all say that God is truth? This isn't truth, this is clearly just God's words of admonishment toward man! Some people might even feel disgusted in their hearts: This is brought up every day, His tests for us are mentioned every day as is His judgment; when's all this going to end? When will we receive the good destination? It isn't known where this unreasonable anger comes from. What sort of nature is this? (Evil nature.) It is prompted by the evil nature of Satan. As for God in regard to the evil nature of Satan and the corrupt disposition of man, He never argues or bickers with people, and He never makes a fuss when people act out of ignorance. You will not see God hold similar views on things that people have, and moreover you will not see Him use men's viewpoints, their knowledge, their science or their philosophy or man's imagination to handle things. Instead, everything God does and everything He reveals is connected to truth. That is, every word He has said and every action He has taken concerns the truth. This truth is not some baseless fantasy; this truth and these words are expressed by God due to God's substance and His life. Because these words and the substance of everything God has done are truth, we can say that God's substance is holy. In other words, everything God says and does brings vitality and light to people; it allows people to see positive things and the reality of those positive things and it points humanity toward the road of light so that they may walk the right path. These things are determined because of God's substance and they are determined due to the substance of His holiness. You have seen it, right? We will continue with a reading of the scriptures.

(Mat 4:8-11) Again, the devil takes him up into an exceeding high mountain, and shows him all the kingdoms of the world, and the glory of them; And said to him, All these things will I give you, if you will fall down and worship me. Then said Jesus to him, Get you hence, Satan: for it is written, You shall worship the Lord your God, and him only shall you serve. Then the devil leaves him, and, behold, angels came and ministered to him.

Satan, the devil, having failed at its previous two tricks, tried yet another: It showed all the kingdoms in the world and the glory of them to the Lord Jesus and asked Him to worship the devil. What do you see

about the true features of the devil from this situation? Isn't Satan the devil absolutely shameless? (Yes.) How shameless can it be? Everything was created by God, yet Satan turns it around and shows it to God saying, "Look at the wealth and glory of all of these kingdoms. If You worship me I'll give them all to You." Isn't this a role reversal? Isn't Satan shameless? God made everything, but was it for His enjoyment? God gave everything to mankind, but Satan wanted to seize it all and afterward it said, "Worship me! Worship me and I'll give this all to You." This is the ugly face of Satan; it is absolutely shameless, right? Satan doesn't even know the meaning of the word "shame," and this is just another example of its evil. It doesn't even know what "shame" is. Satan clearly knows that God created everything and that He manages it and has dominion over it. Everything belongs to God, not to man, much less to Satan, yet Satan the devil brazenly said that it would give everything to God. Isn't Satan once again doing something absurd and shameless? God hates Satan even more now, right? Yet no matter what Satan tried to do, did the Lord Jesus fall for it? (No.) What did the Lord Jesus say? ("You shall worship the Lord your God.") Does this phrase have a practical meaning? (Yes.) What sort of practical meaning? We see Satan's evil and shamelessness in its speech. So if man worshiped Satan, what would the conclusion be? Would they receive the wealth and glory of all of the kingdoms? (No.) What would they receive? Would mankind become just as shameless and laughable as Satan? (Yes.) They would be no different from Satan then. Therefore, the Lord Jesus said this phrase which is important for each and every person: "You shall worship the Lord your God, and him only shall you serve," which states that except for the Lord, except for God Himself, if you serve another, if you worship Satan the devil, then you wallow in the same filth as Satan. You would then share Satan's shamelessness and its evil, and just like Satan you would tempt God and attack God. Then what would your end be? You would be loathed by God, struck down by God, and destroyed by God, isn't that right? After Satan had tempted the Lord Jesus several times without success, did it try again? Satan did not try again and then it left. What does this prove? It proves that Satan's evil nature, its malice, and its absurdity and preposterousness is not worth a mention before God because the Lord Jesus defeated Satan in only three sentences, after which it scurried away with its tail between its legs, too ashamed to show its face again, and it never tempted Him again. Since the Lord Jesus had defeated this temptation

of Satan, He could now easily continue the work that He had to do and assume the tasks that lay before Him. Does everything that the Lord Jesus said and did in this situation carry some practical meaning for everyone if it is applied now? (Yes.) What sort of practical meaning? Is defeating Satan an easy thing to do? (No.) What would it be then? Must people have a clear understanding of Satan's evil nature? Must people have an accurate understanding of Satan's temptations? (Yes.) If you ever experience Satan's temptations in your own life, and if you are able to see through to Satan's evil nature, will you be able to defeat it? If you know about Satan's absurdity and preposterousness, would you still stand by Satan and attack God? (No, we wouldn't.) If you understand how Satan's malice and shamelessness are being revealed through you—if you clearly recognize and know these things—would you still attack and tempt God in this way? (No, we wouldn't.) What will you do? (We will rebel against Satan and abandon it.) Is that an easy thing to do? (No.) This is not easy, to do this, people must frequently pray, they must often place themselves before God, and they must always examine themselves. They must submit to God's discipline and His judgment and chastisement and only in this way shall people gradually remove themselves from Satan's domain and control.

We can sum up the things that make up the substance of Satan from these things that it has said. Firstly, Satan's substance can generally be said to be evil, which stands in contrast to the holiness of God. Why do I say Satan's substance is evil? One must look at the consequences of what Satan does to people in order to see this. Satan corrupts and controls man, and man acts under the corrupt disposition of Satan, and inhabits a world that is corrupted by Satan and lives among corrupt people. The masses are unwittingly possessed and assimilated by Satan and man therefore has the evil nature of Satan. From everything Satan has said and done, we can see its arrogance and we see its deceit and malice. How is Satan's arrogance primarily displayed? Does Satan always want to occupy God's position? Satan always wants to tear down God's work and God's position and take it for itself so that people will follow, support, and worship Satan; this is the arrogant nature of Satan. But when Satan corrupts people, it does so in a deceitful and treacherous way: When Satan does its work on people, it does not directly tell people how to refuse and oppose God. When Satan tempts God, it does not come out and say, "I am tempting You, I am going to attack You," so what method does Satan use?

(Seduction.) It seduces, tempts, attacks, and sets its traps, and even by quoting the scriptures. Satan speaks and acts in various ways to achieve its sinister motives. After Satan has done this, what can be seen from what's manifested in man? Aren't people arrogant? Man has suffered from Satan's corruption for thousands of years and so man has become arrogant and extraordinarily conceited, and he has become deceitful, malicious, and unreasonable, right? All these things are brought about due to Satan's nature. Since Satan's nature is evil, it has given man this evil nature and brought man this evil corrupt disposition. Therefore man lives under the corrupt satanic disposition and, like Satan, man goes against God, attacks God, and tempts Him to the extent that man does not worship God and does not revere Him in their hearts. Is that right?

Regarding God's holiness, even though it may be a familiar topic, in discussion it might become a bit abstract for some people, and the content might be a bit deep. In the past, people rarely dealt with the topic of God's holiness, so they don't understand it. But don't worry, I will help you understand what God's holiness is. I see that this is a little hard for you to absorb, let us say this first: If you want to get to know someone, just look at what he or she does and the results of his or her actions, and you will be able to see the substance of the person. So let us fellowship on God's holiness from this perspective first. We said that the substance of Satan is evil and malicious, and so Satan's actions toward man have been to endlessly corrupt them. Satan is evil, so the people it has corrupted are certainly evil, right? Would anyone say, "Satan is evil, perhaps someone it corrupted is holy"? What a joke, right? Is this even possible? (No.) So don't think about it like that, let's talk about it from this aspect: Satan is evil, this is its substance and this is real, this is not just empty talk. We are not trying to libel Satan; we are merely fellowshiping about truth and reality as well as about the facts surrounding it. This might hurt some people or a certain section of people, but there is no malicious intent here; perhaps you will hear this today and feel a bit uncomfortable, but someday soon, when you are able to recognize it, you will despise yourselves, and you will feel that what we talked about today is very useful to you and very valuable.

The substance of Satan is evil, so the results of Satan's actions are inevitably evil, or at the very least, are connected with its evil, could we say that? (Yes.) So how does Satan go about corrupting man? First we must take a look in particular at the evil wrought by Satan in the world

and among humanity that is visible, that people can feel; have you ever thought about this before? You might not have given it much thought, so let Me bring up several main points so that you can see how Satan corrupts man. There is a theory called evolution; everyone knows about this, right? This evolution and materialism, aren't these areas of knowledge studied by man? (Yes.) So, Satan first uses knowledge to corrupt man, and then it uses science to arouse people's interest in knowledge, science, and mysterious things, or in things people desire to explore; this is to say, Satan uses scientific knowledge to corrupt man. The next things Satan uses to corrupt man are traditional culture and superstition, and following that, it utilizes social trends. These are all things that people come into contact with in their daily lives and these are all connected to things close to people, what they see, what they hear, what they touch and what they experience. One could say that they surround everyone, they are inescapable and inextricable. Mankind has no way to avoid being influenced, infected, controlled, and bound by these things; they are powerless to push them away.

First we will talk about knowledge. Wouldn't everyone consider knowledge a positive thing? Or at the very least, people think that the connotation of the word "knowledge" is positive rather than negative. So why are we mentioning here that Satan uses knowledge first to corrupt man? Isn't the theory of evolution an aspect of knowledge? Aren't Newton's scientific laws part of knowledge? The gravitational pull of the earth is part of knowledge, right? (Yes.) So why is knowledge listed among the content that Satan uses to corrupt mankind? What is your take on this? Does knowledge have even a shred of truth in it? (No.) Then what is the substance of knowledge? (It goes against truth.) On what basis is the knowledge that man studies learned? Is it based on the theory of evolution? Isn't the knowledge that man has explored, the summation of it, based on atheism? (Yes.) So, does any of this knowledge have a connection to God? Is it connected with worshiping God? Is it connected to truth? (No.) How does Satan use knowledge to corrupt man? I just said that none of this knowledge is connected with worshiping God or with truth. Some people think about it like this: "It might not have anything to do with truth, but it doesn't corrupt people." What's your take on this? Were you taught by knowledge that people's happiness depended on what they created with their own hands? Did knowledge ever teach you that man's fate was in his own hands? (Yes.) What is this kind of talk? (It's nonsense.) Spot on! It is

nonsense! Knowledge is complicated to discuss. You may put it simply that a field of knowledge is nothing more than knowledge. That is a field of knowledge that is learned on the basis of atheism and lack of understanding that God created all things. When people study this type of knowledge, they do not see God as having dominion over all things, they do not see God as being in charge of or managing all things. Instead, all they do is endlessly research, explore, and seek out scientific answers in that area of knowledge. However, if people do not believe in God and instead only pursue research, they will never find the true answers, right? Knowledge only gives you a livelihood, it only provides a job, it only provides income so that you don't go hungry, but it will never help you know God, it will never help you believe in Him, obey Him, and knowledge will never keep you far from evil. The more you study knowledge, the more you will desire to rebel against God, to research God, to tempt God, and to go against God. So now, what do we see that knowledge is teaching people? It is all the philosophy of Satan. Do Satan's philosophies and rules of survival found in corrupt men have any connection to truth? (No.) They have nothing to do with truth and, in fact, are the opposite of the truth. People often say, "Life is motion"; what kind of talk is this? (Nonsense.) People also say, "Man is iron, rice is steel, man feels famished if he skips a meal"; what is this? (Nonsense, Satan's words.) It's an even worse fallacy and it's disgusting to hear it. So knowledge is something that perhaps everyone knows about. In man's so-called knowledge, Satan has imbued quite a bit of its philosophy of life and its thinking. And as Satan does this, Satan allows man to borrow its thinking, philosophy, and point of view so that man may deny the existence of God, deny God's dominion over all things and dominion over man's fate. So as man's studies progress, he feels the existence of God become vague when he gains more knowledge, and man might even feel that God doesn't exist because of the viewpoints, concepts, and thoughts that Satan has added into the mind of man. As Satan puts these thoughts into the mind of man, aren't people corrupted by this? (Yes.) What does man base his life on now? Is he really depending on this knowledge? No; man is basing his life on the thoughts, views and philosophies of Satan that are hidden in this knowledge. This is where the core of Satan's corruption of man occurs, this is Satan's goal and its method for corrupting man.

A. How Satan Uses Knowledge to Corrupt Man

We will first talk about the most superficial aspect of this topic.

When you were having Chinese lessons in school, were the language and writing able to corrupt people? They couldn't. Can words corrupt people? (No.) Words do not corrupt people; they are a tool that allows people to speak with and a tool with which people communicate with God. Furthermore, language and words are how God communicates with people now, they are tools, they are a necessity. One plus one equals two, this is knowledge, right? Two multiplied by two equals four, this is knowledge, right? But can this corrupt you? This is common sense and a rule so it cannot corrupt people. So what knowledge does corrupt people? It's knowledge that has Satan's viewpoints and thoughts mixed in with it, Satan seeks to imbue these viewpoints and thoughts into humanity through knowledge. For example, in an essay, is there anything wrong with the written words? (No.) So, where would the problem be? The viewpoints and intent of the author when he wrote the essay as well as the content of his thoughts—these are spiritual things—are able to corrupt people. For example, if you were watching a television show, what sort of things in it could change your view? Would what the performers said, the words themselves, be able to corrupt people? (No.) What sort of things would corrupt people? It would be the core thoughts and content of the show, which would represent the director's views, and the information carried in these views could sway people's hearts and minds. Is that right? (Yes.) Do you know what I am referring to in My discussion of Satan using knowledge to corrupt people? (Yes, we do.) You won't misunderstand, right? So when you read a novel or an essay again, can you evaluate whether or not the thoughts expressed in the essay corrupt mankind or contribute to humanity? (We can do so a little bit.) This is something that must be studied and experienced at a slow pace, it's not something that's easily understood right away. For example, when researching or studying an area of knowledge, some positive aspects of that knowledge may help you understand some common sense about that field, and what people should avoid. For example, take "electricity," this is a field of knowledge, right? You would be ignorant if you didn't know that electricity can shock people, right? But once you understand this area of knowledge, you won't be careless about touching something electrical and you'll know how to use electricity. These are both positive things. Are you clear on what we are discussing about how knowledge corrupts people? (Yes, we are.) If you understand we will not continue to speak about it further because there

are many types of knowledge studied in the world and you must take your time to differentiate them yourselves.

B. How Satan Uses Science to Corrupt Man

What is science? Isn't science held in high prestige and considered profound in just about everyone's mind? (Yes, it is.) When science is mentioned, don't people feel, "This is something regular folks can't grasp, this is a topic that only scientific researchers or experts can touch upon. It doesn't have any connection with us regular folks"? Does it have a connection though? (Yes.) How does Satan use science to corrupt people? We won't talk about other things except the things that people frequently encounter in their own lives. You have heard of genes, right? (Yes.) You are all familiar with this term, right? Were genes discovered through science? What exactly do genes mean to people? Don't they make people feel that the body is a mysterious thing? When people are introduced to this topic, won't there be people—especially the curious—who will want to know more or want more details? These curious people will focus their energy on this subject and when they aren't busy they will look up information in books and on the internet to learn more details about it. What is science? To speak plainly, science is the thoughts and theories of things man is curious about, things that are unknown, and not told to them by God; science is the thoughts and theories of the mysteries man wants to explore. What do you think the scope of science is? You could say that it encapsulates all things, but how does man do the work of science? Is it through research? It involves researching the details and the laws of these things and then putting forth dubious theories about which everyone thinks, "These scientists are really terrific! They know so much and have so much knowledge to understand these things!" They have so much admiration for those people, right? People that research science, what sort of views do they hold? Don't they want to research the universe, to research the mysterious things in their area of interest? What is the final outcome of this? Some sciences have people drawing their conclusions by conjectures, others have people relying on human experience for their conclusions and yet another field of sciences will have people coming to their conclusions based on experience or historical and background observations. Is that right? (Yes.) So what does science do for people? What science does is that it only allows people to see the objects in the physical world and merely satisfies man's curiosity; it does not allow man to see the laws by which God has

dominion over all things. Man seems to find answers from science, but those answers are puzzling and bring only temporary satisfaction, a satisfaction that only serves to confine the heart of man to the physical world. Man feels that they have already gotten the answers from science so whatever issue arises, they firmly believe in their scientific views to prove or accept it. Man's heart becomes possessed by science and seduced by it to the point where man no longer has the mind to know God, worship God, and believe that all things come from God and man should look to Him for answers. Isn't this true? You can see that the more a person believes in science, the more absurd they become, believing that everything has a scientific solution, that research can solve anything. They do not seek God and they do not believe He exists; even some people who have followed God for many years will go and research bacteria on a whim or look up some information for answers. Such a person does not look at the issues from the perspective of truth and in most cases they want to rely on scientific views and knowledge or scientific answers to solve problems; but they don't rely on God and they do not seek God. Do people like this have God in their hearts? (No.) There are even some people who want to research God in the same way as they study science. For example, there are many religious experts who have gone to where the ark came to rest after the great flood. They have seen the ark, but in the appearance of the ark they do not see the existence of God. They only believe in the stories and the history and this is the result of their scientific research and study of the physical world. If you research material things, whether it be microbiology, astronomy, or geography, you will never find a result that says God exists or that He has dominion over all things. Is this right? (Yes.) So what does science do for man? Doesn't it distance man from God? Isn't this allowing people to study God? Doesn't this make people more doubtful about God's existence? (Yes.) So how does Satan want to use science to corrupt man? Doesn't Satan want to use scientific conclusions to deceive and benumb people? Satan uses the ambiguous answers to hold on to people's hearts so that they won't seek out or believe in God's existence, and thus they will be suspicious of God, deny God and be distanced from Him. So this is why we say it is one of the ways Satan corrupts people.

C. How Satan Uses Traditional Culture to Corrupt Man

Are there many things that are considered part of traditional culture? (Yes.) What does this traditional culture mean? (It is passed

down from ancestors.) It is passed down from ancestors, this is one aspect. Families, ethnic groups and even the human race have passed down their ways of life from the beginning, or they have passed down customs, sayings, and rules, which have become instilled into people's thoughts. What do people make of these things? People consider them inseparable from their lives. They take these things and regard them as rules and life to be observed, and they are always unwilling to change or abandon these things because they were passed down from their ancestors. There are other aspects of traditional culture, like that which was passed down from Confucius or Mencius, or the things taught to people by Chinese Taoism and Confucianism which have become part of each person down to their very bones. Isn't this right? (Yes.) What does this traditional culture include? Does it include the holidays people celebrate? For example, from the top there is the Spring Festival, the Lantern Festival, Tomb Sweeping Day, the Dragon Boat Festival, and there's International Labor Day, Children's Day, Mid-Autumn Festival, and National Day. Some families even celebrate other holidays, or celebrate when seniors achieve a certain age, or when children achieve 1 month of age and when they are 100 days old. These are all traditional holidays. Don't the backgrounds of these holidays consist of traditional culture? What is the core of traditional culture? Does it have anything about worshiping God? Does it have anything about telling people to practice the truth? (No.) Are there any holidays for people to offer sacrifice to God, go to God's altar and receive His word? Are there holidays like this? (No.) What do people do on all of these holidays? (Worshiping Satan. Eating, drinking and leisure activities.) In modern times they are seen as occasions for eating, drinking, and fun. Then what is the source behind traditional culture? Who is traditional culture from? (Satan.) It's from Satan. In the background of these traditional holidays, Satan instills things in man, what are these things? Ensuring that people remember their ancestors, is that one of them? For example, during the Tomb Sweeping Festival people tidy up graves and offer sacrifices to their ancestors. So people won't forget their ancestors, right? Also, Satan ensures that people remember to be patriotic, like with the Dragon Boat Festival. What about the Mid-Autumn Festival? (Family reunions.) What is the background of family reunions? What's the reason for it? (To put family first, and emotions.) To communicate and connect emotionally, right? Of course, whether it's celebrating Lunar New Year's Eve or the Lantern

Festival, there are many ways of describing the background reasons. However one describes the reason behind them, each one is Satan's way of instilling its philosophy and its thinking in people, so that they stray from God and do not know there is God, and that they offer sacrifices either to their ancestors or to Satan, or that it's just an excuse to eat, drink, and have fun for the sake of desires of the flesh. As each of these holidays is celebrated, Satan's thoughts and views are planted deep within the minds of the people and they don't even know it. When people reach middle age or older, these things, these thoughts and viewpoints of Satan are already rooted deep in their hearts. Moreover, people do their utmost to transmit these ideas, whether right or wrong, down to the next generation without reservation. Is this right? (Yes.) So how do traditional culture and these holidays corrupt people? (People become constrained and bound by the rules of these traditions such that they have no time or energy to seek God.) This is one aspect. For example, everyone celebrates during Lunar New Year, if you didn't wouldn't you feel sad? Wouldn't you feel, "Aiya, I didn't celebrate the New Year. This day of the Lunar New Year was awful, and it has not been celebrated; will this whole year be bad"? Wouldn't you feel ill at ease? (Yes.) And perhaps a bit afraid, right? There are even some people who haven't made sacrifices to their ancestors in years and they suddenly have a dream where a deceased person asks them for money, what will they feel inside? "How sad that this dead person needs money to spend! I'll burn some paper money for them, if I don't that just wouldn't be right. We living people may run into some trouble if I don't burn some paper money, who can say when tragedy will strike?" They will always have this little cloud of fear and worry in their hearts. So who gives them this worry? (Satan.) Satan brings it. Isn't this one of the ways that Satan corrupts man? It uses different means and excuses to control you, to threaten you, and to bind you, to the extent that you fall into a daze and yield and submit to it; this is how Satan corrupts man. Often times when people are weak or when they aren't fully aware of the situation, they may inadvertently do something in a muddle-headed way, that is, they unwittingly fall under Satan's grasp and they might unwittingly do something and they don't know what they are doing. This is the way Satan corrupts man. There are even quite a few people now who are reluctant to part with deep-rooted cultural traditions and they just can't give them up. It is especially when they are weak and passive that they wish to celebrate these kinds of holidays and they

wish to meet Satan and satisfy Satan again, through which they can also comfort themselves inside. Isn't this how it goes? (Yes.) What is the background for these cultural traditions? Is the black hand of Satan pulling the strings behind the scenes? Is Satan's evil nature manipulating and controlling things? Is Satan controlling all these things? (Yes.) When people live in a traditional culture and celebrate these kinds of traditional holidays, could we say that this is an environment where they are being fooled by Satan and corrupted by Satan? Aren't they happy to be corrupted by Satan? Isn't this the way it is? (Yes.) This is something we all acknowledge, right? And something we all know about.

D. How Satan Uses Superstition to Corrupt Man

You're familiar with the term "superstition," right? In superstition, what are people often coming into contact with? (False gods.) There are some overlapping similarities with traditional culture here, but we won't talk about those today, instead I will discuss the most commonly encountered: divination, fortune telling, burning incense, and worshiping Buddha. Some people do divination, others worship Buddha and burn incense, while others have their fortunes read or have their fortunes told by allowing someone to read their facial features. How many of you have had your fortunes told or had a face reading? This is something most people are interested in, right? (Yes.) Why is that? What sort of benefit do people get out of fortune telling and divination? What kind of satisfaction do they get out of it? (Curiosity.) Is it just curiosity? That can't be it. What is the goal of divination? Why have it done? Isn't it to see the future? Some people have their face read to predict the future, others do it to see if they'll have good luck or not. Some people do it to see what their marriage will be like, and yet others do it to see what fortune the year ahead will bring. Some people have their face read to see what the prospects of their sons or daughters will be like and see all aspects of these things, and some business people do it to see how much money they'll make so they can get some guidance on what they should do. Some people just want to know what their fortune will be like and what the future will bring. Is it just to satisfy curiosity? (No.) When people have their face read or do these sorts of things, it is for their own future personal benefit and they believe that all of this is closely connected with their own fate. Is any of this stuff useful? (No.) Why isn't it useful? Isn't it a good thing to know a bit about the future? This helps you know when trouble may strike, so you

could avoid it if you knew about it beforehand, right? Having your fortune told might allow you to be guided around it, so that the year ahead may be good and you can get rich doing business. Isn't that useful? (No.) Whether it's useful has no connection with us, we won't fellowship about it today; our discussion doesn't involve this content and topic. How does Satan use superstition to corrupt man? What people know about things like divination, face reading, and fortune telling is so they can know about what their fortune will be like in the future and what the road ahead looks like, but in the end, whose hands are already controlling these things? (God's hands.) They are in God's hands. As for Satan, in using these methods, what does it want people to know? Satan wants to use face reading and fortune telling to tell people that it knows their fortunes ahead, and Satan wants to tell people that it knows these things and is in control of them. Satan wants to take advantage of this opportunity and use these methods to control people, such that people put blind faith in it and obey its every word. For example, if you have a face reading done, if the fortune telling man closes his eyes and tells you everything that's happened to you in the last few decades with perfect clarity, how would you feel inside? You would suddenly feel, "I really admire this fortune teller, he's so accurate! I've never told my past to anyone before, how did he know about it?" It wouldn't be too hard for Satan to know your past, right? God has led you to today, and Satan has also corrupted people all along and it has followed you. Satan is an evil spirit; the passage of decades for you is nothing to Satan and it's not difficult for it to know these things. When you know that what Satan said is accurate, aren't you giving your heart to it? Your future and fortune, aren't you depending on its control? In an instant, your heart will feel some respect or reverence for it, and for some people, their souls may already be snatched by it. And you'll ask the fortune teller immediately: "What should I do next? What should I avoid in the coming year? What things must I not do?" And then, he will say: "You mustn't go there, you mustn't do this, don't wear clothes of a certain color, you shouldn't go to such and such places very often, and you should do more of certain things...." Won't you take everything he says immediately to heart? (Yes.) You'd memorize it faster than the word of God. Why would you memorize it so quickly? (It's beneficial to me.) Because you'd want to rely on Satan for good luck, isn't this when it grabs a hold of your heart? When you do what it says and its words thereby come true as

predicted, wouldn't you want to go right back to it to find out what fortune the next year will bring? (Yes.) You'll do whatever Satan tells you to do and you'll avoid the things it says to avoid, aren't you obeying everything it says? You will quickly be brought under its wing, led astray, and put under its control. This happens because you believe what it says is the truth and because you believe that it knows about your past lives, your life now, and what the future will bring; this is the method Satan uses to control people. But in reality, who is really in control? It is God Himself, not Satan. Satan is just using its tricks in this case to trick ignorant people, trick people who only see the physical world into believing and relying on it. Then, they will fall into Satan's grasp and obey its every word. But does Satan ever let up when people want to believe in and follow God? Satan does not let up. In this situation, are people really falling under Satan's grasp? (Yes.) Could we say that Satan's behavior in this regard is really shameless? (Yes.) Why would we say that? (Satan uses trickery.) Hmm, because Satan's tricks are fraudulent and deceitful. Satan is shameless and Satan misleads people into thinking it controls their everything and deceives people into thinking that it controls their fate. This makes ignorant people come to obey it completely and it swindles them with just a sentence or two and in their daze, people bow before it. Is this right? (Yes.) So, what sort of methods does Satan use, what does it say to get you to believe in it? For example, you might not have told Satan how many people are in your family, but it might say that there are three in your family, including a daughter who is 7, as well as the ages of your parents. If you had your suspicions and doubts at the beginning, wouldn't you feel it's a little more believable after hearing that? (Yes.) And then Satan might say, "Work has been difficult for you today, your superiors don't give you the recognition you deserve and are always working against you." After hearing that, you would think, "That's exactly right! Things haven't been going smoothly at work." So you'd believe Satan a bit more. Then it would say something else to deceive you, making you believe it even more, and little by little, you would find yourself unable to resist or be suspicious of it anymore. Satan merely uses a few trivial tricks, even trifling little tricks, to mesmerize you. As you become mesmerized, you will be unable to get your bearings, you will be at a loss for what to do, and you'll begin to follow what Satan says. This is the "oh so brilliant" method Satan uses to corrupt man where you unwittingly fall into its trap and are seduced by it. You see, Satan tells

you a few things that people imagine to be good things, and then it tells you what to do and what to avoid and that's how you unwittingly start down that path. Once you go down that path, it's going to be nothing but trouble for you; you'll constantly be thinking about what Satan said and what it told you to do, and you will unknowingly be possessed by it. Why is this? It's because mankind lacks the truth and so they are unable to stand up against Satan's temptation and seduction. Faced with Satan's evil and its deceit, treachery, and malice, mankind is so ignorant, immature and weak, right? Isn't this one of the ways Satan corrupts man? (Yes.) Man is unwittingly deceived and tricked, little by little, by Satan's various methods, because they lack the ability to differentiate between the positive and the negative. They lack this stature, and the ability to triumph over Satan.

E. How Satan Uses Social Trends to Corrupt Man

Are social trends a new phenomenon? (No.) So when did they begin? Could one say that social trends came to be when Satan started corrupting people? (Yes.) What do social trends include? (Style of clothing and makeup.) This is something people often come into contact with. Clothing style, fashion, and trends, this is a small aspect. Is there anything else? Do the popular sayings that people often talk about count too? Do the lifestyles that people desire count? Do the music stars, celebrities, magazines, and novels that people like count? (Yes.) In your minds, which aspect of these trends is able to corrupt man? Which of these trends is most enticing to you? Some people say: "We've all reached a certain age, we are in our forties, fifties, sixties, seventies or eighties where we can't fit in with these trends and they don't really hold our attention anymore." Is this correct? (No.) Others say: "We don't follow celebrities, that's something youngsters in their teens and twenties do; we also don't wear fashionable clothes, that's something image-conscious people do." So which of these is able to corrupt you? (Popular sayings.) Can these sayings corrupt people? Here's one, and you can see whether or not it corrupts people, "Money makes the mare go"; is this a trend? Isn't this a much worse thing compared to the fashion and gourmet trends you mentioned? (Yes.) "Money makes the mare go" is the philosophy of Satan and it prevails among every human society. You could say that it is a trend because it has been imparted to everyone and is now affixed in their heart. People went from not accepting this saying to growing used to it so that when they came into contact with real life, they gradually gave tacit approval

to it, acknowledged its existence and finally, they gave it their own seal of approval. Is this right? (Yes.) Isn't this process that of Satan corrupting man? Perhaps those of you sitting here do not understand this saying to the same degree, but everyone has different degrees of interpretation and acknowledgment of this saying based on things that have happened around them and their own personal experiences, right? Regardless of how much experience someone has with this saying, what's the negative effect that it can have on someone's heart? (People would think money can do anything, and they would esteem money.) Something is revealed through the human disposition of the people in this world, including yourselves sitting here. How is this interpreted? It's the worship of money. Is it hard to get this out of someone's heart? It is very hard! It seems that Satan's corruption of man is thorough indeed! Can we say that? (Yes.) So after Satan uses this trend to corrupt people, how is it manifested in them? Don't you feel that you couldn't survive one day in this world without any money, that even one day would just be impossible? (Yes.) People's status is based on how much money they have as is their respectability. The backs of the poor are bent in shame, while the rich enjoy their high status. They stand tall and proud, speaking loudly and living arrogantly. What does this saying and trend bring to people? Don't many people see getting money as being worth any cost? Don't many people sacrifice their dignity and integrity in the pursuit of more money? Don't many more people lose the opportunity to perform their duty and follow God for the sake of money? Isn't this a loss for people? (Yes.) Isn't Satan sinister to use this method and this saying to corrupt man to such a degree? Isn't this a malicious trick? As you progress from objecting to this popular saying to finally accepting it as truth, your heart falls completely under Satan's grasp, and therefore you unwittingly come to live by it. To what degree has this saying affected you? You might know the true way, you might know truth, but you are powerless to pursue it. You might clearly know the word of God, but you are unwilling to pay the price, unwilling to suffer to pay the price. Instead, you would rather sacrifice your own future and destiny to go against God to the very end. No matter what God says, no matter what God does, no matter how much you realize that God's love for you is deep and great, you would still stubbornly stay the course and pay the price for this saying. What this means is that this saying already controls your behavior and your thoughts, and you would rather have

your fate controlled by this saying than give it all up. People do this, they are controlled by this saying and manipulated by it. Isn't this the effect of Satan corrupting man? Isn't this the philosophy and corrupt disposition of Satan taking root in your heart? If you do this, hasn't Satan achieved its goal? (Yes.) Do you see how Satan has corrupted man in this way? (No.) You didn't see it. Can you feel it? (No.) You didn't feel it. Do you see Satan's evil here? (Yes.) Satan corrupts man at all times and at all places. Satan makes it impossible for man to defend against this corruption and makes man helpless to it. Satan makes you accept its thoughts, its viewpoints and the evil things that come from it in situations where you are unwitting and when you have no recognition of what's happening to you. People fully accept these things and take no exception to them. They cherish and hold these things like a treasure, they let these things manipulate them and toy with them, and this is how Satan's corruption of man becomes deeper and deeper.

The several previously described methods that Satan uses to corrupt people are obvious and everyone has experienced them; Satan uses them and they are inescapable. Man has knowledge and some scientific theories, man lives with the influence of traditional culture, and everyone is an inheritor of traditional culture. Man is bound to carry on the traditional culture given to him from Satan as well as acts in concert with the social trends Satan provides to mankind. In spite of being inseparable from Satan, cooperating with all Satan does at all times, accepting its deceit, arrogance, malice, and evil—after possessing these dispositions of Satan—is man happy or sorrowful in living among this mankind and in this world? (Sorrowful.) Why would you say that? (He is tied down by these things and his life is a bitter struggle.) Hmm. You might see someone who is bespectacled and who has the very appearance of wisdom; he might never shout, always be eloquent, reasonable, and moreover, because of his great age, he might have gone through many things and be very experienced; he might be able to speak in detail about matters great and small and have a solid foundation for what he says; he might also have a set of theories to assess the authenticity and reason of things; and people might look at his behavior, his appearance, and see how he conducts himself and see his integrity and his character and find no fault with him. People like this particularly cater to the current social trends and are never thought of as being outdated; he is instead avant-garde and stylish. Even though this person might be older, he is never behind the times and he is never

too old to learn. On the surface, no one can find fault with him, yet inside he is utterly and completely corrupted by Satan. On the surface nothing is wrong, he is gentle, refined, possesses knowledge and a certain morality; he has integrity and the things he knows are comparable to what young people know. However, in regard to his nature and substance, this person is a full and living model of Satan, he is the spit and image of Satan. This is the “fruit” of Satan’s corruption of man. What I have said may be hurtful to you, but it is all true. The knowledge man studies, the science he understands, and the road he takes to fit in with social trends, without exception, are tools of Satan’s corruption. This is absolutely true. Therefore, man lives within a disposition that is completely corrupted by Satan and man has no way of knowing what God’s holiness is or what God’s substance is. This is because on the surface one cannot find fault with the ways Satan corrupts man; one cannot tell from someone’s behavior that anything is amiss. Everyone goes about their work normally and lives normal lives; they read books and newspapers normally, they study and speak normally; some people have even learned to have the facade of morality so that they can say their greetings, be polite, be courteous, be understanding of others, be friendly, be helpful to others, be charitable, and will avoid being fussy with others and avoid taking advantage of others. However, their corrupt satanic disposition is rooted deep within them; this substance cannot be changed by relying on external effort. Man is not able to know God’s holiness because of this substance, and despite the substance of God’s holiness being made public to man, man doesn’t take it seriously. This is because Satan has already come to completely possess man’s feelings, ideas, viewpoints and thoughts through various means. This possession and corruption is not temporary or occasional; it is present everywhere and at all times. Therefore, many people who have believed in God for three or four years—even five or six years—they still cling to the thoughts and views Satan has instilled in them as if they are clutching a treasure. Because man has accepted the evil, arrogant, and malicious nature of Satan, inevitably in man’s interpersonal relationships there is often conflict, often arguments and incompatibility, which is created as a result of Satan’s arrogant nature. If Satan had given mankind positive things—for example, if the Confucianism and Taoism of traditional culture that man accepted were considered good things—similar types of people should be able to get along with one another after accepting

those things, right? So why is there such a great divide between people who have accepted the same things? Why is that? It's because these things come from Satan and Satan creates division among people. The things Satan provides, no matter how dignified or great they appear on the surface, bring to man and bring out in man's life only arrogance, and nothing more than the deceit of Satan's evil nature. Isn't that right? Someone who could disguise themselves, possess a wealth of knowledge, or have good upbringing would have a hard time concealing their corrupt satanic disposition. No matter how many ways this person cloaked themselves, if you thought of them as a saint, or if you thought they were perfect, or if you thought they were an angel, no matter how pure you thought they were, what would their life be like behind the scenes? What substance would you see in the revelation of their disposition? Without a doubt you would see the evil nature of Satan. Could one say that? (Yes.) For example, say you know someone close to you who you think is a good person, or you have thought of as a good person, perhaps someone you idolized. With your current stature, what do you think of them? First, you look at whether or not this type of person has humanity, whether they are honest, whether they have true love for people, whether their words and actions benefit and help others. (No.) The so-called kindness, love or goodness being revealed here, what is it really? It is all a facade, it is all false. This behind-the-scenes facade has an ulterior evil purpose: It's to make that person adored and idolized. Do you see this clearly? (Yes.)

What do the methods Satan uses to corrupt people bring to mankind? Is there anything positive about it? (No.) First, can man differentiate between good and evil? (No.) You see, in this world, whether it's some great person, or some newspaper, or on some radio station, they'll say that this or that is good or evil, is that accurate? (No.) Is that correct? (No.) Are their assessments of events and people fair? (No.) Is there truth in it? (No.) Does this world or humanity assess positive and negative things based on the standard of truth? (No.) Why don't people have that ability? People have studied so much knowledge and know so much about science, aren't their abilities great enough? Why can't they differentiate between positive and negative things? Why is this? (Because people don't have truth; science and knowledge aren't truth.) Everything Satan brings to humanity is evil and corruption and it lacks the truth, the life, and the way. With the evil and corruption Satan brings to man, can you say that Satan has love? Can you say that

man has love? Some people might say: "You're wrong, there are many people around the world who help the poor or homeless people. Aren't those good people? There are also charitable organizations that do good works, isn't all the work they do for good?" So what do we say about that? Satan uses many different methods and theories to corrupt man; is this corruption of man a vague concept? No, it is not vague. Satan also does some practical things, which includes a variety of false things masquerading as good things, as well as very deceitful actions, which Satan does with its own intention and purpose. Corrupted people and Satan are the same; they are also in this world and in society promoting a viewpoint or a theory. In every dynasty and in every epoch they promote a theory and instill some thoughts into men. These thoughts and theories gradually take root in the hearts of people, and then people begin to live by these theories and thoughts; don't they unwittingly become Satan? Aren't people one with Satan? When people have become one with Satan, what is their attitude toward God in the end? Isn't it the same attitude Satan has toward God? No one dares to admit this, right? It's very frightening! People are Satan, and their nature is the very nature of Satan. Why do I say that Satan's nature is evil? This is determined and analyzed based on what Satan has done and the things Satan has revealed; it's not without merit to say Satan is evil. If I just said Satan was evil, what would you think? You would think, "Obviously Satan is evil." So I'll ask you: "What aspect of Satan is evil?" If you say: "Satan's resisting God is evil," you still won't be speaking with clarity. Now we've said the specifics this way; do you have an understanding about the specific content of the substance of Satan's evil? (Yes.) Now that you've had this understanding of Satan's evil nature, how much do you understand about yourselves? Are these things linked? (Yes.) Does this link hurt you? (No.) Is it helpful to you? (Yes.) How helpful is it? (A very big help!) Let's talk specifics; I won't hear ambiguous words. How much does this "very big" refer to? (We know the things that God hates, which things go against God; our hearts are a bit clear about these things.) Mm, is there anything else to add? When I fellowship about the substance of God's holiness, is it necessary that I fellowship about the evil substance of Satan, what's your opinion? (Yes, it is necessary.) Why? (Satan's evil sets God's holiness in high relief.) Is this how it is? This is partially right in that without Satan's evil, people won't know of God's holiness; this is correct. However, if you say that God's holiness only exists due to its

contrast with Satan's evil, is this right? This argument is wrong. God's holiness is the inherent substance of God; even though God reveals it or God acts, He possesses this inherent substance and it is naturally revealed, it is intrinsic to God Himself and it has always existed, but man cannot see it. Man lives among the corrupt disposition of Satan and among its corrupt substance, and man does not know about holiness or about the specific content of God's holiness. Is this right? So, do you think it is necessary that we fellowship first about Satan's evil substance? (Yes, it is.) You see, we have fellowshiped about several aspects of God's uniqueness and we didn't mention the substance of Satan, right? Some people may express some doubt such as, "You are fellowshiping about God Himself, why are You always talking about how Satan corrupts people and how Satan's nature is evil?" Have you put these doubts to rest? (Yes.) How did you put them to rest? (Through God's fellowship, we differentiated that which is evil.) When people have discernment of evil and when they have an accurate definition of it, when people can clearly see the specific content and manifestation of evil, the source and substance of evil—when God's holiness is discussed now—people will then clearly realize, or clearly recognize it as God's holiness, as true holiness. If I don't discuss the evil of Satan, some people will mistakenly believe that something people do in society and among people—or something in this world—may be related to holiness. Isn't this viewpoint wrong? (Yes.) I have thusly fellowshiped on Satan's substance. What sort of an understanding of God's holiness have you achieved through your experiences in recent years, from your seeing the word of God and from experiencing His work? Go ahead and speak about it. You don't have to use words pleasing to the ear, just speak from your own experiences, is God's holiness just His love? Is it merely God's love that we describe as holiness? That would be too one-sided, right? Wouldn't that be one-sided? (Yes.) So besides God's love, are there other aspects of God's substance that you have seen? (Yes.) What have you seen? (God detests festivals and holidays, customs, and superstitions; this is God's holiness.) You merely said that God detests certain things; God is holy so therefore He detests things, is that what it means? (Yes.) At the root of it, what is God's holiness? God's holiness has no substantial content, only that He detests things? In your minds are you thinking, "Because God hates these evil things, therefore one can say that God is holy"? Isn't this speculation here? Isn't this a form of deduction and

judgment? What is the greatest taboo when it comes to understanding God's substance? (To leave reality behind.) It's when we leave reality behind to speak of doctrines, this is the most taboo thing to do. Anything else? (Speculation and imagination.) Speculation and imagination, these are also very strong taboos. Why are speculation and imagination not useful? Are things that you speculate about and imagine things you can truly see? (No.) Are they the true substance of God? (No.) What else is taboo? Is it taboo to just enumerate a bunch of nice sounding words about God's substance? (Yes.) Isn't this boastful and nonsensical? Judgment and speculation are nonsensical, as is just picking out nice sounding words. Is there anything else? Empty praise is also nonsensical, right? (Yes.) Does God enjoy listening to people talk this kind of nonsense? (No, He does not.) What's a synonym for "not enjoying" something? (To feel uncomfortable.) He feels uncomfortable hearing it! God leads and saves a group of people, and after this group of people hear His words they never understand what He means. Someone may ask: "Is God good?" and they'd respond, "Good!" "How good?" "So, so good!" "Does God love man?" "Yes!" "How much?" "So, so much!" "Can you describe God's love?" "It's deeper than the sea, higher than the sky!" Isn't this nonsense? Isn't this nonsense similar to what you just said about, "God hates Satan's corrupt disposition, therefore God is holy"? (Yes.) Isn't what you just said nonsense? Where do the majority of nonsensical things that are said come from? (Satan.) They come from Satan. Nonsensical things that are said primarily come from people's irresponsibility and irreverence to God. Could we say that? (Yes.) You didn't have any understanding yet still talked nonsense, isn't this being irresponsible? Isn't this disrespectful to God? You have studied a bit of knowledge, understood a bit of reasoning and a bit of logic, which you have used here and, furthermore, done so in knowing God. Do you think God feels uncomfortable hearing that? How can you know God using these methods? Doesn't that sound awkward? Therefore, when it comes to the knowledge of God, one must be very cautious; where you know God, speak only of that. Speak honestly and practically and do not adorn your words with routine compliments and do not use flattery; God does not need it and this sort of thing comes from Satan. Satan's disposition is arrogant and Satan likes to be flattered and hear nice words. Satan will be pleased and happy if people list all the nice sounding words they have learned and use these words for Satan. But God does not need this; God does not need adulation or

flattery and He does not require that people speak nonsense and praise Him blindly. God abhors and will not even listen to praise and flattery that is out of line with reality. So, when some people blindly praise God and what they say doesn't match what's in their heart and when they blindly make vows to God and carelessly pray to Him, God does not listen at all. You must take responsibility for what you say. If you don't know something, just say so; if you do know something, express it in a practical way. Now, as to the actual content of God's holiness, do you have a specific understanding of it? Now you won't dare say nonsensical things, right? You're not talking nonsense, but can't stop speaking, so you should have some understanding, right? Are you thinking about it? You are handling it conscientiously, right? You may say a few things now. (When I revealed rebelliousness, when I had transgressions, I received God's judgment and chastisement, and therein I saw God's holiness. And when I fell into situations and environments that didn't conform to my expectations, I prayed about these things and I sought God's intentions and as God enlightened and guided me with His words, I saw God's holiness.) Hmm, this is from your own experience, right? (When God leads people all along the way, and as He has dominion over people, in that I see God's holiness. Actually, in what God just talked about how Satan corrupts man and man has been living under the corruption and affliction of Satan, man has no control over this, I truly see God's holiness through God's work in man.) (I have seen from what God has spoken that man is corrupted and harmed by Satan like this. Nonetheless, God has given everything to save us and from this I see God's holiness.) This is a realistic manner of speaking and it is true knowledge. Are there any different takes on this? (I don't know whether or not my understanding is correct. In the fellowship God just had with us, I see Satan's evil in the things Satan says and does. In the first fellowship, it said that God told man what he could and could not eat, and that God's words revealed cleanliness and directness; from this I see God's holiness. That's what I can add.) Mm. In what you have heard from these people say, whose words do you say Amen to the most? Whose speech, whose fellowship was closest to our fellowship topic today, whose was most realistic? How was the fellowship of the last sister? (Good.) You say Amen to what she said, what did she say that was right on target? You may be direct, say what you have to say and don't worry about being wrong. (In the words the sister just spoke, I heard that God's word is straightforward and very

clear, it is not at all like Satan's roundabout words. I saw God's holiness in this.) Hmm, this is part of it. Did you all hear what was just said? (Yes.) Was it right? (Yes.) Let's give the sister a round of applause. Very good. I see that you have gained something in these two recent fellowships, but you must continue to work hard. The reason you must work hard is because understanding the substance of God is a very profound lesson; it is not something one comes to understand overnight or can speak clearly in just a few words.

Every aspect of people's corrupt satanic disposition, knowledge, philosophy, people's thoughts and viewpoints, and the personal aspects hinder them greatly from knowing God's substance; so when you hear these topics, some topics may be beyond your reach, some topics you may not understand, while some topics you may fundamentally not match up with reality. Regardless, I have heard about your understanding of God's holiness and I know that in your hearts you are beginning to acknowledge what I have said and fellowshipped about God's holiness. I know that in your hearts your desire to understand the substance of God's holiness is starting to sprout. But what makes Me even happier? It is that some of you are already able to use the simplest words to describe your knowledge of God's holiness. Even though this is a simple thing to say and I have said it before, in the hearts of the majority of you this has yet to be approved or make an impression. Nonetheless, some of you have taken these words to heart and this is quite good and this is a very good start. I hope on the topics that you think are profound—or on the topics that are beyond your reach—you will continue to engage in fellowship, and do more and more fellowship. For those issues that are beyond your reach there will be someone to give you more guidance. If you engage in more fellowship regarding the areas that are within your reach now, the Holy Spirit will do His work and you will come to greater understanding. Understanding the substance of God and knowing the substance of God provides immeasurable help to people's life entry. I hope that you do not ignore this or see it as a game; because knowing God is the very essential basis and foundation for man's faith in God and man's pursuit of truth and salvation and something that must not be dispensed with. If man believes in God yet does not know God, and if man lives among some letters and doctrines, you will never achieve salvation even if you act and live in accordance with the superficial words of the truth. That is to say, if your faith in God is not based on knowing Him, then your

faith means nothing. You understand, right? (Yes, we understand.) Our fellowship will end here for today.

January 4, 2014

GOD HIMSELF, THE UNIQUE VI

GOD'S HOLINESS (III)

How do you feel after saying your prayers? (Very excited and moved.) Let us begin our fellowship. What topic did we fellowship last time? (The holiness of God.) And which aspect of God Himself does the holiness of God concern? Does it concern the essence of God? (Yes.) So what exactly is the subject that concerns God's essence? Is it the holiness of God? (Yes.) The holiness of God: this is the unique essence of God. What was the main theme we fellowshipped last time? (Discerning the evil of Satan.) And what did we fellowship last time regarding the evil of Satan? Can you remember? (How Satan corrupts mankind. It uses knowledge, science, traditional culture, superstition, and social trends to corrupt us.) Correct, this was the main topic that we discussed last time. Satan uses knowledge, science, superstition, traditional culture, and social trends to corrupt man; these are the ways in which Satan corrupts man. How many ways are these altogether? (Five.) Which five ways? (Science, knowledge, traditional culture, superstition, and social trends.) Which do you think Satan uses most to corrupt man, the thing that corrupts them most deeply? (Traditional culture.) Some brothers and sisters think it is traditional culture. Anyone else? (Knowledge.) Looks like you have a high level of knowledge. Any others? (Knowledge.) You share the same view. The brothers and sisters who said traditional culture, can you tell us why you think this? Do you have any understanding of it? Do you not want to explain your understanding? (The philosophies of Satan and the doctrines of Confucius and Mencius are deeply ingrained in our minds, so we feel these corrupt us very deeply.) Those of you who think it is knowledge, can you explain why? Speak your reasons. (Knowledge can never let us worship God. It denies the existence of God, and denies the rule of God. That is, knowledge tells us to study from a young age, and

that only through studying and gaining knowledge is our future and destiny assured. In this way it corrupts us.) So Satan uses knowledge to control your future and destiny, then it leads you along by the nose; this is how you think Satan corrupts man most deeply. So most of you think Satan uses knowledge to corrupt man most deeply. Are there any others? What about science or social trends, for example? Does anyone agree with these? (Yes.) Today I will fellowship again about the five ways in which Satan corrupts man and, once I am finished, I will still ask you some questions to see in exactly which aspect Satan corrupts man most deeply. You understand this topic, don't you?

Satan's corruption of man primarily manifests in five aspects; these five aspects are the five ways in which Satan corrupts man. The first of these five ways we mentioned is knowledge, so let us first take knowledge as the topic for fellowship. Satan uses knowledge as bait. Listen closely: It is just a type of bait. People are enticed to "study hard and improve every day," to arm themselves with knowledge, as with a weapon, then to use knowledge to open the gateway to science; in other words, the more knowledge you gain, the more you will understand. Satan tells people all this. Satan tells people to foster lofty ideals as well, at the same time as they are learning knowledge, telling them to have ambitions and ideals. Unbeknownst to people, Satan conveys many messages like this, causing people to unconsciously feel that these things are correct, or beneficial. Unknowingly, people walk this kind of road, unknowingly led onward by their own ideals and ambitions. Step by step, people unknowingly learn from the knowledge given by Satan the thinking of great or famous people, and accept these ideas. They also learn one thing after another from the deeds of some whom people regard as heroes. You may know some of what Satan is advocating for man in the deeds of these heroes, or what it wants to instill in man. What does Satan instill in man? Man must be patriotic, have national integrity, and be heroic. What does man learn from some historical stories or from some biographies of heroic figures? To have a sense of personal loyalty, or to do anything for one's pal or for a friend. Within this knowledge of Satan, man unknowingly learns many things, and learns many nonpositive things. In the midst of unawareness, seeds prepared for them by Satan are planted in their immature minds. These seeds make them feel that they ought to be great people, ought to be famous, ought to be heroes, to be patriotic, be people who love their families, or be people who will do anything for a friend and have a

sense of personal loyalty. Seduced by Satan, they unknowingly walk the road it has prepared for them. As they walk this road, they are forced to accept Satan's rules of living. Unknowingly and themselves completely unaware, they develop their own rules of living, when these are nothing more than Satan's rules forcefully instilled in them. During the learning process, Satan causes them to foster their own goals, to determine their own life goals, rules of living, and direction in life, all the while instilling in them things of Satan, using stories, using biographies, using all means possible to get people to, little by little, take the bait. In this way, people develop their own hobbies and pursuits during the course of their learning: Some come to like literature, some economics, some astronomy or geography. Then there are some who come to like politics, some who like physics, some chemistry, and even some who like theology. These are all a part of knowledge and you have all come into contact with them. In your hearts, each of you know how it goes with these things, each one has had contact with them before. Regarding these kinds of knowledge, anyone can talk endlessly about a certain one of them. And so it is clear how deeply this knowledge has entered the mind of man, it shows the position occupied by this knowledge in man's mind and how deep an effect it has on man. Once someone likes a facet of knowledge, when in their heart a person has fallen deeply in love with one, they then unknowingly develop ideals: Some people want to be authors, some want to be writers, some want to make a career out of politics, and some want to engage in economics and become business people. Then there is a group of people who want to be heroes, to be great or famous. Regardless of what kind of person someone wants to be, their goal is to take this method of learning knowledge and use it for their own ends, to realize their own desires, their own ideals. No matter how good it sounds—they want to achieve their dreams, to not live this life in vain, or they want to engage in a career—they foster these lofty ideals and ambitions but, essentially, what is it all for? Have you thought of this before? Why does Satan want to do this? What is Satan's purpose, instilling these things in man? Your hearts must be clear on this question.

Now let us talk about how Satan uses knowledge to corrupt man. From what we have talked about so far, have you begun to recognize Satan's sinister motives? (A little.) Why does Satan use knowledge to corrupt man? What does it want to do to man using knowledge? Lead man to follow what kind of road? (To resist God.) It certainly is to resist

God. This is the effect you can see of people learning knowledge, and the consequence you see after the learning of knowledge—resistance of God. So what are Satan’s sinister motives? You aren’t clear, are you? During the process of man’s learning of knowledge, Satan will employ any method so people satisfy their own lusts and realize their own ideals. Are you clear on exactly what road Satan wants to lead you to? Putting it mildly, people think there is nothing wrong with learning knowledge, that it is the natural course. They think that to foster lofty ideals or to have ambitions is just called having aspirations, and that this should be the right road for people to follow in life. If people can realize their own ideals, or make a go of a career in life—is it not more glorious to live that way? To not only honor one’s ancestors in that way but to also leave one’s mark on history—is this not a good thing? This is a good and proper thing in the eyes of worldly people. Does Satan, however, with its sinister motives, take people to this kind of road and then decide it is done? Certainly not. In fact, no matter how lofty man’s ideals are, no matter how realistic man’s desires are or how proper they may be, all that man wants to achieve, all that man seeks for is inextricably linked with two words. These two words are vitally important to the life of every person, and these are things Satan intends to instill in man. Which two words are these? One is “fame” and one is “gain”: They are fame and gain. Satan uses a very subtle kind of way, a way very much in concert with people’s notions; it is not any kind of radical way. In the midst of unawareness, people come to accept Satan’s way of living, its rules of living, establishing life goals and their direction in life, and in doing so they also unknowingly come to have ideals in life. No matter how high-sounding these ideals in life seem, they are just a pretext that is inextricably linked to fame and gain. Any great or famous person, all people in fact, anything they follow in life relates only to these two words: “fame” and “gain.” Is this not so? (Yes.) People think that once they have fame and gain, they can then capitalize on them to enjoy high status and great wealth, and to enjoy life. Once they have fame and gain, they can then capitalize on them in their pleasure-seeking and unscrupulous enjoyment of the flesh. People willingly, albeit unknowingly, take their bodies, minds, all that they have, their futures and their destinies and hand them all over to Satan in order to attain the fame and gain they desire. People do this without ever a moment’s hesitation, ever ignorant of the need to recover it all. Can people still have any control over themselves once they go over to

the side of Satan in this way and become loyal to it? Certainly not. They are completely and utterly controlled by Satan. They are also completely and utterly unable to free themselves from the quagmire they have sunk down into. Once someone is mired in fame and gain, they no longer seek that which is bright, that which is righteous or those things that are beautiful and good. This is because the seductive power that fame and gain have over people is too great, and they become things for people to pursue throughout their lives and even for all eternity without end. Is this not true? Some people will say that learning knowledge is nothing more than reading books or learning a few things that they do not already know, saying they do this so as not to be behind the times or not to be left behind by the world. They will say that knowledge is only learned so they can put food on the table, for their own future or for the basic necessities. Now can you tell Me whether there is any person who will endure a decade of hard study just for the basic necessities, just to resolve the issue of food? (No, there is not.) There are no people like this! So what is it that he suffers these hardships and suffers all these years for? It is for fame and gain: Fame and gain are waiting up ahead for him, calling him, and he believes only through his own diligence, hardships and struggle can he follow that road and thereby attain fame and gain. He must suffer these hardships for his own future path, for his future enjoyment and a better life. Can you tell Me what on earth this so-called knowledge really is? Is it not rules of living and a road through life instilled in people by Satan, taught to them by Satan in the course of their learning knowledge? Is it not life's lofty ideals instilled into man by Satan? Take, for example, the ideas of great people, the integrity of the famous or the brave spirit of heroic figures, or take the chivalry and kindness of the protagonists and swordsmen in martial arts novels; these ideas are influencing one generation after another, and the people of each generation are brought to accept these ideas, to live for these ideas and to pursue them endlessly. This is the way, the channel, in which Satan uses knowledge to corrupt man. So after Satan has led people to the road of fame and gain, is it still possible for them to believe in God, to worship Him? (No, it is not.) Do the knowledge and rules for living instilled in man by Satan contain any thought of worshiping God? Do they hold any thought that belongs to the truth? (No, they do not.) Do they contain any reality of fearing God and shunning evil? (No, they do not.) You seem to speak a little uncertainly, but no matter. Seek out the truth in

all things and you will get the right answers; only with the right answers can you then walk the right road.

Let us briefly recap again: What does Satan use to keep man penned in and controlled? (Fame and gain.) So Satan uses fame and gain to control man's thoughts until all they can think of is fame and gain. They struggle for fame and gain, suffer hardships for fame and gain, endure humiliation for fame and gain, sacrifice everything they have for fame and gain, and they will make any judgment or decision to both maintain and obtain fame and gain. In this way, Satan binds man with invisible shackles. These shackles are borne on people's bodies, and they have not the strength nor courage to throw them off. So people trudge ever onward in great difficulty, unknowingly bearing these shackles. For the sake of this fame and gain, mankind becomes estranged from God and betrays Him. With each passing generation, mankind becomes more and more wicked, more and more darkened, and so in this way one generation after another is destroyed in the fame and gain of Satan. Looking now at Satan's actions, what exactly are its sinister motives? It's clear now, isn't it? Is Satan not abominable? (Yes!) Maybe today you still cannot see through Satan's sinister motives because you think that there is no life without fame and gain. You think that, if people leave fame and gain behind, then they will no longer be able to see the way ahead, no longer be able to see their goals, their future becomes dark, dim and gloomy. But, slowly, you will all one day recognize that fame and gain are monstrous shackles that Satan uses to bind man. Until the day you come to recognize this, you will thoroughly resist Satan's control and thoroughly resist the shackles Satan brings to bind you. When the time comes for you to wish to throw off all the things Satan has instilled in you, you will then make a clean break with Satan and will also truly loathe all that Satan has brought to you. Only then will you have a real love and yearning for God; only then can you walk the right road of life in pursuit of the truth.

We have just talked about how Satan uses knowledge to corrupt man, so next let us fellowship about how Satan uses science to corrupt man. Firstly, in using science to corrupt man, Satan uses the name of science to satisfy man's curiosity, satisfying man's desire^[a] to explore

Footnotes:

a. The original text reads "satisfying man's exploration of science and probing into mysteries."

science and probe into mysteries. Also in the name of science, Satan satisfies man's material needs and man's demand to continually raise their quality of life. Satan therefore, in this name, uses the way of science to corrupt man. Is it only man's thinking or man's minds that Satan corrupts using this way of science? Amongst the people, events, and things in our surroundings that we can see and that we come into contact with, what else does Satan use science to corrupt? (The natural environment.) You are right. It looks like you have been deeply harmed by this, and are also deeply affected by it. Besides using science to deceive man, using all the various findings and conclusions of science to deceive man, Satan also uses science as a means to carry out wanton destruction and exploitation of the living environment that was bestowed on man by God. It does this under the pretext that if man carries out scientific research, then man's living environment will get better and better and man's living standards will continually improve, and furthermore that scientific development is done to cater to man's daily increasing material needs and continual need to raise their quality of life. If not for these reasons, then it asks what you are doing developing science at all. This is the theoretical basis of Satan's development of science. What consequences, however, does science have for mankind? What does our immediate environment consist of? Has not the air mankind breathes been polluted? Is the water we drink still truly pure? (No.) So what about the food we eat, is the majority of it natural? (No.) So what is it then? It is grown using fertilizer and cultivated using genetic modification, and there are also mutations produced using various scientific methods, so that even the vegetables and fruit we eat are no longer natural. It is not easy now for people to find unmodified food products to eat. Even eggs no longer taste the way they used to, having already been processed by Satan's so-called science. Looking at the big picture, the entire atmosphere has been destroyed and polluted; mountains, lakes, forests, rivers, oceans, and everything above or below ground have all been ruined by so-called scientific achievements. In other words, the entire ecology, the entire living environment bestowed on mankind by God has been polluted and ruined by so-called science. Although there are many people who have obtained what they expected in terms of the quality of life they seek, satisfying both their lusts and their flesh, the environment man lives in has essentially been destroyed and ruined by the various "achievements" brought by science. Even outdoors or in our homes we

now no longer have a right to breathe one breath of clean air. You tell Me, is this mankind's sorrow? Is there still any happiness to speak of for man to live in this living space? Man lives in this living space and, from the very beginning, this living environment was created by God for man. The water people drink, the air people breathe, the food people eat, plants, trees, and the oceans—this living environment was all bestowed on man by God; it is natural, operating in accordance with a natural law laid down by God. If there was no science, and people could enjoy what was bestowed on man in accordance with the way of God, they would have been happy and could have enjoyed everything at its most pristine. Now, however, all of this has been destroyed and ruined by Satan; man's fundamental living space is no longer at its most pristine. But no one is able to recognize what caused this kind of consequence or how this came about, and furthermore even more people comprehend and approach science by using the ideas instilled in them by Satan, and by viewing science with earthly eyes. Is this not so very hateful and pitiful? With Satan now having taken the space in which mankind exists and their living environment and corrupted them into this state, and with mankind continuing to develop in this way, is there any need for the hand of God to extinguish this mankind on earth that has been so deeply corrupted and that has become hostile to Him? Is there any need for the hand of God to destroy mankind? (No.) If mankind continues to develop in this way, what direction will it take? (Ruination.) How will mankind be ruined? In addition to man's greedy search for fame and gain, they continually carry out scientific exploration and in-depth research, then ceaselessly they satisfy their own material needs and lusts; what then are the consequences for man? First of all there is no longer any ecological balance and, hand in hand with this, mankind's bodies have all been tainted and damaged by this kind of environment, and various infectious diseases, plagues, and haze spread everywhere. This is a situation that man now has no control over, is that not right? Now that you understand this, if mankind does not follow God, but always follows Satan this way—using knowledge to continually enrich themselves, using science to ceaselessly explore the future of human life, using this kind of method to continue living—are you able to recognize what the natural end of mankind will be? What will be the natural final result? (Ruination.) It will be ruination: approaching ruination one step at a time. Approaching ruination one step at a time! It now looks as though

science is a kind of magic potion or slow-acting poison that Satan has prepared for man, so that when you try to discern things you do so in a foggy haze; no matter how hard you look, you cannot see things clearly, and no matter how hard you try, you cannot figure them out. Satan, however, still uses the name of science to whet your appetite and to lead you by the nose, one foot in front of the other, toward the abyss and toward death. Is this not so? (Yes.) This is the second way.

The issue of how Satan uses traditional culture to corrupt man also needs explanation. There are many similarities between traditional culture and superstition, only traditional culture has certain stories, allusions, and sources. Satan has fabricated and invented many folk stories or stories in history books, leaving people with deep impressions of traditional cultural or superstitious figures. Take China's *The Eight Immortals Crossing the Sea*, *Journey to the West*, *The Jade Emperor*, *Nezha Conquers the Dragon King*, and *Investiture of the Gods*, for example. Have these not become deeply rooted in the minds of man? Even if some people do not know all the details, they still know the general stories, and it is this general content that sticks in your heart and sticks in your mind, and you cannot forget it. These are things Satan set up for man long ago, having disseminated at different times its various ideas and life philosophies. These things directly harm and erode people's souls and put people under one spell after another. That is to say that once you have accepted these things that arise from traditional culture, stories or superstition, once these things are established in your mind, once they are stuck in your heart, it is just like a spell—you become enmeshed and influenced by these cultures, these ideas and traditional stories. They influence your life, your outlook on life and they also influence your judgment of things. Even more so they influence your pursuit for the true path of life: This is indeed a spell! You try but you cannot shake them off; you chop at them but you cannot chop them down; you beat at them but you cannot beat them down. Is this not so? (Yes.) Furthermore, after man is unknowingly put under this kind of spell, they unknowingly begin to worship Satan, fostering the image of Satan in their hearts. In other words, they set Satan up as their idol, an object for them to worship and look up to, even going so far as to treat it the same way they would God. Unknowingly, these things are in people's hearts controlling their words and deeds. You unknowingly acknowledge the existence of these stories, making of them real figures, turning them into real existing

objects. In unawareness, you subconsciously receive these ideas and the existence of these things. You also subconsciously receive devils, Satan and idols into your own home and into your own heart—this is indeed a spell! Do you feel the same? (Yes.) Are there any among you who have burned incense and worshiped Buddha? (Yes.) So what was the purpose of burning incense and worshiping Buddha? (Praying for peace.) Is it absurd to pray to Satan for peace? Does Satan bring peace? (No.) Thinking about it now, were you ignorant back then? (Yes.) That kind of manner is absurd, ignorant and naive, isn't it? Satan cannot give you peace. Why? Satan only ponders how to corrupt you and cannot give you peace; it can only give you a temporary respite. But you must take a vow and if you break your promise or break the vow you have made to it, then you will see how it torments you. In making you take a vow, it actually wants to control you, doesn't it? When you prayed for peace, did you obtain peace? (No.) You did not obtain peace, but on the contrary it brought misfortune, unending disasters and a whole host of calamities—truly a boundless ocean of bitterness. Peace is not within Satan's domain, and this is the truth. This is the consequence for mankind of feudal superstition and traditional culture.

The issue of Satan taking advantage of social trends to corrupt man also needs specific explanation. These social trends include many things. Some people say: "Are they about the clothes we wear? Are they about the latest fashions, cosmetics, hairdressing and gourmet food?" Are they about these things? These are a part of trends, but we do not wish to talk about these here. We only wish to talk about the ideas that social trends bring about for people, the way they cause people to conduct themselves in the world, the life goals and outlook that they bring about in people. These are very important; they can control and influence man's state of mind. One after another, all these trends carry an evil influence that continually degenerates man, that lowers their morals and their quality of character more and more, to the extent that we can even say the majority of people now have no integrity, no humanity, neither do they have any conscience, much less any reason. So what are these trends? You cannot see these trends with the naked eye. When the wind of a trend blows through, perhaps only a small number of people will become the trendsetters. They start off doing this kind of thing, accepting this kind of idea or this kind of perspective. The majority of people, however, in the midst of their unawareness, will still be continually infected, assimilated and attracted by this kind of trend,

until they all unknowingly and involuntarily accept it, and are all submerged in and controlled by it. For man who is not of sound body and mind, who never knows what is truth, who cannot tell the difference between positive and negative things, these kinds of trends one after another make them all willingly accept these trends, the life view, the life philosophies and values that come from Satan. They accept what Satan tells them on how to approach life and the way to live that Satan “bestows” on them. They have not the strength, neither do they have the ability, much less the awareness to resist. So what on earth are these trends? I have picked a simple example that you may come to understand. For example, people in the past ran their business in a way that cheated neither old nor young, and which sold items at the same price regardless of who was buying. Is a hint of conscience and humanity not conveyed here? When people used this kind of credo when conducting their business, can we say that they still had some conscience, some humanity at that time? (Yes.) But with man’s demand for ever increasing amounts of money, people unknowingly came to love money, love gain and love enjoyment more and more. So did people come to view money as more important? When people view money as more important, they unknowingly neglect their reputation, their renown, prestige, and integrity; they neglect all these things, don’t they? When you engage in business, you see someone else taking different approaches and using various means to swindle people and get rich. Although the money earned is ill-gotten gains, they get richer and richer. Their whole family engages in the same business as you, but they enjoy life more than you do, and you feel bad, saying: “Why can’t I do that? Why can’t I earn as much as they do? I must think of a way to get more money, to make my business prosper.” You then ponder this through. According to the usual method of making money, cheating neither old nor young and selling things at the same price for all, the money you make is in good conscience, but it cannot get you rich quick. However, under the urge to make a profit, your thinking undergoes a gradual transformation. During this transformation, your principles of conduct also begin to change. When you first cheat someone, when you first defraud someone, you have your reservations, saying “This is the last time I cheat someone and I will not do it again. I cannot cheat people. Cheating people will only earn retribution and bring disaster upon me! This is the last time I cheat someone and I will not do it again.” When you first deceive someone, your heart has some scruples;

this is the function of man's conscience—to have scruples and to reproach you, so that it feels unnatural when you cheat someone. But after you have successfully deceived someone you see that you now have more money than you did before, and you think this method can be very beneficial for you. Despite the dull ache in your heart, you still feel like congratulating yourself on your “success,” and you feel a little pleased with yourself. For the first time, you approve of your own behavior and approve of your own deception. Afterward, once man has been contaminated by this cheating, it is the same as someone who gets involved in gambling and then becomes a gambler. In unawareness, he approves of his cheating behavior and accepts it. In unawareness, he takes cheating to be a legitimate commercial behavior, and takes cheating to be the most useful means for his survival and his life; he thinks that by doing this he can get rich quick. At the beginning of this process people cannot accept this type of behavior, they look down on this behavior and this way of going about things, until they try it out and experiment with it in their own way, personally and firsthand, and then their hearts begin to gradually transform. So what is this transformation? It is an approval and admission of this trend, an admission and approval of this type of idea instilled in you by the social trend. In unawareness, you feel that if you do not cheat in business then you will suffer losses, that if you do not cheat then you will have lost something. Unknowingly, this cheating becomes your very soul, your mainstay, and also becomes a type of behavior that is an indispensable rule for your life. After man has accepted this behavior and this thinking, does the heart of man undergo a change? Your heart has changed, so has your integrity changed? Has your humanity changed? (Yes.) So has your conscience changed? (Yes.) Man's entirety undergoes a qualitative change, from their heart to their thoughts, to such an extent that they are changed from the inside out. This change puts you further and further from God, and you become more and more in conformity with Satan, more and more similar to it.

Now these social trends are easy for you to understand. I just chose a simple example, a commonly seen example that people will be familiar with. Do these social trends have a big influence on people? (Yes!) So do these social trends have a deeply harmful effect on people? (Yes!) A very deeply harmful effect on people. Satan uses one of these social trends after another to corrupt man's what? (Conscience, reason, humanity, morals.) What else? (Man's view on life.) Do they cause a

gradual degeneration in people? (Yes.) Satan uses these social trends to lure people one step at a time into a nest of devils, so that people caught up in social trends unknowingly advocate money and material desires, as well as advocate wickedness and violence. Once these things have entered man's heart, what then does man become? Man becomes the devil Satan! This is because of what psychological leaning in the heart of man? What does man advocate? Man begins to like wickedness and violence. They do not like beauty or goodness, much less peace. People are not willing to live the simple life of normal humanity, but instead wish to enjoy high status and great wealth, to revel in the pleasures of the flesh, sparing no effort to satisfy their own flesh, with no restrictions, no bonds to hold them back, in other words doing whatever they desire. So when man has become immersed in these kinds of trends, can the knowledge that you have learned help you get free? Can the traditional culture and superstitions you know help you cast off this dire predicament? Can the traditional morals and traditional ceremony that man comprehends help them exercise restraint? Take the Three Character Classic, for example. Can it help people pull their feet out of the quicksand of^[a] these trends? (No, it cannot.) In this way, man becomes more and more what? More and more evil, arrogant, condescending, selfish, and malicious. There is no longer any affection between people, no longer any love between family members, no longer any understanding between relatives and friends; human relations have become full of cheating, full of violence. Every single person wants to use cheating means and violent methods to live in amongst their fellow man; they lie, cheat and become violent in order to seize their own livelihood; they win their positions and obtain their own profits using violence and they do anything they want using violent and evil ways. Is this humanity not terrifying? (Yes.) After hearing Me talk about these things just now, do you not think it terrifying to live in amongst this kind of crowd, in this world and in this environment that Satan has corrupted? (Yes.) So have you ever felt yourselves to be pitiful? You must feel it a little now. (Yes.) Hearing your tone, it seems as though you are thinking "Satan uses so many different ways to corrupt man. It seizes every opportunity and is everywhere we turn. Can man still be saved?" Is there still any hope for

Footnotes:

a. The original text omits "the quicksand of."

mankind? Can man save themselves? (No.) Can the Jade Emperor save man? Can Confucius save man? Can Guanyin Bodhisattva save man? (No.) So who can save man? (God.) Some people, however, will raise in their hearts such questions as: "Satan harms us so wildly, so frantically that we have no hope of living, nor any confidence in living. We all live in the midst of corruption and every single person resists God anyway, so that our hearts have now all completely grown cold. So whilst Satan is corrupting us, where is God? What is God doing? Whatever God is doing for us we never feel it!" Some people inevitably suffer some loss, and inevitably feel somewhat disheartened. To you, this sensation, this feeling is very deep because all that I have been saying has been to make people slowly come to understand, to feel more and more that they are without hope, to feel more and more that they have been forsaken by God. But do not worry. Our fellowship topic for today, "the evil of Satan," is not our real theme. To talk about the essence of the holiness of God, however, we must first talk about how Satan corrupts man and the evil of Satan to make it clearer to people what kind of condition mankind is now in and to exactly what extent man has been corrupted. One aim of talking about this is to allow people to know the evil of Satan, while the other is to allow people to understand more deeply what true holiness is. You understand now, don't you?

Are these things I have just talked about a lot more detailed than last time? (Yes.) So is your understanding now a little deeper, then? (Yes.) I know that a lot of people now are expecting Me to say what exactly the holiness of God is, but when I talk about the holiness of God I will first talk about the deeds God does. You should all listen attentively, then I will ask you what exactly the holiness of God is. I will not tell you directly, but instead let you try to figure it out, give you room to figure it out. What do you think of this method? (It's good.) So listen carefully.

Whenever Satan corrupts man or engages in unbridled harm, God does not stand idly by, neither does He brush aside or turn a blind eye to those He has chosen. All that Satan does is perfectly clear and understood by God. No matter what Satan does, no matter what trend it causes to arise, God knows all that Satan is trying to do, and God does not give up on those He has chosen. Instead, without attracting any attention, secretly, silently, God does everything that is necessary. When He begins work on someone, when He has chosen someone, He does not proclaim it to anyone, nor does He proclaim it to Satan, much

less make any grand gesture. He just very quietly, very naturally does what is necessary. First, He selects a family for you; what kind of background the family has, who your parents are, who your ancestors are—all this was already decided by God. In other words, these were not spur of the moment decisions made by Him, but rather this was a work begun long ago. Once God has chosen a family for you, He also chooses the date on which you will be born. Presently, God watches as you are born crying into the world, watches your birth, watches as you utter your first words, watches as you stumble and toddle your first steps, learning how to walk. First you take one step and then you take another ... now you can run, now you can jump, now you can talk, now you can express your feelings. During this time, as man grows up, Satan's gaze is fixed on every one of them, like a tiger eyeing its prey. But in doing His work, God has never suffered any limitations of people, events or things, of space or time; He does what He should and does what He must. In the process of growing up, you may encounter many things that are not to your liking, encounter illnesses and frustrations. But as you walk this road, your life and your future are strictly under God's care. God gives you a genuine guarantee to last all your life, for He is right there beside you, guarding you and looking after you. Unaware of this, you grow up. You begin to come into contact with new things and start to get to know this world and this mankind. Everything is fresh and new to you. You like doing your own thing and you like doing what you like. You live within your own humanity, you live within your own living space and you have not the slightest perception about the existence of God. But God watches you every step of the way as you grow, and watches you as you make every forward stride. Even when you are learning knowledge, or studying science, not for one step has God ever left your side. You are just the same as other people in that, in the course of getting to know and coming into contact with the world, you have established your own ideals, you have your own hobbies, your own interests, and you also harbor lofty ambitions. You often ponder your own future, often sketching the outline of how your future should look. But no matter what happens along the way, God sees all with clear eyes. Maybe you yourself have forgotten your own past, but to God, there is no one who can understand you better than He. You live under God's eye, growing up, maturing. During this period, God's most important task is something that no one ever perceives, something no one knows. God certainly does not tell you about it. So what is this most

crucial thing? Do you know? (Bringing people before Him.) So what does God do to bring people before Him? At what time does He bring people before Him? Do you know? Is this God's main task? Is this the most important thing God does? One can say that it is a guarantee that God will save a person. This means that God wants to save this person, so He must do this, and this task is vitally important to both man and God. Do you know this? It seems like you do not have any feeling about this, or any concept of it, so I will tell you. From the time you were born all the way up to now, God has carried out much work on you, but He did not tell you every time He did something. You were not to know, so you were not told, right? (Yes.) To man, everything He does is important. To God, it is something He must do. But in His heart there is something important He needs to do that far exceeds any of these things. What is that? That is, from the time man was born up to now, God must guarantee the safety of each one of them. You may feel as though you do not fully understand, saying "Is this safety so important?" So what is the literal meaning of "safety"? Maybe you understand it to mean peace or maybe you understand it to mean never experiencing any disaster or calamity, to live well, to live a normal life. But in your hearts you must know that it is not that simple. So what on earth is this thing that I have been talking about, that God has to do? What does it mean to God? Is it really a guarantee of your safety? Just like right now? No. So what is it that God does? This safety means you not being devoured by Satan. Is this important? You are not devoured by Satan, so does this concern your safety, or not? This does concern your personal safety, and there can be nothing more important. Once you have been devoured by Satan, neither your soul nor your flesh belongs to God any longer. God will no longer save you. God forsakes souls like that and forsakes people like that. So I say the most important thing that God has to do is to guarantee your safety, to guarantee that you will not be devoured by Satan. This is pretty important, isn't it? So why can you not answer? Seems like you cannot feel God's great kindness!

God does much more besides guaranteeing people's safety, guaranteeing that they will not be devoured by Satan; He also does a great deal of work in preparation for choosing someone and for saving them. Firstly, what kind of character you have, what kind of family you will be born into, who your parents are, how many brothers and sisters you have, what your family situation and economic status are, what the

conditions of your family are—this is all painstakingly arranged for you by God. Do you know what kind of family God's chosen people are mostly born into, as far as most people are concerned? Are they prominent families? There may be some. We cannot say for sure that there are none, but they are very few. Are they families of exceptional wealth, such as billionaires or multimillionaires? They are almost never this kind of family. So what kind of family does God most arrange for people? (Ordinary families.) So which families are ordinary families? They are predominantly working families and farming families. Workers rely on their salary to live and can afford the basic necessities. They will not allow you to go hungry in any case, but you cannot expect to have all your material needs met. Farmers rely on planting crops for their food, they have grain to eat and, come what may, you will not go hungry, but you cannot have very nice clothes. Then there are some families that are engaged in business or who run small businesses, and some where the parents are intellectuals, and these can also be counted as ordinary families. There are also some parents who are office workers or minor government officials at most, who cannot be counted as being prominent families either. More people are born into ordinary families, and this is all arranged by God. That is to say, first of all this environment that you live in is not the family of substantial means that you imagine, but rather this is a family decided on for you by God, and the majority of people will live within the limits of this kind of family; we will not discuss the exceptions here. So what about social status? The economic conditions of the majority of parents are average and they don't have high social status—for them it is good just to have a job. Are there any who are governors? Are there any who are presidents? (No.) At most they are people such as small business managers or small-time bosses, all with average social status, all living in average economic conditions. Another factor is the family living environment. First of all, there are no parents who would clearly influence their children into walking the path of divination and fortune telling; these are also very few. Most parents are pretty normal and are similar to you. God sets up this kind of environment for people at the same time as choosing them, and it is greatly beneficial to His work in saving people. From the outside, it looks like God has done nothing earthshaking for man; He just does everything secretly, humbly and in silence. But in fact, all that God does is done to lay a foundation for your salvation, to prepare the road ahead and to prepare all necessary

conditions for your salvation. Straight away at each person's specified time, God brings them back before Him—when the time comes for you to hear God's voice, that is the time you come before Him. At the time this happens, some people have already become parents themselves, whilst others are just somebody's child. In other words, some people have gotten married and had children whilst some are still single, not yet having started their own families. But regardless of people's situations, God has already set the times when you will be chosen and when His gospel and words will reach you. God has set the circumstances, decided on a certain person or a certain context through which the gospel will be passed onto you, so that you may hear the words of God. God has already prepared for you all the necessary conditions so that, unknowingly, you come before Him and are returned to God's family. You also unknowingly follow God and enter into His step-by-step work, entering into God's way of work that He has, step by step, prepared for you. The very least of all that God does and gives to man at this time is first and foremost the care and protection that man enjoys, and this is indeed real. So what kinds of ways does God use? God sets out various people, events, and things so that man may see His existence and His deeds within them. For example, there are some people who believe in God because someone in their family is sick, and they say "One of my family is sick, whatever shall I do?" Some people then say "Believe in Jesus!" So they start believing in God, and this belief in God has come about because of the situation. So who arranged this situation? (God.) By means of this situation they turn to God. There are some families like this where all are believers, young and old, while there are some where belief is individual. So you tell Me, what does the believer obtain from God? Apparently illness befalls, but it is in fact a condition bestowed on him so that he comes before God—this is the kindness of God. Because the family life of some people is tough and they can find no peace, a chance opportunity comes along where someone will pass on the gospel and will say "Your family has it tough. Believe in Jesus. Believe in Jesus and you will have peace." Unconsciously, this person then comes to believe in God under very natural circumstances, so is this not a type of condition? (Yes.) And is his family not being at peace a grace granted him by God? (Yes.) There are then some who come to believe in God for other reasons, but no matter what reason brings you to believe in Him, it is all actually arranged and guided by God, without a doubt.

At first, God employed various ways to choose you and to bring you into His family. This is the first thing He does and is a grace He grants to each and every person. Now with God's work in the last days, He no longer just bestows grace and blessings on man like He did in the beginning, nor does He coax people onward—this is because of the foundation of the work in the Age of Grace. During the work of these last days, what has man seen from all the aspects of God's work that they have experienced? They have not only seen God's love, but also God's judgment and chastisement. At this time, God furthermore provides, supports, enlightens and guides man, so that they gradually come to know His intentions, know the words He speaks and the truth He bestows on man. When man is weak, when they are dispirited, when they have nowhere to turn, God will use His words to comfort, advise and encourage them, so that man of small stature can gradually find their strength, rise up in positivity and become willing to cooperate with God. But when man disobeys God or resists Him, or when they reveal their own corruption and oppose God, God will show no mercy in chastening them and disciplining them. To man's foolishness, ignorance, weakness and immaturity, however, God will show tolerance and patience. In this way, through all the work God does for man, man gradually matures, grows up, and comes to know God's intentions, to know some truth, to know what are positive things and what are negative things, to know what evil is and what darkness is. God does not always chasten and discipline man, nor does He always show tolerance and patience. Rather He provides for each person in different ways, at their different stages and according to their different statures and caliber. He does many things for man and at great cost; man perceives nothing of this cost or these things God does, yet all that He does is in reality carried out on every single person. God's love is real: Through the grace of God man avoids one disaster after another, whilst to man's weakness, God shows His tolerance time after time. The judgment and chastisement of God allows people to gradually come to know mankind's corruption and their corrupt satanic essence. That which God provides, His enlightenment of man and His guidance all allow mankind to know more and more the essence of truth, and to increasingly know what people need, what road they should take, what they live for, the value and meaning of their lives, and how to walk the road ahead. All these things that God does are inseparable from His one original purpose. What, then, is this purpose? Do you know? Why

does God use these ways to carry out His work on man? What result does He want to achieve? In other words, what does He want to see in man and get from them? What God wants to see is that man's heart can be revived. In other words, these ways that He uses to work on man are to continually awaken the heart of man, awaken man's spirit, letting man know where they came from, who is guiding them, supporting them, providing for them, and who has allowed man to live up till now; they are to let man know who is the Creator, whom they should worship, what kind of road they should walk, and in what way man should come before God; they are used to gradually revive the heart of man, so man knows God's heart, understands God's heart, and comprehends the great care and thought behind His work to save man. When man's heart is revived, they no longer wish to live the life of a degenerate, corrupt disposition, but instead wish to seek out the truth in the satisfaction of God. When man's heart has been awakened, they are then able to make a clean break with Satan, no longer to be harmed by Satan, no longer to be controlled or fooled by it. Instead, man can cooperate in God's work and in His words in a positive way to satisfy the heart of God, thus attaining fearing God and shunning evil. This is the original purpose of God's work.

Talking about the evil of Satan just now made everyone feel as though people live so unhappily and that the life of man is beset with misfortune. But how do you feel now that I have talked about the holiness of God and the work that He performs on man? (Very happy.) We can see now that everything God does, all that He painstakingly arranges for man is immaculate. Everything God does is without error, meaning it is faultless, needing no one to correct, give advice or make any change. All that God does for every individual is beyond doubt; He leads everyone by the hand, looks after you at every moment and has never left your side. As people grow up in this kind of an environment and grow up with this kind of background, could we say that people in fact grow up in the palm of God's hand? (Yes.) So now do you still feel a sense of loss? (No.) Does anyone still feel dispirited? (No.) So does anyone feel that God has forsaken mankind? (No.) So what on earth has God done then? (He keeps mankind.) The great thought and care behind everything God does is beyond question. What is more, while God carries out this work, He has never laid any condition or requirement on any one of you to know the price He pays for you, so you therefore feel deeply grateful to Him. Has God ever done anything

like this before? (No.) Throughout your long lives, basically every individual has encountered many dangerous situations and undergone many temptations. This is because Satan is right there beside you, its eyes fixed on you constantly. It likes it when disaster strikes you, when calamities befall you, when nothing goes right for you, and likes it when you are caught in Satan's net. As for God, He is protecting you constantly, keeping you from one misfortune after another and from one disaster after another. This is why I say that everything man has—peace and joy, blessings and personal safety—is in fact all under God's control, and He guides and decides the life and fate of every individual. But does God have an inflated notion of His position, as some people say? Telling you "I am the greatest of all, it is I that take charge of you, you must all beg Me for mercy and disobedience will be punished by death." Has God ever threatened mankind in this way? (No.) Has He ever said "Mankind is corrupt so it does not matter how I treat them, any arbitrary treatment will do; I do not need to arrange things very well for them." Does God think this way? (No.) So has God acted in this way? (No.) On the contrary, God's treatment of each and every person is earnest and responsible, more responsible even than you are to yourself. Is this not so? God does not speak idly, neither does He stand on high putting on airs nor does He make do with fooling people. Instead He is honestly and silently doing the things He Himself needs to do. These things bring blessings, peace and joy to man, they bring man peacefully and happily before the sight of God and into His family and they bring to man the right reason, right thinking, right judgment and the right frame of mind they need to come before God and receive God's salvation. So has God ever been duplicitous with man in His work? (No.) Has He ever shown a false display of kindness, placating man with a few pleasantries, then turned His back on man? (No.) Has God ever said one thing and then done another? (No.) Has God ever made empty promises and boasted, telling you He can do this for you or help do that for you, and then vanished? (No.) There is no deceit in God, no falsity. God is faithful and everything He does is both true and real. He is the only thing that people can count on and the only thing that people can entrust their lives and their all to. As there is no deceit in God, could we say that God is the most sincere? (Yes.) Of course we can, right? Although, talking about this word now, when applied to God it is too feeble, too humanized, there is nothing we can do about it as these are the limits of human language. It is slightly

improper here to call God sincere, but we will use this word for the time being. God is faithful and sincere, isn't He? (Yes.) So what do we mean by talking about these aspects? Do we mean the differences between God and man and the differences between God and Satan? We can say this because man cannot see one trace of Satan's corrupt disposition in God. Am I correct in saying this? Can I get an Amen for this? (Amen!) We see none of Satan's evil revealed in God. All that God does and reveals is wholly beneficial and helpful for man, is wholly done to provide for man, is full of life and gives man a road to follow and a direction to take. God is not corrupt and, furthermore, looking now at everything God does, can we say that God is holy? (Yes.) As God has none of the corruption of mankind and has nothing even remotely like the corrupt disposition of mankind or the essence of Satan, from this point of view we can say that God is holy. God reveals no corruption, and the revelation of His own essence in His work is all the confirmation we need that God Himself is holy. Do you see this now? That is to say, to know God's holy essence, for the time being let us look at these two aspects: 1) There is no corrupt disposition in God; 2) the essence of God's work on man allows man to see God's own essence and this essence is both entirely positive and entirely real. For what are the things that every manner of God's work brings to man? They are all positive things, they are all love, all truth and all reality. Firstly, God requires man to be honest—isn't this positive? God gives man wisdom—isn't this positive? God makes man able to discern between good and evil—isn't this positive? He allows man to understand the meaning and value of human life—isn't this positive? He allows man to see into the essence of people, events, and things in accordance with truth—isn't this positive? (Yes.) And the result of all this is that man is no longer deceived by Satan, no longer to continue to be harmed by Satan or controlled by it. In other words, they allow people to completely free themselves from the corruption of Satan, and therefore gradually walk the path of fearing God and shunning evil. How far have you already walked on this path now? It is hard to say, isn't it? But at the very least do you now have an initial understanding of how Satan corrupts man, which things are evil and which things are negative? (Yes.) With this initial understanding, you are at the very least now walking the right path, have begun to know the truth, to see life's light, and so your faith in God is greater.

We will finish now talking about the holiness of God, so who

among you, from all that you have heard and received, can say what the holiness of God is? What does the holiness of God that I talk about refer to? Think about it for a second. What is the holiness of God? Is the truthfulness of God His holiness? (Yes.) Is the faithfulness of God His holiness? (Yes.) Is the selflessness of God His holiness? (Yes.) Is the humility of God His holiness? (Yes.) Is the love of God for man His holiness? (Yes.) God freely bestows truth and life on man—is this His holiness? (Yes.) All this that God reveals is unique; it does not exist within corrupt humanity, nor can it be seen there. Not the slightest trace of it can be seen during the process of Satan’s corruption of man, neither in the corrupt disposition of Satan nor in the essence or nature of Satan. So all that God has and is is unique and only God Himself has this kind of essence, only God Himself possesses this kind of essence. Having discussed this so far, have any of you seen anyone this holy in mankind? (No.) So is there anyone this holy amongst the famous people, the great people and the idols you worship in mankind? (No.) There is absolutely no one who can be called holy! The so-called saints of the unbelievers are all hypocritical charlatans and are the most cunning, the most insidious devil Satan. This is nothing less than the absolute truth. We can only say now that God alone is truly holy, that God’s holiness is unique and only He can embody this in name as well as in truth. Furthermore, there is also its practical side. Is there any discrepancy between the holiness I speak of now and the holiness that you previously thought of and imagined? (Yes.) Then how big is this discrepancy? (Very big!) Using your own words, what do people often mean when they talk about holiness? (Some external behavior.) Behavior or when describing something, they say it is holy. So is this description of “holiness” a theory? It is just something that looks clean and pretty, something that looks or sounds good to people, nothing with any real substance of holiness. There is nothing real about what people imagine holiness to be. Besides this, what exactly does the “holiness” people think of refer to? Is it what they imagine or judge it to be? For example, some Buddhists pass away whilst practicing, departing while they sit there asleep. Some people say they have become holy and flown to heaven. This is also a kind of imagination. Then there are some who think that a fairy floating down from heaven is holy. There are also some who think that never to marry, to eat and dress poorly and to suffer all one’s life is holy. Actually, people’s concept of the word “holy” has always been just a kind of hollow imagination and

theory with fundamentally no real substance to it, and moreover nothing to do with the essence of holiness. The essence of holiness is true love, but more than this it is the essence of truth, righteousness and light. The word “holy” is only appropriate when applied to God; nothing in creation can be worthy to be called holy. Man must understand that. To not know what true holiness is to not know God. Only God is holy, and this is an incontrovertible truth.

Let us go back to talk about what means Satan employs to corrupt man. We have just talked about the various ways in which God works on man which every one of you can experience for yourselves, so I will not go into too much detail. But in your hearts you are perhaps hazy about the means Satan employs to corrupt man, or at the very least it is lacking in detail, so it will benefit you to talk about it. Do you want to understand it? (Yes.) Maybe some of you will ask: “Why talk about Satan again? We have already seen that Satan is evil and we loathe Satan already, so can Satan still corrupt us?” In fact, although you may loathe Satan, you do not see completely through it. There are some things you still need to face, otherwise you cannot really break away from the influence of Satan.

We have previously discussed the five ways in which Satan corrupts man, haven't we? Within these five ways are the means it employs, which man must see through. The ways in which Satan corrupts man are just a kind of cover; most insidious are the means hiding behind this façade and it wants to use these means to achieve its goals. What are these means? Summarize them for Me. (It cheats, seduces and threatens.) The more you list, the closer you get. It looks as though you have been deeply harmed by it and have strong feelings on the subject. (It also uses sweet talk and lies, it influences, deceives and forcefully occupies.) Forcefully occupies—this gives an extremely deep impression, doesn't it? People are afraid of Satan's forceful occupation. Any others? (It violently harms people, uses both threats and inducements, and it lies.) Lies are the substance of its actions and it lies in order to cheat you. What is the nature of lying? Is lying not the same as cheating? The goal of telling lies is in fact to cheat you. Any others? Speak out. Tell Me all the ones that you know of. (It induces, harms, blinds and deceives.) Most of you feel the same way about this deception, don't you? (It uses fawning flattery, controls man, takes hold of man, terrorizes man and keeps man from believing in God.) I pretty much know what you mean and they are all similarly good. You all

know something about this, so let us now summarize them.

There are six primary means that Satan employs to corrupt man.

The first is control and coercion. That is, Satan will do everything possible to take control of your heart. What does “coercion” mean? (It means compulsion.) It threatens you and forces you to heed it, making you think of the consequences if you do not obey. You are afraid and dare not defy it, so you then have no choice but to be under its influence.

The second is cheating and tricking. What does “cheating and tricking” entail? Satan makes up some stories and lies, tricking you into believing them. It never tells you that man was created by God, but neither does it say directly that you were not made by God. It does not use the word “God” at all, but instead uses something else as a substitute, using this thing to deceive you so that you basically have no idea of the existence of God, and it never allows you to know just who God really is. This tricking of course includes many aspects, not just this one.

The third is forceful indoctrination. Is there forceful indoctrination? (Yes.) Forceful indoctrination of what? Is forceful indoctrination done by man’s own choice? Is it done with man’s consent? (No.) It does not matter if you do not consent to it. In your unawareness it pours into you, instilling in you Satan’s thinking, its rules of life and its evil essence. In fact, all that Satan instills in you are lies, specious fallacies and are indeed heresies and fallacies that Satan uses to corrupt man. These satanic poisons are planted in people’s brains and in their minds, and this truly does brainwash people. Once someone has accepted these satanic poisons, they become neither man nor ghost, without one shred of humanity.

The fourth is threats and inducements. That is, Satan employs various means so that you accept it, follow it, work in its service; it tries to achieve its goals by any means necessary. It sometimes bestows small favors on you but still lures you into committing sin. If you do not follow it, it will make you suffer and punish you and it will use various ways to attack and ensnare you.

The fifth is deception and paralysis. “Deception and paralysis” is that Satan makes up some sweet-sounding statements and ideas that are in concert with people’s conceptions to make it seem as though it is taking people’s flesh into consideration or thinking about their lives and futures, when actually it is just to fool you. It then paralyzes you so that you do not know what is right and what is wrong, so that you

unknowingly follow its road and thereby come under its control.

The sixth is the destruction of body and mind. Satan destroys man's what? (Their mind, their whole being.) Satan destroys your mind, making you powerless to resist, meaning that very slowly your heart turns toward Satan in spite of yourself. It instills these things in you every day, every day using these ideas and cultures to influence and nurture you, very slowly ruining your will, making you not want to be a good person any longer, making you no longer wish to persevere standing up for what you call righteousness. Unknowingly, you no longer have the willpower to swim upstream against the tide, but instead flow down along with it. "Destruction" means Satan torments people so much that they become like neither man nor ghost, then it seizes the opportunity to devour them.

Each one of these means that Satan employs to corrupt man can render man powerless to resist; any one of them can be fatal for people and leave them with no room to resist at all. In other words, anything Satan does and any means it employs can cause you to degenerate, can bring you under Satan's control and can mire you in a quagmire of evil so that you cannot escape. These are the means Satan employs to corrupt man and they are extremely cruel, malicious, insidious and despicable. Everyone has personally tasted the bitterness of these means, so man's heart can then hate Satan bitterly and resolve to rebel against this evil demon.

We can say Satan is evil, but in order to confirm it we must still look at what the consequences of Satan's corruption of man are and which dispositions and essences it brings to man. You all know some of this, so speak about it. Once Satan has corrupted man, which satanic dispositions do they express and reveal? (Arrogant and haughty, selfish and despicable, crooked and deceitful, insidious and malicious, and with no humanity.) On the whole, we can say they have no humanity, right? Let other brothers and sisters speak. (Arrogant, deceitful, malicious, selfish, greedy, superficial, false.) Don't say what is revealed by some aspect's disposition; you must say what the essence of that disposition is. You understand? (Once man has been corrupted by Satan, they are most typically arrogant and self-righteous, self-important and self-conceited, greedy and selfish. These are the most serious.) (After man has been corrupted by Satan, they act unscrupulously both materially and spiritually. They then become hostile to God, resist God, disobey God, and they lose the conscience and reason that

man should have.) What you have said is all basically the same with only minor differences, with some of you concerned more with minor details. To summarize, “arrogant” has been the word most often mentioned—arrogant, deceitful, malicious and selfish. But you have all overlooked the same thing. People with no conscience, who have lost their reason and who have no humanity—there is yet something just as important that none of you have said. So what is that? (Betraying.) Correct! No one had said “Betraying.” The ultimate consequence of these dispositions that exist in any man once they have been corrupted by Satan is their betrayal of God and their no longer recognizing Him. No matter what God says to man or what work He does on them, they do not acknowledge what they know to be the truth, and it can be seen that they no longer recognize God and they betray Him: This is the consequence of Satan’s corruption of man and it is the same for all the corrupt dispositions of man. Among the ways Satan uses to corrupt man—the knowledge man learns, the science they know, the superstitions, traditional cultures and social trends they comprehend—is there any that man can use to tell what is righteous and what is unrighteous? Are there any standards to work from here? (No.) Is there anything that can help man to know what is holy and what is evil? (No.) There are no standards and no foundation that can help man. Even if people know the word “holy,” there is no one who actually knows what is holy. So can these things that Satan brings to man allow them to know the truth? They can never allow man to know the truth. Can they allow man to live with increasing humanity? Can they allow man to live in increasing understanding of how to truly worship God? (No.) It is obvious that they cannot allow man to worship God, nor can they allow man to know what holiness and evil are. Conversely, man becomes more and more degenerate, further and further from God, more and more evil, more and more perverted. This is the core reason behind why we say Satan is evil. Having dissected so many of Satan’s evil qualities, have you seen Satan have any element of holiness either in its qualities or in your understanding of its essence? (No.) That’s for sure, isn’t it? So have you seen any essence of Satan that shares any similarity with God? (No.) Does any expression of Satan share any similarity with God? (No.) So now I want to ask you, using your own words, what exactly is the holiness of God? First of all, what is the holiness of God said in connection with? Is it said in connection with the essence of God? Or is it said in connection with some aspect of His

disposition? (It is said in connection with the essence of God.) We must gain a clear foothold in our desired topic. It is said in connection with the essence of God. First of all, we have used Satan's evil as a foil to the essence of God, so have you seen any of Satan's essence in God? (No.) What about any of mankind's essence? (No.) Someone tell Me. (The holiness of God is unique, it is faithful, sincere and there is no corrupt disposition in God. God is entirely positive, as is everything He brings to man.) (All of God's essence is positive, all that He reveals is for the salvation of man and for man to live out a normal human likeness. It is so He can truly protect man and so that man can live out normal humanity.) Is it only to live out normal humanity? (It is so man can truly know the truth; His holiness is His true love and salvation of mankind.) (All that is revealed by the essence of God is positive. God's truthfulness, His faithfulness, His selflessness, His humility and His love for mankind all express the essence of the holiness of God.) (God is not arrogant, not selfish and does not betray, and in this aspect the holy essence of God is also seen to be revealed.) Mm. Any others to add? (God has no trace of the corrupt disposition of Satan. What Satan has is entirely negative, while what God has is nothing but positive. We can see that God is always by our side. From when we were very small up to now, especially when we had lost our way, He was always there, watching over us and keeping us safe. There is no deceit in God, no deceit. He speaks clearly and plainly, and this is also the true essence of God.) Very good! (We can see none of the corrupt disposition of Satan in the work of God, no duplicity, no boasting, no empty promises and no deceit. God is the only thing that man can believe in and God's work is faithful and sincere. From the work of God we can see God telling people to be honest, to have wisdom, to be able to tell good from evil and to have discernment of various people, events, and things. In this we can see God's holiness.) Any others to add? Have you finished? (Yes.) Are you satisfied with what you have said? Exactly how much understanding is really in your hearts? And how much do you comprehend the holiness of God? I know that each and every one of you has in your heart some level of perceptual understanding, because every individual can feel God's work on them and, in varying degrees, they obtain many things from God; they obtain grace and blessings, they are enlightened and illuminated, and they receive God's judgment and chastisement so that man may have some simple understanding of the essence of God.

Although the holiness of God that we are discussing today may seem strange to most people, irrespective of how it may seem we have begun this topic, and you will have a deeper understanding as you walk your road ahead. It requires you to gradually come to feel and understand from within your own experience. Now your perceptual understanding of God's essence still requires a long period of time to learn, to confirm, to feel and to experience it, until one day you will know the holiness of God from the very center of your heart to be the flawless essence of God, the selfless love of God, which is the selfless love of all God bestows on man, and you will come to know that God's holiness is unblemished and irreproachable. These essences of God are not just words He uses to show off His identity, but instead God uses His essence to silently and sincerely deal with each and every individual. In other words, the essence of God is not empty, nor is it theoretical or doctrinal and is certainly not a kind of knowledge. It is not a kind of education for man, but instead is the true revelation of God's own actions and is the revealed essence of what God has and is. Man should know this essence and comprehend it, as everything God does and every word He says is of great value and great significance to every single person. When you come to comprehend the holiness of God, you can then really believe in God; when you come to comprehend the holiness of God, you can then really realize the true meaning of the words "God Himself, the Unique." You will no longer imagine that you can choose to walk other roads, and you will no longer be willing to betray everything that God has arranged for you. Because the essence of God is holy, that means that only through God can you walk the bright, right road through life; only through God can you know the meaning of life, only through God can you live out a real life, possess the truth, know the truth, and only through God can you obtain life from the truth. Only God Himself can help you shun evil and deliver you from the harm and control of Satan. Besides God, no one and nothing can save you from the sea of suffering so that you suffer no longer: This is determined by the essence of God. Only God Himself saves you so selflessly, only God is ultimately responsible for your future, for your destiny and for your life, and He arranges all things for you. This is something that nothing created or non-created can achieve. Because nothing created or non-created possesses an essence of God such as this, no person or thing has the ability to save you or to lead you. This is the importance of God's essence to man. Perhaps you feel

that these words I have said may indeed help a little in principle. But if you seek the truth, if you love the truth, in your experience hereafter these words will not only change your destiny, but more so will bring you to the right road through life. You understand this, don't you? (Yes.) So do you now have some interest in recognizing the essence of God? (Yes.) It's good to be interested. We will finish here discussing our topic today on recognizing the holiness of God.

I would like to talk to you about something that you did that surprised Me at the start of our gathering today. Some of you were perhaps harboring a sense of gratitude just now, or feeling thankful, and so you wanted to express physically what you had in your minds. This is beyond reproach, and is neither right nor wrong. But what is it that I would like to tell you? What you did is not wrong and I do not wish to reproach you in any way. I would like you to understand something. What is this? First I would like to ask you about what you did just now. Was it prostrating or kneeling to worship? Can anyone tell Me? (We believe it was prostrating. We prostrate this way.) You believe it was prostrating, so what then is the meaning of prostration? (Worship.) So what is kneeling to worship then? The reason I did not mention this to you straight away is because our topic for fellowship today is very important and I did not want to affect your mood. Do you prostrate at your usual gatherings? (No.) Do you prostrate when you say your prayers? (Yes.) Do you prostrate each time you pray, when conditions allow? (Yes.) That's wonderful. But what is it that I would like you to understand today? It is the two types of people whose genuflections God accepts. We do not need to consult the Bible or the behaviors of any spiritual characters, and I will tell you something true here and now. Firstly, prostration and kneeling to worship are not the same thing. Why does God accept the genuflections of those who prostrate themselves? It is because God calls someone to Him and summons this person to accept God's commission, so he prostrates himself for God. This is the first type of person. The second type is the kneeling to worship of someone who fears God and shuns evil. There are just these two types of people. So which type do you belong to? Are you able to say? This is factual truth, though it may hurt your feelings a little. There is nothing to say about people's genuflections during prayer—this is proper and is as it should be, because when people pray it is mostly praying for something, opening their hearts to God and coming face to face with Him. It is communication and exchange, heart

to heart with God. But when I meet in fellowship with you, I have not asked you to prostrate yourselves. I do not mean to reproach you for what you have done today. You know that I just want to make it clear to you so that you understand this principle, don't you? (We know.) So that you do not continue to do this. Do people then have any opportunity to prostrate and kneel before the face of God? There will always be an opportunity. Sooner or later a day will come, but the time is not now. Do you see? (Yes.) Does this make you feel sad? (No.) That's good. Maybe these words will motivate or inspire you so that you can know in your hearts the current plight between God and man and what kind of relationship exists now between them. Although we have recently talked and exchanged a lot, man's understanding of God is still far from sufficient. Man still has a long way to go on this road to seeking to understand God. It is not My intention to make you do this urgently, or rush to express these kinds of aspirations or feelings. What you did today may reveal and express your true feelings, and I perceived it. So while you were doing it, I just wanted to stand up and give you My well wishes, because I wish you all to be well. So in My every word and every action I do My utmost to help you, to guide you, so that you can have the correct understanding and correct view of all things. You can understand this, right? (Yes.) That's great. Although people have some understanding of God's various dispositions, the aspects of what God has and is and the work God does, the majority of this understanding goes no further than reading words on a page, or understanding them in principle, or just thinking about them. What people are most lacking in are the real understanding and view that come from actual experience. Even though God uses various ways to awaken the hearts of man, there is still a long road to walk before the hearts of man are finally awakened. I do not want to see anyone feeling as though God has left them out in the cold, that God has abandoned them or turned His back on them. I would only like to see everyone on the road to seeking the truth and seeking to understand God, boldly marching onward with unfaltering will, with no misgivings, carrying no burdens. No matter what wrongs you have committed, no matter how far you have gone astray or how much you have transgressed, do not let these become burdens or excess baggage to carry with you in your pursuit to understand God: Continue marching onward. No matter when it occurs, the heart of God that is man's salvation never changes: This is the most precious part of the essence of God. Do you feel a little

better now? (Yes.) I hope that you can take the correct approach to all things and the words that I have spoken. Let us end this fellowship here, then. Goodbye everyone! (Goodbye!)

January 11, 2014

GOD HIMSELF, THE UNIQUE VII

(I) AN OVERVIEW OF GOD'S AUTHORITY, GOD'S RIGHTEOUS DISPOSITION, AND GOD'S HOLINESS

When you have finished your prayers, do your hearts feel calm in the presence of God? (Yes.) If a person's heart can be calmed, they will be able to hear and understand the word of God and they will be able to hear and understand the truth. If your heart is unable to be calmed, if your heart is always adrift, or always thinking of other things, it will affect your coming together to hear the word of God. So, what is at the heart of what we are discussing at this time? Let us all think back a little on the main point. Regarding knowing God Himself, the unique, what is the first part that we discussed? (God's authority.) What was the second? (God's righteous disposition.) And the third? (God's holiness.) How many times have we discussed God's authority? Has it left an impression on you? (Twice.) What about God's righteous disposition? (Once.) The number of times we have discussed God's holiness has probably left an impression on you, but has the specific content we discussed each time left an impression on you? On the first part "God's authority," what left the deepest impression on you, what part had the most impact for you? (The authority of the word of God and God as the Ruler of all things.) Talk about the important points. (First, God communicated the authority and might of the word of God; God is as good as His word and His word shall become true. This is the very essence of God.) (God's authority lies in His creation of the heavens and earth and all within it. No man can alter God's authority. God is the Ruler of all things and He controls all things.) (God utilizes the rainbow and covenants with man.) This is the specific content. Was there anything else? (God's commands to Satan that it may tempt Job,

but may not take his life. From this we see the authority of God's word.) This is an understanding you gained after hearing the fellowship, right? Is there anything else to add? (We mainly recognize that God's authority represents God's unique status and position, and none of the created or non-created beings may possess His authority.) (God speaks to make a covenant with man and He speaks to put His blessings upon man, these are all examples of the authority of God's word.) (We see the authority of God in the creation of the heavens and earth and all things through His word, and from God incarnate we see His word also carries the authority of God, these are both symbols of God's uniqueness. We see when the Lord Jesus commanded Lazarus to walk out from his tomb that life and death are under God's control, which Satan has no power to control, and that whether God's work is done in flesh or in Spirit, His authority is unique.) Do you have anything else to add? (We see that the six junctures of life are dictated by God.) Very good! What else? (God's blessings toward man also represent His authority.) When we talk about God's authority, what is your understanding of the word "authority"? Within the scope of God's authority, in what God does and reveals, what do people see? (We see God's almightiness and wisdom.) (We see that God's authority is ever-present and that it truly, truly exists.) (We see God's authority on the large scale in His dominion over the universe, and we see it on the small scale as He takes control of human life. From the six junctures of life we see that God actually plans and controls every aspect of our lives.) (Furthermore, we see that God's authority represents God Himself, the unique, and none of the created or non-created beings may possess it. God's authority symbolizes His status.) "Symbols of God's status and God's position," you seem to have a doctrinal understanding of these words. What question did I just ask you, can you repeat it? (In what God does and reveals, what do we see?) What do you see? Could it be that you only see God's authority? Did you only feel God's authority? (We see the reality of God, the trueness of God, the faithfulness of God.) (We see God's wisdom.) The faithfulness of God, the trueness of God, and some said the wisdom of God. What else is there? (God's omnipotence.) (Seeing the righteousness and goodness of God.) You haven't quite hit the nail on the head yet, so think a bit more. (The authority and power of God are revealed and reflected in His taking charge, leading, and management of mankind. This is very real and true. He is always doing His work and none of the created or

non-created beings may possess this authority and power.) Are you all looking at your notes? Do you really have any knowledge of God's authority? Have any of you truly comprehended His authority? (God has watched over us and protected us since we were young, and we see God's authority in that. We didn't always understand the situations that befell us, but God was always protecting us behind the scenes; this is also God's authority.) Very good, well said!

When we talk about God's authority, where is the focus, the main point? Why do we need to discuss this content? Firstly, people are able to understand, to see, and to feel God's authority. What you see and what you feel are from God's actions, God's words, and God's control of the universe. So, all that people see through God's authority, all that they learn through God's authority, or what they know through God's authority, what true understanding is gained from these? Firstly, the purpose of discussing this content is for people to establish God's status as the Creator and His position among all things. Secondly, when people see all that God has done and said and controlled through His authority, it allows them to see God's power and wisdom. It allows them to see God's great power to control everything and how wise He is as He does so. Isn't this the focus and the main point of God's unique authority that we discussed before? Not much time has passed and yet some have forgotten this, which proves that you have not fully comprehended God's authority; one could even say that you have not seen the authority of God. Do you now understand this a little bit? When you see God's authority in action, what will you truly feel? Have you truly felt God's power? (We have.) When you read God's words about His creation of the universe you feel His power, you feel His omnipotence. When you see God's dominion over the fate of men, what do you feel? Do you feel His power and His wisdom? (We do.) If God did not possess this power, if He did not possess this wisdom, would He be qualified to have dominion over the universe and have dominion over the fate of men? (He would not.) If someone does not have the ability to do their job, does not possess the necessary strengths and lacks the proper skills and knowledge, would they be qualified for their job? They definitely would not be qualified; a person's potential to do great things depends on how great their abilities are. God possesses such power as well as the wisdom, and so He has the authority; this is unique. Have you ever known any one creature or person in the universe to possess the same power that God has? Is there anyone or anything with the

power to create the heavens and earth and all things as well as control and have dominion over them? Is there anyone or anything that can rule over and lead all of humanity and be both ever-present and omnipresent? (No, there is not.) Do you now understand the true meaning of all that is entailed in God's unique authority? Do you have some understanding? (We do.) We have now reviewed the points covering God's unique authority.

What is the second part we talked about? (God's righteous disposition.) We did not discuss many things regarding God's righteous disposition. Why is that? There is one reason for this: God's work is primarily judgment and chastisement in this stage. God's righteous disposition has been clearly revealed in the Age of Kingdom, very specifically. He has said the words He has never said from the time of creation; and in His words all people, all who have seen His word, and all who have experienced His word have seen His righteous disposition revealed. Right? Then what is the main point of what we are discussing about God's righteous disposition? Have you developed a deep comprehension of what you've learned? Have you gained understanding from any of your experiences? (God's burning of Sodom was because the people at that time had become very corrupted and thereby drew the ire of God. It is from this that we see God's righteous disposition.) First, let's take a look: If God had not destroyed Sodom, would you be able to know of His righteous disposition? You would still be able to. Right? You can see it in the words He has expressed in the Age of Kingdom, and also by His judgment, chastisement, and curses leveled against man. Do you see God's righteous disposition from His sparing of Nineveh? (We do.) In this age, you can see something of God's mercy, love, and tolerance. You can see it when men repent and God has a change of heart toward them. Using these two examples as the premise to discuss God's righteous disposition, it is very clear to see that His righteous disposition has been revealed. However, in reality this is not limited to what is recorded in these two Bible stories. From what you have now learned and seen through God's word and His work, from your current experience of them, what is God's righteous disposition? Discuss from your own experiences. (In the environments God created for people, when they are able to seek out truth and act under God's will, they see His love and mercy. God guides them, enlightens them, and lets them feel the light inside them. When people go against God and resist Him and go against His will, there is darkness

inside them, as if God has forsaken them. From this we have experienced the holiness of God's righteous disposition; God appears in the holy kingdom and He is concealed in places of filth.) (From our experiences we see God's righteous disposition in the work of the Holy Spirit. When we are passive, or even go against and resist God, the Holy Spirit is there, concealed and taking no action. Sometimes we pray and we do not feel God, or even we pray and do not know what to say to Him, but when a person's state changes and they become willing to cooperate with God and put aside their own notions and imaginations and strive to improve, it is here when God's smiling face begins to gradually appear.) Do you have anything else to add? (God is concealed when man betrays Him and He ignores man.) (I see God's righteous disposition in the way He treats people. Our brothers and sisters are different in stature and caliber, and what God requires from each of us differs as well. We are all able to receive the enlightenment of God to varying degrees, and in this way I see God's righteousness. This is because man cannot treat man in this same way, only God can do so.) Mm, you have all spoken of some practical knowledge.

Do you understand the main point about knowing God's righteous disposition? Regarding this, one may have a lot of words from experience, but there are a few main points I should tell you about. To understand God's righteous disposition, one must first understand God's feelings: what He hates, what He loathes, what He loves, who He tolerates, who He is merciful to, and what type of person receives that mercy. This is an important point to know. Furthermore, one must understand that no matter how loving God is, no matter how much mercy and love He has for people, God does not tolerate anyone offending His status and position, nor does He tolerate anyone offending His dignity. Even though God loves people, He does not spoil them. He gives the people His love, His mercy, and His tolerance, but He has never pandered to them; He has His principles and His limits. Regardless of what extent you have felt God's love in you, regardless of how deep that love is, you must never treat God as you would treat another person. While it is true that God treats people as close to Him, if a person views God as another person, as if He were just another being of creation, like a friend or an object of worship, God will hide His face from them and forsake them. This is His disposition, and He tolerates no one treating Him with carelessness on this issue. So it is often said of God's disposition in His word: It doesn't matter how many

roads you've traveled, how much work you have done or how much you have endured for God, as soon as you offend God's disposition, He will repay each of you based on what you have done. Have you seen it? (Yes, we have.) You have seen it, right? What this means is that God may view people as close to Him, but people must not treat God as a friend or a relative. Do not regard God as your pal. No matter how much love you have received from Him, no matter how much tolerance He has given you, you must never treat God as just a friend. This is God's righteous disposition. You understand, right? (Yes.) Do I need to say more about this? Do you have any previous understanding on this matter? Generally speaking, this is the easiest mistake people make regardless of whether they understand the doctrines, or if they have thought nothing about it before. When people offend God, it might not be because of one instance, or one thing they said, but it is rather due to an attitude they hold and a state they are in. This is a very frightening thing. Some people believe that they have an understanding of God, that they know Him, they might even do some things that would please God. They begin to feel equal to God and that they have cleverly become friends with God. These types of feelings are terribly wrong. If you do not have a deep understanding of this, if you do not clearly understand this, it is then very easy to offend God and to offend His righteous disposition. You understand this now, right? (Yes.) Isn't God's righteous disposition unique? Is it equal to the personality of mankind? Is it equal to a man's personal qualities? Never, right? (Yes.) So, you must not forget that no matter how God treats people, no matter how He thinks of people, God's position, authority, and status do not ever change. For mankind, God is always the Lord of all and the Creator! You understand, right? (Yes.)

What have you learned about God's holiness? Besides being in contrast to Satan's evil, what was the main topic in discussing God's holiness? Isn't it what God has and is? Is what God has and is unique to God Himself? (Yes.) Nothing of His creation has this, so we say that God's holiness is unique, which is something that you can learn. We had three meetings on God's holiness. Can you describe in your own words, with your own understanding, what you believe God's holiness is? (The last time God communicated with us we did something: We bowed down before Him. We heard where He stands and we saw that we fell short of His requirements; our forceful bowing before God was not in accord with His will and from this we saw God's holiness.) Very

true, right? Is there anything else? (In God's word to mankind, we see that He speaks plainly and clearly, He is straight and to the point. Satan speaks in a roundabout way and it is full of lies. From what happened last time when we lay prostrate before God, we saw that His words and His actions are always principled. He is always very clear and concise when He tells us how we should act, what we should abide by, and how we should take action. But people are not this way; after mankind was corrupted by Satan, the people sought to achieve their own personal objectives and their own personal desires in their actions and words. From the way God looks after mankind, from the care and protection He gives them, we see that all that God does is positive, this is very clear. It is in this way that we see the revelation of the essence of God's holiness.) Well put! Can anyone else add to this? (We see God's holiness when He lays bare Satan's evil and as soon as God shows us the essence of it we better know it and we can discern the source for all the suffering of mankind. In the past, we were unaware of the suffering under the domain of Satan. It is only when God made it known that we saw that all suffering that comes from the pursuit of fame and fortune is all created by Satan. It is only through this that we feel that God's holiness is the true salvation of mankind. Moreover, God prepares the conditions for us to receive salvation; while He may not have us be born into a wealthy family, He sees to it that we are born into a suitable family and in a suitable environment. He furthermore does not let us suffer the harm and oppression of Satan, so that we can have the conditions, have normal thoughts, and normal reasoning in accepting God's salvation in the last days. In all this we also see the precision of God's plans, His arrangements, and how He puts them into action. We are able to better see the detailed work of God in His saving us from Satan's influence and we see God's holiness and His love for mankind.) Is there anything else to add to that? (Because we don't understand the substance of God's holiness, our laying down before Him in worship is adulterated, has an ulterior purpose and is deliberate, which makes God unhappy. It is from this that we also see God's holiness. God is very different from Satan; Satan wants people to adore and flatter it and worship it. Satan lacks principles.) Very good! From what we have fellowshiped about God's holiness, have you seen God's perfection? (We see it.) What else do you see? Do you see how God is the source of all positive things? Are you able to see how God is the embodiment of truth and justice? Do you see how God is the source of love? Do you see

how all that God does, all that He issues forth, and all that He reveals is flawless? (We see this.) These several examples are all main points about God's holiness that I speak. Maybe now these words are merely doctrines to you, but one day when you experience and witness the true God Himself from His word or His work, you will say from your very heart that God is holy, that God is different from mankind, and that His heart is holy and His disposition is holy, and His essence is holy. This holiness allows man to see His perfection as well as allows man to see that the essence of God's holiness is immaculate. The essence of His holiness determines that He is the unique God Himself, and it shows to man, and proves that He is the unique God Himself. Isn't this the main point? (It is.)

Today we have done an overview of several parts of the content from previous meetings. We will wrap up our overview here. I hope that all of you will take to heart the main points of each item and topic. Don't just think of them as doctrines; really read through them and try to figure them out when you have time. Remember them in your heart and put them into practice and you will truly learn all that I have said about the true revealing of God's disposition and what He has and is. However, you will never understand them if you only jot them down and do not read through them or think them over. You understand now, right? After having communicated these three items, people will have gained a general—or even specific—understanding of God's status, His essence, and His disposition. But will they have a complete understanding of God? (No.) Now, in your own understanding of God, are there any other areas where you feel you need a deeper understanding? That is to say, after you have gained understanding of God's authority, His righteous disposition, and His holiness, perhaps you have established in your own mind a recognition of His unique status and position, yet you must through your experience come to know and appreciate His actions, His power, and His essence before you can gain a deeper understanding. You have now listened to these fellowships so you can set in your hearts this article of faith: God truly exists, and it's a fact that He commands all things. No man must offend His righteous disposition and His holiness is a certainty that no man may question. These are facts. These fellowships allow the status and position of God to have a foundation in the hearts of the people. After this foundation has been established, the people must seek out more understanding to truly know God.

(II) GOD IS THE SOURCE OF LIFE FOR ALL THINGS

Today I will fellowship about a new topic with you. What will the topic be? The title of the topic will be "God Is the Source of Life for All Things." Isn't this a fairly large topic to discuss? Does it feel like something that might be a little out of reach? God being the source of life for all things might seem like a topic that people feel detached from, but all who follow God must understand it. This is because this subject is inextricably linked with each person knowing God, being able to satisfy Him, and revere Him. Therefore, this topic must be communicated. Some people may have a basic understanding of this topic, or perhaps some people are aware of it: They may have a simplistic knowledge of it in their hearts, just a superficial understanding. Others may have some special experiences of it; due to their unique experiences, in their hearts they have a profound understanding of it. But whether knowledge of this is deep or superficial, for you it is one-sided and not sufficiently specific. So, this topic must be communicated, the purpose of which is to give you a more specific and deeper understanding; this is very necessary. I will use a special method to fellowship about this topic with you, a method we have not used before and one that you may find a bit unusual, or a bit uncomfortable. Nonetheless, after you hear it you will know it, whatever the method may be. Do you like listening to stories? (We do.) What type of story do you like to hear? Fairy tales, fables or science fiction? (Fables.) (A story about God and man.) Are there stories about God and man? (Yes.) There are stories about God and man that happen near you every day. Do I even need to mention them? Whoever likes stories please raise your hands, and then I can see how many people like to hear stories. It seems that I was right to choose the method of telling a story. You all like to hear stories. OK then, let's begin! You don't need to write this down in your notes. I ask that you be calm, and not fidget. You may close your eyes if you feel that having your eyes open would cause you to be distracted by your surroundings or the people around you. I have a wonderful little story to tell you. It is a story about a seed, the earth, a tree, the sunlight, the songbirds, and man. Don't fall asleep. Do you hear Me? The story I am going to tell has what main characters in it? (A seed, the earth, a tree, the sunlight, the songbirds, and man.) Will God be in it? (No.) You haven't heard it, right? But I am sure that after the story is told you will feel relaxed and content. Alright then, you may listen quietly.

Story 1. A Seed, the Earth, a Tree, the Sunlight, the Songbirds, and Man

A small seed fell to the earth. After a great rain blew by, the seed grew a tender sprout and its roots delved slowly into the soil below. The sprout grew tall in time, braving winds cruel and rain deep, seeing the changing of the seasons as the moon waxed and waned. In the summer, the earth brought forth gifts of water so that the sprout could endure the scorching heat. And because of the earth, the sprout did not feel the heat and thus it survived the heat of summer. When winter fell, the earth enveloped the sprout in its warm embrace and they clutched one another tightly. And because of the warmth of the earth, the sprout survived the bitter cold, passing unharmed through the wintry gales and snowfall of the season. Sheltered by the earth, the sprout grew brave and was happy. It grew tall and proud from the selfless nurturing the earth provided. The sprout grew happily. It sang as the rain splashed down and it danced and swayed as the wind blew. And thus, the sprout and the earth depend on one another ...

Years passed, and the sprout was now a towering tree. It had grown stout branches tipped with countless leaves and stood strong upon the earth. The tree's roots dug into the earth as they had before, but they now plunged deep into the soil below. What had once protected the sprout was now the foundation for the mighty tree.

A ray of sunlight shone down on the tree and the trunk shook. The tree reached out its branches wide and drew deeply from the light. The earth below breathed in rhythm with the tree, and the earth felt renewed, and just then, a fresh breeze blew among the branches, and the tree trembled in delight, bursting with energy. And thus, the tree and the sunlight depend on one another ...

People sat in the cool shade of the tree and they basked in the brisk, fragrant air. The air cleansed their hearts and lungs, and it cleansed the blood within. The people no longer felt weary or burdened. And thus, the people and the tree depend on one another ...

A flock of songbirds chirped as they alighted on the branches of the tree. Perhaps they were evading some foe, or they were breeding and raising their young, or maybe they were just taking a short rest. And thus, the birds and the tree depend on one another ...

The roots of the tree, twisted and tangled, dug deep into the earth. Its trunk sheltered the earth from the wind and rain and it stretched

out its great branches and protected the earth below it, and the tree did this because the earth is its mother. They live together, depend on one another, and they shall never dwell apart ...

So, the story is at an end. You may open your eyes now. I told a story about a seed, the earth, a tree, the sunlight, the songbirds, and man. The story only has a few parts to it. What feelings did it give you? Having told it this way, do you understand it? (We understand.) You may talk about your feelings. So, what do you feel after hearing this story? (It is very moving and it seems to be a story about God and man and that this is the way that He nurtures man, protects man so that afterward man can grow strong. When a man becomes a true man he can understand God's love and return that love to Him. God and man are inextricably close to each other.) I shall first tell you, all of the things I mentioned you can see with your own eyes and they can be touched by your own hands; these are real things, not metaphors. I want you to go ahead and think about what I discussed. Nothing I covered was profound, and there are a few sentences that form the main point of the story. (Whether it is a plant or an animal, whether it is a bird or a man, the source of its life is God.) What else? (Even though the events in the story are things that happen near us, we nonetheless often neglect the rule of God. God says it very naturally and it very naturally happens right beside us, yet within that is the rule of God. God rules all things and is the source of life for all things.) (The words God has spoken are simple, they are there for us to understand and to let us know that it is God's rule that has arranged all matters and things.) Is there anything else to add? (The story we heard paints a beautiful picture: The seed comes to life and as it grows it experiences the four seasons of the year: spring, summer, fall, and winter. The earth is like a mother in the way it nurtures. It gives warmth in winter so that the sprout may survive the cold. After the sprout has matured into a tree, a ray of sunshine touches upon its branches, bringing the tree much joy. We see that among all things of God's creation, the earth is alive and that it depends on the tree. We also see that the sunlight brings so much warmth to the tree, and even though birds are common things to see, we see how the birds, the tree, and the people all come together in harmony. When we hear this story this is the feeling we have in our hearts that, actually, all things of God's creation are alive.) Well said! Does anyone have anything else to add? (In the story as the seed sprouts and grows into a towering tree, we see the wondrous

things that God has made. God made all things live and depend on one another and they are all connected to one another. We see God's wisdom, His wonder, and we see that all the things God has created serve one another and that He is the source of life for all things.)

All of the things I just talked about are things you have seen before, like seeds, you know about this, right? A seed growing into a tree might not be a process you see in detail, but you know that it is a fact, right? (Yes.) You know about the earth and the sunlight, right? The image of songbirds perching in a tree is a thing all people have seen, right? (Yes.) And people cooling off in the shade of a tree, you've all seen that, right? (We have seen that.) So what feeling do you get when you see all these examples in one image? (Harmony.) Do all the examples that exist in this image come from God? (Yes.) As they come from God, God knows the value and significance of these several examples existing together on the earth. When God created all things, He had a plan for each item, and each thing He created shows His intentions and He imbues life in them. He created the living environment for mankind, which is discussed in the story we just heard. It discussed the interdependence the seed and the earth have; the earth nourishes the seed and the seed is bound to the earth. The relationship between these two was predetermined by God from the very beginning, right? (Yes.) The tree, the sunlight, the songbirds, and man in this image, are they an example of the living environment that God created for mankind? (Yes.) First, can the tree leave the earth? (No.) Can the tree be without sunlight? (No.) Then what was God's purpose for creating the tree, can we say that it was just for the earth? Can we say that it was just for the songbirds? Can we say that it was just for the people? (No.) What is the relationship between them? The relationship between them is one of interdependence wherein they cannot be separated. The earth, the tree, the sunlight, the songbirds, and the people rely on one another for existence and they nurture one another. The tree protects the earth while the earth nurtures the tree; the sunlight provides for the tree, while the tree creates fresh air from the sunlight and helps soothe the earth from the heat of the sunlight. Who benefits from this in the end? Mankind benefits from this, right? (Yes.) And this is one of the principles behind why God made the living environment for mankind and one of the primary purposes for it. Even though this is a simple picture, we can see God's wisdom and His intentions. Mankind cannot live without the earth, or without trees, or without the songbirds and

sunlight, right? Even though it was a story, it is a microcosm of God's creation of the universe and His bestowal of the living environment upon man.

God created the heavens and earth and all things for mankind and He created the living environment as well. First, the main point we discussed in the story is the interconnected relationships and interdependence of all things. Under this principle, the living environment for mankind is protected, it survives and continues; because of the existence of this living environment, mankind can thrive and reproduce. We saw the tree, the earth, the sunlight, songbirds, and people in the scene. Was God there as well? People may not see it, right? On the surface it may seem like God was not there, but people can see the rules of the interconnected relationships between the things in the scene; it is through these rules that people can see that God exists and that He is the Ruler. Right? God uses these principles and rules to preserve the life and existence of all things. It is in this way that He provides for all things and He provides for mankind. Does this story have any connection to the theme we just discussed? (Yes.) On the surface it seems like there isn't one, but in reality the rules God has made as the Creator and His dominion over all things are strongly connected with His being the source of life for all things and they are inextricably linked. Right? (Yes.) You've learned a little something, right?

God is the Master of the rules that control the universe, He controls the rules that govern the survival of all things, and He also controls the universe and all things such that they can live together; He makes it so they do not go extinct or disappear so that mankind may continue to exist, man can live in such an environment through God's leadership. These rules that govern all things are under the dominion of God, however, mankind cannot intervene and cannot change them; only God Himself knows these rules and only He Himself manages them. When will the trees sprout, when will it rain, how much water and how many nutrients will the earth give the plants, in what season will the leaves fall, in what season will the trees bear fruit, how much energy will the sunlight give the trees, what will the trees exhale from the energy they get from the sunlight—these are all things that God had already arranged when He created the universe and they are laws that cannot be broken by man. The things created by God—whether they are living or appear to be non-living by people—are all in God's hands and under His dominion. No man can change or break this rule.

That is to say, when God created all things He formulated how they should be. The tree could not set down roots, sprout, and grow without the earth. What would the earth be like if it had no trees? It would dry out. Isn't this right? (Yes.) Also, the tree is the home of the songbirds, it is a place where they take shelter from the wind. Would it be OK if the tree went without sunlight? (It would not be OK.) If the tree only had the earth that would not work. All of this is for mankind and for mankind's survival. Man receives fresh air from the tree, and lives upon the earth protected by it. Man cannot live without sunlight, man cannot live without all the various living beings. Even though the relationships between these things are complex, people must clearly understand that God created the rules that govern all things so that they may exist in an interconnected and interdependent way; every single thing He created has value and significance. If God created something without significance, God would let it disappear. Understand? (Yes.) This is one of the methods He used in the provision of all things. What does "provide for" refer to in this story? Does God go out and water the tree every day? Does the tree need God's help to breathe? (No.) "Provide for" in this instance refers to God's management of all things after creation; all He needed were rules to keep things running smoothly. The tree grew all by itself by being planted in the earth. The conditions for it to grow were all created by God. He made the sunlight, the water, the soil, the air, and the surrounding environment, the wind, frost, snow, and rain, and the four seasons; these are the conditions that the tree needs in order to grow, these are things that God prepared. So, is God the source of this living environment? (Yes.) Does God have to go out every day and count each leaf on the trees? There's no need, right? God also doesn't have to help the tree breathe. God also doesn't have to wake up the sunlight every day by saying, "It's time to shine on the trees now." He doesn't have to do that. The sunlight shines down on its own as prescribed by the rules, it shines on the tree and the tree soaks it in. This is how things live within the rules. Perhaps this is a phenomenon you cannot explain clearly, but it is a fact everyone has seen and has accepted. All you need to do is recognize that the rules for the existence of all things come from God and know that their growth and survival are under God's dominion. This proves that God is the source for all life.

Is a metaphor used in this story, as men would call it? (No.) Is it anthropomorphic? (No.) What I talked about is truth. Everything that

is alive, everything that exists is under the dominion of God. Everything was given life after God created it; it is life given from God and it follows the laws and path He created for it. This needs not be altered by man, and needs no help from man; this is how God provides for all things. You understand, right? Do you think it is necessary for people to recognize this? (Yes.) So, does this story have anything to do with biology? Does it have any relation to any field of knowledge or science? (No.) We are not discussing biology here and we certainly are not doing any biological research. What is the main point that we are talking about here? (That God is the source for all life.) What do you see among all things of creation? Have you seen trees? Have you seen the earth? (Yes.) You have seen the sunlight, right? Have you seen birds resting in the trees? (We have.) Is mankind happy to live in such an environment? (He is happy.) God uses all things—the things He created to maintain mankind's home for survival and protect mankind's home, and this is how He provides for man and provides for all things.

How do you feel about My discussing things in this manner and My communicating in this way? Is it good? (It is fine. It's realistic.) What's fine about it? (It's easy to understand and there are practical examples of it.) This is a substantive way to discuss things, right? Is this story necessary to help people recognize that God is the source of life for all things? (Yes.) If it's necessary, then we shall continue with the next story. The content in the next story is a little bit different and the main point is a bit different as well; the things in the story are what people can see among God's creation. I will once again use the method of telling you a story, which you may all quietly listen to and think over what it is I'm talking about. After I finish the story, I'll ask you some questions to see how much you've learned. The main characters in this story are a great mountain, a little stream, a fierce wind, and a gigantic wave.

Story 2. A Great Mountain, a Little Stream, a Fierce Wind, and a Gigantic Wave

There was a tiny stream that meandered to and fro, finally arriving at the foot of a great mountain. The mountain was blocking the tiny stream's path, so the stream asked the mountain in his weak, little voice, "Please let me pass, you are standing in my way and blocking my path forward." The mountain then asked, "Where are you going?" To

which the little stream responded, "I am looking for my home." The mountain said, "Alright, go ahead and flow right over me!" But because the tiny stream was too weak and too young, there was no way for it to flow over such a large mountain, so it had no choice but to keep flowing to the foot of the mountain ...

A fierce wind swept by, carrying with it sand and dust to where the mountain stood. The wind bellowed at the mountain, "Let me pass!" The mountain asked, "Where are you going?" The wind howled back, "I want to go over to that side of the mountain." The mountain said, "Alright, if you can break through my middle, then you can go!" The fierce wind howled this way and that, but no matter how furiously it blew, it couldn't break through the middle of the mountain. The wind grew tired, and stopped to rest. So on that side of the mountain only a weak wind blew fitfully, which pleased the people there. Such was the greeting the mountain gave to the people ...

At the seashore, the ocean spray rolled gently against the reef. Suddenly, a gigantic wave came up and roared its way toward the mountain. "Move over!" shouted the gigantic wave. The mountain asked, "Where are you going?" The great wave did not stop, and it continued to surge as it responded, "I'm expanding my territory and I want to stretch my arms a bit." The mountain said, "Alright, if you can pass over my peak, I'll yield the way." The great wave moved back a bit, and then once again surged toward the mountain. But no matter how hard it tried, it couldn't get over the mountain. It had no choice but to slowly recede back from whence it came ...

Over the centuries, the tiny stream trickled gently around the foot of the mountain. By following the course the mountain had made, the tiny stream made it back to its home; it joined the river, and flowed into the sea. Under the mountain's care, the tiny stream never became lost. The tiny stream and the great mountain relied on one another, they restrained one another, and depended on one another.

Over the centuries, the fierce wind did not change its habits of howling at the mountain. The fierce wind blew great swirls of sand when it "visited" the mountain just as it had before. It threatened the mountain, but never broke through the middle of the mountain. The fierce wind and the great mountain relied on one another, they restrained one another, and depended on one another.

Over the centuries, the gigantic wave did not rest either, and never stopped expanding. It would roar and surge again and again toward the

mountain, yet the mountain never moved an inch. The mountain watched over the sea, and in this way, the creatures in the sea multiplied and thrived. The gigantic wave and the great mountain relied on one another, they restrained one another, and depended on one another.

My story is finished. First, what can you tell Me about this story, what the main content was? First there was a mountain, then what? (A tiny stream, a fierce wind, and a gigantic wave.) What happened in the first part with the tiny stream and the great mountain? Do you remember? (The tiny stream was flowing at the foot of the great mountain.) The tiny stream flowing at the foot of the mountain, is this the story that happened between them? Where did the stream go? Why would we talk about the great mountain and the little stream? (Because the mountain protected the stream, the stream never got lost. They relied on each other.) Would you say the mountain protected or obstructed the tiny stream? (Protected it.) Could it be that it obstructed it? The mountain and the tiny stream were together; it protected the stream, and it was also an obstruction. The mountain protected the stream so it could flow into the river, but also kept it from flowing all over the place where it could flood and be disastrous for the people. Is this the main point of this section? (Yes.) The mountain's protection of the stream and its acting as a barrier safeguarded the homes of the people. Then you have the tiny stream joining the river at the foot of the mountain and later flowing into the sea; isn't that the imperative of the tiny stream? (Yes.) When the stream flowed into the river and then the sea, what was it relying on? Wasn't it relying on the mountain? It was relying on the mountain's protection and the mountain acting as a barrier; is this the main point? (Yes.) Do you see the importance of mountains to water in this instance? (Yes, we do.) Is it important? (Yes.) Does God have His purpose in making mountains both high and low? (He does.) It does have purpose, right? This is a small part of the story, and from just a tiny stream and a big mountain we are able to see the value and significance of these two things in God's creation of them. We can also see His wisdom and purpose in how He rules these two things. Isn't that right?

What does the second part of the story deal with? (A fierce wind and the great mountain.) Is wind a good thing? (Yes.) Not necessarily, since sometimes if the wind is too strong it can be disastrous. How would you feel if you had to stay out in the fierce wind? It depends on

how strong it was, right? If it was a slight breeze, or if it was a level 2-3 wind, or a level 3-4 wind then it would still be tolerable, at most a person would have trouble keeping their eyes open. But could you handle it if the wind blew strong enough to become a tornado? You wouldn't be able to take it. So it's wrong for people to say that the wind is always good, or that it's always bad because it depends on how strong the wind is. So what use is the mountain here? Is it somewhat like a filter for the wind? (Yes.) The mountain takes the fierce wind and cuts it down into what? (A slight breeze.) Into a slight breeze. Most people could touch and feel it in the environment where they lived—was it a fierce wind or a slight breeze that they felt? (A slight breeze.) Isn't this one of the purposes behind God's creation of mountains? Isn't this His intent? What would it be like for people to live in an environment where the fierce wind blew around bits of sand without anything to block or filter it? Could it be that with sand and stones blowing around, people wouldn't be able to live on the land? Some people might get hit in the head by the stones flying about, or others might get sand in their eyes and wouldn't be able to see. People could get sucked up into the air or the wind could blow so hard they couldn't stand up. Houses would be destroyed and all sorts of disasters would happen. Does the fierce wind have value? (Yes.) What value is this? When I said that it was bad, then people might feel it has no value, but is that right? Doesn't turning it into a breeze have value? What do people need most when it's humid or stifling? They need a slight breeze to gently blow over them, to refresh and clear their minds, to calm their mood and improve their state of mind. For example, you are all sitting in a room with lots of people and the air is stuffy, and what do you need most? (A slight breeze.) In places where the air is turbid and full of dirt it can slow down a person's thinking, reduce their blood flow, and make them less clear-headed. However, the air will become fresh if it gets a chance to move and circulate, and people will feel much better. Even though the little stream and the fierce wind could become a disaster, as long as the mountain is there it will turn them into things that actually benefit people; isn't that right?

What does the third part of the story talk about? (The great mountain and the huge wave.) The great mountain and the huge wave. The scenery here is a mountain by the sea where we can see the mountain, the ocean spray, and also, a huge wave. What is the mountain to the wave in this instance? (A protector and a screen.) It is

both a protector and a screen. Right? The goal of protecting it is to keep this part of the sea from disappearing so that the creatures that live in it may thrive. As a screen, the mountain keeps the sea water—this body of water—from overflowing and causing a disaster, which would harm and destroy people's homes. Right? So we can say that the mountain is both a screen and protector. This shows the significance of the mutual reliance between the mountain and the stream, the mountain and the fierce wind, and the mountain and the huge wave and how they restrain one another and depend on one another, which I have spoken of.

There is a rule and a law governing the survival of these things that God created. Can you see what God did from what happened in the story? Did God create the universe and then ignore what happened after? Did He give them rules and design the ways that they function and then ignore them after that? Is that what happened? (No.) What is that then? (God is in control.) God is still in control of the water, the wind, and the waves. He does not let them run amok and He does not let them harm or destroy people's homes, and because of this the people can continue to live and thrive on this piece of land. Which means that God had already planned out the rules for existence when He made the universe. When God made these things, He ensured that they would benefit mankind, and He also controlled them so that they wouldn't be troublesome or disastrous to mankind. If they weren't managed by God, wouldn't the waters be flowing everywhere? Wouldn't the wind be blowing all over the place? If God didn't manage them they wouldn't be governed by any rules, and the wind would howl and the waters would rise and flow about everywhere. If the huge wave had been higher than the mountain would that area of the sea still be able to exist? The sea wouldn't be able to exist. If the mountain was not as high as the wave, that area of the sea would not exist and the mountain would lose its value and significance.

Do you see God's wisdom in these two stories? (Yes.) God created the universe and He is Lord of it; He is in charge of it and He provides for it while watching over every word and action. He also oversees every corner of human life. So God created the universe and the significance and value of each thing as well as its function, its nature, and its rules for survival are clearly known to Him like the back of His hand. God created the universe; do you think He has to do research on these rules that govern the universe? (No.) Does God need to read up

on human knowledge or science to do research and understand it? Is there anyone among mankind who has the extensive scholarship and ample wisdom to understand all things like God does? There isn't. Right? Are there any astronomers or biologists who truly understand how all things live and grow? (No.) Can they truly understand the value of the existence of each thing? (They cannot.) Why is that? All things were created by God, and no matter how much and deeply mankind studies this knowledge, or how long they endeavor to learn it, they will never be able to fathom the mystery and purpose of God's creation of all things, isn't that right? (Yes.)

Having discussed thus far, do you feel that you have a partial understanding of the connotation of the phrase "God Is the Source of Life for All Things"? (Yes.) I knew that when I discussed this topic many people would immediately think of how God is truth and how His word provides for us, but they would only think of it on this level. Some would even feel that God's providing for human life, providing daily food and drink and all daily necessities doesn't count as providing for man. Do some people feel this way? (Yes.) Isn't God's intent very clear in how He created everything so that mankind may exist and live normally? God maintains the environment in which people live and He provides all of the things this mankind needs. Furthermore, He manages and holds dominion over all things. All of this allows mankind to live normally and thrive normally; it is in this way that God provides for all things and for mankind. Do people need to recognize and understand these things? (Yes.) Perhaps some may say, "This topic is too distant from our knowledge of the true God Himself, and we don't want to know this because man cannot live by bread alone, but instead lives by the word of God." Is this correct? (No.) What's wrong here? Can you have a complete understanding of God if you only know the things God has said? If you only accept His work and His judgment and chastisement, will you have a complete understanding of God? If you only know a small part of God's disposition, a small part of God's authority, that's enough to achieve an understanding of God, right? (No.) Why is that? (It is too one-sided, because our knowledge is hollow. But in each of God's work combined with the living and non-living^[a] things like the mountains and streams, lakes, seeds, the

Footnotes:

a. The original text omits "living and non-living."

sunlight, and rain that we see, view, and experience, we obtain a practical understanding of God. As our understanding awakens as children we begin to see these things and feel that they are real.) God's actions begin with His creation of the universe and they continue today where His actions are apparent at all times and at every moment. If people believe God exists just because He has chosen some people upon whom He does His work to save those people, and if they believe that other things do not involve God, His authority, His status, and His actions, can that be considered truly knowing God? People who have such a so-called knowledge of God—which is based on a one-sided view that God is limited to just a group of people—are shortsighted. Is this a true knowledge of God? Aren't people with this kind of knowledge of God denying His creation of all things and His dominion over them? Some people do not wish to acknowledge this, and they may think to themselves: "I don't see God's dominion over all things, it's something too distant from me and I don't want to understand it. God does whatever He wants and it has nothing to do with me. I only concern myself with accepting God's leadership and His word and I'll be made perfect and I'll be saved by God. I'll just pay attention to these things, but I won't try to understand anything else or give it any thought. Whatever rules God made when He created all things or whatever God does to provide for them and for mankind has nothing to do with me." What is this kind of talk? Isn't this utterly disgraceful? Are there any among you who think like this? I know that there are a great majority who do think this way even if you won't say so. This type of by-the-book person may use their own so-called spiritual standpoint in how they view everything. They want to limit God to the Bible, limit God by the words He has spoken, and limit God to just the literal written word. They do not wish to know more about God and they do not want God to pay more attention in doing other things. This type of thinking is childish and very religious. Can people who hold these views know God? They would have a hard time knowing God. Today I have told these two stories and talked about these two aspects. Having just heard them and having just come into contact with them, you might feel that they are profound or even a bit abstract and difficult to comprehend and understand. It might be even harder to connect them with God's actions and God Himself. However, all of God's actions and all He has done among all things and among all of mankind should be clearly and accurately known by each and every person and by everyone who seeks

to know God. This knowledge will give you confirmation of and faith in the true existence of God. It will also give you accurate knowledge of God's wisdom, His power, and how He provides for all things. It will allow you to clearly conceive God's true existence and see that it is not fictional, and not a myth. This allows you to see that it is not vague, and not just a theory, and that God is certainly not just a spiritual sustenance, but He truly exists. Furthermore it allows you to know Him as God in the way He has always provided for all things and for mankind; He does this in His own way and in accordance with His own rhythm. So one can say that it is because God created all things and He gave them rules that by His command they each perform their allotted tasks, fulfill their responsibilities, and play the role that was bestowed upon each of them. All things fulfill their own role for mankind, and do this in the space, the environment where people live. If God did not do things this way and mankind's environment was not as it is, people's belief in God or their following of Him—none of it would be possible; it would merely be empty talk, isn't this correct?

Let's take another look at this story we just heard. In regard to the great mountain and the little stream, what is the mountain? Living things flourish on the mountain so there is value to its existence by itself. At the same time, the mountain blocks the little stream, ensuring that it does not flow wherever it wants and thereby bring disaster to the people. Isn't that right? By virtue of the mountain's existence, it allows living things like the trees and grasses and all the other plants and animals on the mountain to flourish while also directing where the little stream flows; the mountain gathers up the waters of the stream and guides them naturally around its foot where they may flow into the river and eventually the sea. The rules that are in place here were not made by nature, but instead were especially arranged by God at the time of creation. As for the great mountain and the fierce wind, the mountain, too, needs the wind. The mountain needs the wind to caress the living things that live upon it, and at the same time the mountain restricts how hard the fierce wind may blow so that it does not overwhelm and devastate. This rule holds, in a way, the duty of the great mountain, so did this rule regarding the mountain's duty take form on its own? (No.) It was instead made by God. The great mountain has its own duty and the fierce wind has its duty as well. Now, about the great mountain and the huge wave, without the mountain being there would the water find a direction of flow on its

own? (No.) The water would also overwhelm and devastate. The mountain has its own value as a mountain, and the sea has its own value as a sea. In this way, under these circumstances where they each do not interfere with one another and where they are able to exist together normally, they also restrict one another; the great mountain restricts the sea so that it does not flood and thus it protects the people's homes, and this also allows the sea to nurture the living things that dwell within it. Did this landscape take form on its own? (No.) It was also created by God. We see from these images that when God created the universe, He predetermined where the mountain would stand, where the stream would flow, from which direction the fierce wind would begin to blow and where it would go, as well as how high the huge waves would be. God's intentions and purpose are held within all of these things and they are His deeds. Now, can you see that God's deeds are present in all things? (Yes.)

What is the purpose of our discussion of these things? Is it so that people can research the rules behind God's creation of the universe? Is it so that people will become interested in astronomy and physics? (No.) Then what is it? It is so that people will understand the deeds of God. The most important aspect of understanding the deeds of God is that from the understanding of His actions, people can affirm and verify that God is the source of life for all things. If you are able to understand this point, then you will truly be able to confirm that God occupies the dominant role in your heart and you will be able to confirm that God is the unique God Himself, the Creator of the heavens and earth and all things. So, is it useful toward your understanding of God to know the rules of all things and to know God's deeds? (Yes.) How useful is it? This is a very important question. Firstly, when you understand these deeds of God, would you still be interested in astronomy and geography? Would you still have the heart of a skeptic and doubt that God is the Creator of all things? Would you still have the heart of a researcher and doubt that God is the Creator of all things? When you confirm that God is the Creator of the universe and furthermore come to know the rules behind His creation, will you in your heart truly believe that God provides for the universe? Is "provides" just being said for any type of meaning or is it being said in a special circumstance? That God provides for the universe has a very broad meaning and application. Right? God doesn't just provide people with their daily needs of food and drink, He provides mankind with

everything they need, including everything people see and things that can't be seen. God upholds, manages, and rules the living environment that mankind needs. Whatever environment mankind needs in whatever season, God has prepared it. Whatever atmosphere or temperature that is suitable for human existence is also under God's control and none of these rules occur by themselves or at random; they are the result of God's rule and His deeds. God Himself is the source of all of these rules and is the source of life for all things. This is an established and unassailable fact whether or not you believe it, whether or not you can see it, or whether or not you can understand it.

I know that the vast majority of people only believe what God said and did in the Bible, and that God revealed His deeds to a small minority of people so that people could see the value of His existence, and understand His status and know that He truly exists. However, for many more people the fact that God created the universe and that He manages and provides for all things seems vague or ambiguous and they even hold an attitude of doubt. This type of attitude causes people to consistently believe that the laws of the natural world formed on their own, that the changes, transformations, and phenomena of the natural world and the very laws that govern nature arose of their own accord. What this means is that in the minds of people, they cannot comprehend how God created and rules over all things, they cannot understand how God manages and provides for all things. Because of the limitations of this premise, people do not believe in God's creation and lordship over all things and that He is the Provider; and even the believers are simply confined to the Age of Law, the Age of Grace and the Age of Kingdom, that is, the deeds of God as well as His providing for mankind are somehow limited to only His chosen people. This is something I really hate to see and it brings so much pain, because mankind enjoys all that God brings, and yet at the same time they deny all that He does and all that He gives to them. People only believe that the heavens and earth and all things are governed by their own natural rules and by their own natural laws and that they are without any ruler to control them or any ruler to provide for them and keep them. Even if you believe in God, you might not believe all these are His deeds; this is one of the most overlooked areas for every believer in God, for everyone who accepts God's word, and for everyone who follows God. So, as soon as I begin discussing something that does not connect with the Bible or so-called spiritual terminology, some people become bored or weary or

even uncomfortable. It seems that it has become alienated from spiritual people and spiritual things. That is a bad thing. When it comes to knowing the deeds of God, even though we don't mention astronomy, geography, or biology, we know God's lordship over all things, we know His providing for all things, and that He is the source of all things. This is a critical task and one that must be studied, understand? (Yes.)

On the two stories I just told, even though they might have some unusual content and they may have been told and expressed to you in a unique fashion, I nonetheless wanted to use straightforward language and a simple method so that you could grasp and accept something more profound. This was My only goal: I wanted you to see and believe that God is the Ruler of all things from these little stories and scenes. The goal of telling these stories is to allow you to see and know the infinite deeds of God within the finite confines of a story. As for when you will fully reach this result in you, it depends on your own experiences and your individual pursuit. If you seek truth and if you seek to know God, then these things will serve as a steady and strong reminder to you; they will allow you to have a deeper awareness, a clarity in your understanding, and you will gradually draw close to God's actual deeds, a closeness that will be without distance and without error. However, if you do not seek to know God, then those stories you heard are nothing more than stories and they can't do you any harm. So you may just consider them true stories.

Did you understand anything from these two stories? Go ahead and speak up. (From God telling us these two stories, we can truly feel that He is the Ruler, Creator, and Manager of all things. We see God's actions, His omnipotence, and His wisdom, and from this we feel even more deeply the immense love God has toward mankind. Everything God does, He does for mankind.) Well, firstly, are these two stories set apart from our previous discussion on God's concern for mankind? Is there an inevitable connection? (Yes.) What is the connection? Is it that within these two stories we see the deeds of God and how He plans and handles everything for mankind? Is it that everything God does and all of His thoughts are geared toward mankind's existence? (Yes.) Isn't God's careful thought and consideration for mankind very evident? (Yes.) Mankind doesn't have to do anything. God has prepared for people the very air that they breathe. You can see that the vegetables and fruits they eat are readily available. From north to

south, from east to west, each region has its own natural resources and different crops and the fruits and vegetables have been prepared by God for the people so that they may live peacefully. All of this can prove that everything God has created is good. Speaking of the larger environment, God made all things interconnected, mutually intertwined, and interdependent. He used this method and these rules to maintain the survival and existence of all things and in this way mankind has lived quietly and peacefully and has grown and multiplied from one generation to the next in this living environment up to the present day. God balances the natural environment to ensure mankind's survival. If God's regulation and control were not in place, no man could maintain and balance the environment, even if it was created by God in the first place—this still can't ensure mankind's survival. So you can see that God handles it all perfectly! If man were to make a seed and plant it in the soil, would it ever sprout? If man made a tree and put it in the ground, in several hundred years it would never produce a leaf. Man cannot produce living seeds. Man should live abiding by God's plan. In some places there is no air, therefore people cannot live there and God won't allow you to go there. So, don't go out of bounds, this is for mankind's protection and these things are very mysterious. Each corner of the environment, the length and breadth of the earth, and every living thing on the earth—both the living and dead—were prepared by God and He thought through them: Why is this thing needed? Why is that unnecessary? What is the purpose of having this thing here and why should that go there? God had already thought all this through and there is no need for people to think about them. All of God's creation is so perfect! There are some foolish people who are always thinking about moving mountains, but instead of doing that, why not move to the plains? If you don't like mountains, why would you go live by them? Isn't this foolish? What happens if you move that mountain? A hurricane will blow through or a huge wave will wash over and the people's homes will be destroyed. Wouldn't that be a foolish thing to do? Right? (Yes.) People can only destroy and Satan just encourages this destruction. The Devil is always thinking of grand plans and maneuvers to establish itself and immortalize its reputation. It has even ruined the only place it has to live, and yet the Devil wants to provide for and manage all things. How ignorant and utterly foolish!

God allows man to manage all things and have lordship over them,

but does man do a good job? (No.) How does man do a bad job? Mankind tends toward destruction; mankind is not only unable to preserve the things as God created them, he has actually destroyed them. Mankind has reduced the mountains to rubble, choked the seas with earth, and turned the plains into deserts where none can live. Yet there in the desert man has made industry and built nuclear bases and destruction prevails in all directions. The rivers are no longer rivers, the sea no longer the sea, they are filled to the brim with pollution. When mankind breaks the balance and the rules of nature, their day of disaster and death is not far away and is inevitable. When the disaster comes, you will know how precious God's creation is and how important all of it is for mankind; mankind is beginning to wake up to this fact. You see, man living in an environment with a fine climate is like being in paradise. People do not realize this blessing, but the moment they lose it all they will see how rare and precious all of it is. How would one get all of this back? What could people do if God was unwilling to create it again? What could you do? (We could do nothing.) Actually, there is something you can do and it's very simple and when I tell you what it is you'll immediately know that it is feasible. Why has man found himself in his current environmental predicament? Is it because of man's greed and destruction? If man ends this destruction, won't the living environment gradually right itself? If God does nothing, if God no longer wishes to do anything for mankind—that is to say, He doesn't want to intervene—the best method would be for mankind to stop this destruction and return things to how they were. Putting an end to all this destruction means to stop the plundering and devastation of the things God has created. This will allow the environment where man lives to gradually improve. Failure to do so will result in further destruction of the environment and it will only become more serious. Don't you see that My method is simple? (Yes, it is.) It is simple and feasible. Simple indeed, and it is feasible for some people, but is this feasible for the vast majority of people on earth? (It isn't.) For you, at the very least, is it feasible? (Yes.) What does your "yes" stem from? Could one say that it involves establishing a basis of understanding about God's deeds? Could one say it involves abiding by God's rule and plan? (Yes.) There is a way to change all of this, but that is not the topic we are discussing now. God is responsible for every single human life and He is responsible to the very end. God provides for you, even if you have been sickened by the environment destroyed by Satan, or affected

by pollution or received some other harm, it doesn't matter; God provides for you and He will let you live on. Do you have faith in this? (Yes!) God does not take the loss of human life lightly, right?

Have you come to feel the importance of recognizing God as the source for all life? What feelings do you have? Go ahead and I'll listen. (In the past, we had never thought to connect the mountains, sea and lakes with the actions of God. Today, through the fellowship of God, we now understand that these were always actions of God and that they arose from His wisdom, so we see that God's creation of all things was predestined from the very beginning and they all possess the good will of God. All things are interconnected and mankind is the ultimate beneficiary. What we heard today feels very fresh and novel, and we have felt how real God's actions are. In reality and in our daily lives we truly see things as they are when we come into contact with living things.) You truly see it, right? God's providing for mankind is not without a sound foundation, He doesn't just utter a few words and that's it. God does so much, even things you don't see He does for your benefit. Man lives in this environment, this universe God created, and in it people and other things are interdependent, just like how the gas expelled from plants purifies the air and benefits the people who breathe it in. However, some plants are poisonous to people, but don't those plants have other plants that compete with them? This is one of the wonders of God's creation! We didn't discuss this subject today, instead we primarily discussed the interdependence of man and other things, how man cannot live without other things, and the importance of God's creation of all things. Man cannot live without other things, just like man needs air to live and how if you were placed in a vacuum, you would soon die. This is a very basic principle to allow you to see that man needs other things. So what sort of attitude should man have toward all things? (Treasure them.) Treasure them, protect them, make use of them efficiently, do not destroy them, do not waste them and do not change them on a whim, for all things are from God and are provided to mankind and mankind must treat them conscientiously. Today we have discussed these two topics, and you may go back and thoroughly think them over. Next time we will discuss some things in more detail. Our fellowship will end here for today. Good bye! (Good bye!)

GOD HIMSELF, THE UNIQUE VIII

GOD IS THE SOURCE OF LIFE FOR ALL THINGS (II)

Let's continue the communication topic from last time. Can you recall what topic we communicated last time? (God Is the Source of Life for All Things.) Is "God Is the Source of Life for All Things" a topic that feels very far away to you? Can someone tell Me the main point of this topic we communicated last time? (Through God's creation of all things, I see that God nurtures all things and nurtures mankind. In the past, I always thought that when God supplies man, He only supplies His word to His chosen people, but I never saw, through the laws of all things, that God is nurturing mankind. It is only through God's communication of this aspect of the truth that I now see that the life of all things is supplied by God, that God manipulates these laws, and that He nurtures all things. From His creation of all things I see God's love and feel that God is the source of all things.) Mm, last time, we primarily communicated about God's creation of all things and how He established laws and principles for them. Under such laws and under such principles, all things live and die with man and coexist with man under God's dominion and in God's eyes. What did we talk about first? God created all things and used His own methods to set the laws of growth for all things, as well as their growth trajectory and patterns, and also set the ways all things exist on this earth, so that they may live continuously and depend on each other. With such methods and laws, all things are able to successfully and peacefully exist and grow on this land. Only by having such an environment is man able to have a stable home and living environment, and under God's guidance, continue to develop and move forward, develop and move forward.

Last time we discussed the basic concept of God supplying all things. God first supplies all things in this way so that all things exist and live for mankind. Such an environment exists because of the laws set by God. It is only by God maintaining and administering such laws that mankind has the living environment they have now. What we talked about last time is a big leap from the knowledge of God we spoke of before. Why does such a leap exist? Because when we talked about getting to know God in the past, we were discussing within the ambit of God saving and managing mankind—that is, the salvation and

management of God's chosen people—about knowing God, God's deeds, His disposition, what He has and is, His intentions, and how He supplies man with the truth and life. But the topic we spoke about last time was no longer merely just restricted to the Bible and within the scope of God saving His chosen people. Rather, it jumped out of this scope, out of the Bible, and out of the confines of the three stages of work God does on His chosen people to discuss God Himself. So when you hear this part of My communication, you must not confine your knowledge of God to the Bible and the three stages of God's work. Instead, you have to keep your perspective open and see God's deeds and what He has and is among all things, and how God dominates and manages all things. Through this method and on this foundation, you can see how God supplies all things. This enables mankind to understand that God is the true source of life for all things and that this is the true identity of God Himself. That is to say, God's identity, status and authority and His everything are not just targeted at those who currently follow Him—meaning not just aimed at you people—but at all things. Then what is the scope of all things? The scope of all things is very broad. I use "all things" to describe the scope of God's rule over everything because I want to tell you that the things dominated by God are not just what you can see with your eyes, but include the material world all people can see, as well as another world that cannot be seen by human eyes outside of the material world, and moreover include the space and planets outside of where mankind currently exists. That's the scope of God's dominion over all things, and the concept that God dominates everything. The scope of God's dominion over all things is very broad. As for you, what you should understand, what you should see, and from what things you should obtain knowledge—these are what each of you sitting here needs to and must understand, see, and be clear on. Even though the scope of this "all things" is very broad, I won't tell you about the scope you can't see at all or you can't come into contact with. I will only tell you about the scope that human beings can come into contact with, can understand, and can comprehend, so that everyone can feel the true meaning of the phrase "God is the source of life for all things." That way, anything that I communicate to you won't be empty words. Last time, we used storytelling methods to provide a simple overview of the topic "God Is the Source of Life for All Things," so that you can have a basic understanding of how God supplies all things. What is the purpose of instilling this basic concept into you? It's

to let you know that, outside of the Bible and His three stages of work, God is also doing even more work that humans cannot see or come into contact with. Such work is being personally performed by God. If God were only solely leading His chosen people forward, without this work outside of His management work, then it would be very difficult for this humanity, including all of you, to continue moving on, and this humanity and this world would not be able to continue developing. That's the importance of the phrase "God is the source of life for all things" that I am communicating about to you today.

1. The Basic Living Environment God Creates for Mankind

We have discussed a lot of topics and content relating to the phrase "God is the source of life for all things," but do you know inside your hearts what things God bestows upon mankind apart from supplying you with His word and performing His chastisement and judgment work on you? Some people might say, "God bestows upon me grace and blessings, and gives me discipline, comfort, and care and protection in every possible way." Others will say, "God bestows upon me daily food and drink," while some will even say, "God bestows upon me everything." Regarding these things people can come into contact with during their daily lives, you might all have some answers that relate to your own physical life experiences. God bestows many things on each and every person, though what we are discussing here is not just limited to the scope of people's daily needs, but allows each of you to look farther. From a macro perspective, since God is the source of life for all things, how does He maintain the life of all things? So that all things can continue to exist, what does God bring to all things to maintain their existence and maintain the laws of their existence? That's the main point of what we are discussing today. Do you understand what I have said? Can you keep up with how fast I am talking? (Yes.) Now that I am sure you are listening, I shall continue on. This topic might be very unfamiliar to you, but I will not talk about any doctrines that are too profound. I will strive to make you all understand after listening. You don't need to feel any burden—all you have to do is listen carefully. However, I still have to emphasize it a little more: What is the topic I am speaking about? Tell Me. (God Is the Source of Life for All Things.) Then how does God supply all things? What does God supply to all things? Why can it be said that "God is the source of life

for all things”? Do you have any concepts and thoughts about this? It seems that this topic I am talking about basically draws a complete blank in your hearts and in your minds. But I hope you can connect the topic and things I am going to talk about to God’s deeds, and not link them to any knowledge or tie them to any human culture or research. I am only talking about God and about God Himself. That’s My suggestion to you. Do you understand? (Yes.)

God has bestowed many things upon mankind. I’m going to start by talking about what people can see, that is, what they can feel. These are things people can understand inside and can accept. So first let’s begin with the material world to discuss what God has supplied mankind with.

1) Air

First, God created air so that man may breathe. Is this “air” not the air of everyday life with which humans are in constant contact? Is this air not the thing upon which humans rely in every moment, even as they sleep? The air that God created is monumentally important for humankind: It is the essential component of their every breath and of life itself. This substance, which can only be felt but not seen, was God’s first gift to all things. After creating air, did God just pack up shop? There are aspects of this which are unimaginable to people. Having created air, the exact density and amount of air had to be specifically catered to humankind for their survival. With regard to density, there is first the matter of oxygen content. This is a question for physics. What was God thinking when He made air? Why did God make air, and what was His reasoning? Humans need air, and they need to breathe. First off, the density of air should correspond to the human lung. Does anyone know the density of air? This is not something that people need to know; there’s no need to know this. Having a general idea is just fine—we don’t need an exact number with regard to the density of air. First, God made air with a density that would be most suitable for human lungs to breathe—it’s adapted to human breathing. That is, when breathed in, air is of a density that does not harm the body. This is the idea behind the density of air. Primarily, the contents of air are not poisonous to humans and thereby will not damage the lungs and the body. God had to consider all of this. God had to consider that the air humans breathe should go in and out smoothly, and that, after

being breathed in, the content and amount of air should be such that blood as well as the waste air in the lung and body would be properly metabolized, and also that the air should not contain any poisonous components. With regard to these two standards, I don't want to feed you a bunch of knowledge, but rather just let you know that God had a specific thought process in mind when He created every single thing—the very best. As for the amount of dust in the air, the amount of dust, sand and dirt on earth, as well as the dust that drifts down from the sky, God had a plan for these things too—a way of clearing away or resolving these things. While there is some dust, God made it so that dust would not harm the body and man's breathing, and that the dust fragments would be of a size that would not be harmful to the body. Was God's creation of the air not mysterious? (Yes.) Was it as simple as just blowing a breath of air from His mouth? (No.) Even in His creation of the simplest things, God's mystery, His minds, His thoughts, and His wisdom are all apparent. Is God realistic? (Yes.) That is to say, even in creating something simple, God was thinking of humankind. First off, the air humans breathe is clean, the contents are suitable for human breathing, they are non-toxic and cause no harm to humans, and the density is calibrated for human breathing. This air that humans breathe in and out is essential to their body and, to their flesh. So humans may breathe freely, without constraint or worry. They can breathe normally. Air is that which God created in the beginning and which is indispensable for human breathing.

2) Temperature

The second thing is temperature. Everybody knows what temperature is. Temperature is something an environment suitable for human survival must be equipped with. If the temperature is too high, say if the temperature is higher than 40 degrees Celsius, then it will be very miserable for humans to live. Wouldn't it be very depleting? What if the temperature is too low, and reaches minus 40 degrees Celsius? Humans won't be able to bear it either. Therefore, God was actually very particular in setting this temperature range. The temperature range that the human body can adapt to is basically minus 30 degrees Celsius up to 40 degrees Celsius. This is the basic temperature range from the north to the south. In cold regions, temperatures could reach around minus 50 degrees Celsius. Such a region is not a place God

allows man to live. Why are there such cold regions? In this lies God's wisdom and intentions. He does not allow you to go near those places. God protects places that are too hot and too cold, meaning He is not prepared to allow man to live there. It is not for mankind. Why would He allow such places to exist on earth? If God would not allow man to live there or exist there, then why would God create them? God's wisdom lies therein. That is, the basic temperature of the environment for human survival has also been reasonably adjusted by God. There is also a law here. God created some things to help maintain such a temperature, to control this temperature. What things are used to maintain this temperature? First of all, the sun can bring people warmth, but people will not be able to take it if it's too warm. Is there any instrument on earth that can get close to the sun? (No.) Why not? It's too hot. It will melt. Therefore, God has also performed a specific measure of the sun's distance from mankind. God has a standard for this distance. There are also the earth's South Pole and North Pole. What's at the South Pole and North Pole? It's all glaciers. Can mankind live on glaciers? Is it suitable for human living? (No.) No, so you won't go there. Since you don't go to the South and North Poles, the glaciers will be preserved, and they will be able to play their role, which is to control temperature. Get it? If there are no South and North Poles and the sun is always shining on earth, then all people on earth will die from the heat. Does God merely use these two things to control the temperature? No, He does not merely use these two things to control a temperature suited to human survival. There are also all sorts of living things, such as the grass on the fields, the various types of trees and all kinds of plants in the forests. They absorb the sun's heat and synthesize the sun's thermal energy to regulate the temperature that humans live in. There are also sources of water, such as rivers and lakes. The surface area of rivers and lakes is not something that can be decided by anyone. Can anyone control how much water there is on earth, where the water flows, the direction it flows in, the volume of water, or the speed of flow? No one can control it. Only God knows. These various sources of water, including underground water and the rivers and lakes above ground that people can see, can also regulate the temperature that humans live in. Apart from that, there are all kinds of geographical formations, like mountains, plains, canyons and wetlands. The surface areas and sizes of these various geographical formations can all regulate the temperature. For instance, if this

mountain has a radius of 100 kilometers, these 100 kilometers will have a 100-kilometer effect. As for just how many such mountain ranges and canyons God has created on earth, this is something God has thought through. In other words, behind the existence of every single thing created by God there is a story, and it also contains God's wisdom and plans. Say, for example, forests and all kinds of vegetation—the surface area and the size of the space in which they grow cannot be controlled by any human, nor does any human have the final say on these things. How much water they absorb, how much thermal energy they absorb from the sun also cannot be controlled by any human. All of these are things within the ambit of what was planned by God when He created all things.

It is only due to God's careful planning, consideration, and arrangements in all aspects that man can live in an environment with such a suitable temperature. Therefore, every single thing man sees with his eyes, such as the sun, or the South and North Poles people often hear about, as well as the various living things on and below the ground and in the water, and surface areas of forests and other sorts of vegetation, and water sources, various bodies of water, how much seawater and freshwater there is, plus different geographical environments—God uses these things to maintain normal temperatures for man's survival. This is absolute. It is only because God has such considerations that man is able to live in an environment with such suitable temperatures. It can neither be too cold nor too hot: Places that are too hot and where temperatures exceed what the human body can adapt to are certainly not prepared for you by God. Places that are too cold and where temperatures are too low; places that, as soon as a human arrives, will make them so frozen in just a few minutes that they won't be able to speak, their brains will freeze, they won't be able to think, and they will soon suffocate—such places are also not prepared by God for mankind. No matter what kind of research humans want to carry out, or whether they want to innovate or want to break through such limitations—no matter what people think of, they will never be able to exceed the limits of what the human body can adapt to. They will never be able to get rid of these limitations God created for man. This is because God created human beings, and God knows best what temperatures the human body can adapt to. Do humans themselves know? (No.) Why do you say humans don't know? What kind of foolish things have humans done? Haven't there been quite a few people who

always want to challenge the North and South Poles? They always want to go there to occupy the land, so they can take root and develop it. Is this not an act of self-destruction? (Yes.) Say you have thoroughly researched the South and North Poles. But even if you can adapt to such temperatures, would changing the living environment and survival environment of the South and North Poles benefit mankind in any way? Will you be happy if all the ice at the South and North Poles melt? This is incredible. It's an absurd act. Mankind has an environment they can survive in, but they can't just quietly and conscientiously stay here, and they have to go where they cannot survive. Why is that the case? They're bored with living in this suitable temperature. They've enjoyed too many blessings. Besides, this normal living environment has been pretty much destroyed by mankind, so they might as well go to the South Pole and North Pole to do some more damage or engage in some "cause," so they can be some sort of "pioneer." Isn't this foolish? Under the leadership of their ancestor Satan, this mankind continues to do one absurd thing after another, recklessly and wantonly destroying the beautiful home God created for mankind. This is what Satan did. Further, seeing that mankind's survival on earth is in a bit of danger, quite a lot of people want to find ways to go stay on the moon, to look for a way out by seeing if they can live there. In the end, what is missing over there? (Oxygen.) Can human beings survive without oxygen? (No.) Since the moon lacks oxygen, it is not a place man can stay at, and yet man keeps wanting to go there. What is this? (It's self-destruction and looking for trouble.) It's self-destruction, right? It's a place without air, and the temperature is not suitable for human survival, so it's not prepared by God for man.

The temperature we just spoke of is something people can come into contact with in their daily lives. "The weather is pretty good today, 23 degrees Celsius. The weather is fine, the sky is clear, and the air is refreshing. Breathe in the fresh air. The sun is shining. Stretch under the sunlight. I'm in a good mood!" Or "Today's weather is very cold. If you stick out your hands they will freeze immediately. It's freezing, so don't stay outside as long. Hurry up and come back, don't get frozen!" Temperature is something all human bodies can sense, but no one thinks about how this temperature came about, or who is in charge of and controls this temperature that is suitable for human living. This is what we are getting to know now. Is there God's wisdom in this? Is God's deed in this? (Yes.) Considering that God created an environment

with a temperature suitable for human living, is this one of the ways in which God supplies all things? It actually is. This shows that God's supply and management of all things is truly practical!

3) Sound

The third thing is sound. This is also something that a normal living environment for human beings must be equipped with. Sound came into being when God created everything. God dealt with it very well at the time. This is something very important to God and also for the survival of mankind. If God did not handle the issue of sound well, it would have been a huge obstacle to the survival of mankind. That is to say that it would have had a very significant impact on man's body and life, to the extent that mankind would not have been able to survive in such an environment. It can also be said that all living things cannot survive in such an environment. So what is this thing? It is sound. God created everything, and everything lives in God's hands. In God's eyes, all things are moving and living. God created all things, and the existence of each one of them has value and meaning. That is, they all have a necessity behind their existence. However, among all things created by God, each thing has a life; since they are all alive and moving, they will naturally produce sounds. For instance, the earth is constantly turning, the sun is constantly turning, and the moon is also constantly turning. Sounds are constantly being made in the lives and motions of all things. Things on earth are also constantly propagating and developing and moving. For example, the bases of mountains are moving and shifting, while all the living things in the depths of the seas are all moving and swimming. These living things, all things in the eyes of God, are all constantly, normally, and regularly in motion. So what do the surreptitious propagation and developments and motions of these things bring? Powerful sounds. Apart from the earth, all kinds of planets are also constantly in motion, and living things and organisms on these planets are also constantly propagating, developing and in motion. That is, all things with life and without life are constantly moving forward in God's eyes, and when all kinds of living things are in motion they are also making sounds at the same time. God has also dealt with these sounds. Why? You should know this, right? When you get close to an airplane, what will the roaring sound of the plane do to you? (Ears will be deafened.) Will it damage people's hearing? Will

their hearts be able to withstand it? (No.) Some with weaker hearts will not be able to take it. Of course, even those with strong hearts won't be able to take it if it goes on for too long. That is to say, the impact of sound on the human body, whether it is to the ears or the heart, is extremely significant for every single person, and sounds that are too loud will bring people harm. Therefore, when God created all things and after they began functioning normally, God also put these sounds—the sounds of all things in motion—through the appropriate treatment. This is also one of the necessary considerations God had when creating an environment for mankind.

First of all, the height of the atmosphere from the earth's surface will eliminate and restrict sounds. Also, the size of the spaces between the land, that is, the size of the voids in the soil, will also manipulate and influence sound. Then there is the confluence of various geographical environments, which will also affect sound. That is to say, God uses certain methods to get rid of some sounds, so that humans can survive in an environment that their ears and hearts can bear. Otherwise sounds will bring a huge obstacle to mankind's survival, and it will bring major trouble to their lives. This is a big problem. That is to say, God was very particular in His creation of land, the atmosphere, and the various kinds of geographical environments. God's wisdom is contained in all of this. Mankind's understanding of this does not need to be too detailed. All they need to know is that God's action is contained therein. God's creation of all things was indeed for the sake of mankind's survival. Now you tell Me, was God's work in manipulating sound necessary? Can you not feel the necessity of God doing this? The work that God did was conducting very precise manipulation of sound. He did this work to maintain mankind's living environment and their normal lives. Was this work necessary? (Yes.) If this work was necessary, then from this perspective, can it be said that God used such a method to supply all things? God supplied mankind with and created such a quiet environment, so that mankind's body can live very normally in such an environment, and so that mankind will not have any interferences and be able to exist and live normally. Is this not one of the ways in which God supplies mankind? (Yes.) Was this thing God did very important? (Yes.) It was very necessary. So how do you appreciate this? Even though you cannot feel that this was the action of God, nor do you know how God did it at the time, can you still feel the necessity of God doing this thing? Can you feel God's wisdom or

the care and thought He put into it? (Yes.) Just being able to feel this is okay. It's sufficient. There are many things God has done among all things that people cannot feel and are hard for them to see. The purpose of Me mentioning it here is just to provide you with some information about God's actions and so you can get to know God. These clues can let you know and understand God's actions better.

4) Light

The fourth thing is related to people's eyes—that is, light. This is very important. When you see a bright light, and the brightness of this light reaches a certain extent, your eyes will be blinded. After all, human eyes are eyes of flesh. They are not immune to damage. Does anyone dare to stare directly at the sun? (No.) Has anyone tried it? Some people have tried it. You are able to look with sunglasses on, right? That requires the assistance of tools. Without tools, man's naked eyes do not dare to stare directly into the sun. Human beings do not have this ability. God created the sun to bring light to mankind, but He also manipulated this light. God did not simply leave the sun and ignore it after creating it. "Who cares if man's eyes can withstand it!" God doesn't do things like that. He does things very delicately and considers all aspects. God gave mankind eyes so they can see, but God has also prepared the range of brightness that they can see under. It won't do if there is not enough light. If it is so dark that people cannot see their hand in front of them, then their eyes will lose their function and be of no use. People's eyes will not be able to withstand places that are too bright, and they will also not be able to see anything. So in the environment mankind lives in, God has given them the amount of light appropriate to human eyes. This light will not hurt or damage people's eyes. Moreover, it will not make people's eyes lose their function, and can also guarantee that people's eyes will be able to clearly see everything they should see. This is why God had added the appropriate amount of clouds around the sun and the earth, and the density of the air is also able to normally filter out the light that can hurt people's eyes or skin. This is correlated. In addition, the color of the earth created by God also reflects sunlight and all kinds of light and gets rid of that part of the brightness in light that makes human eyes uncomfortable. That way, people don't need to always wear very dark sunglasses to be able to walk around outside and carry out their lives. Under normal

circumstances, human eyes can see things within the scope of their vision and will not be interfered with by light. That is, this light cannot be too piercing nor too dim: If it is too dim, people's eyes will be damaged and they won't be able to use them for very long before their eyes stop functioning; if it is too bright, people's eyes won't be able to withstand it, and their eyes will be unusable within 30 to 40 years or 40 to 50 years. That is to say, this light is suitable for human eyes to see, and the damage brought to human eyes by light has been minimized by God through various methods. Regardless of whether light brings benefits or drawbacks to human eyes, it is sufficient to allow people's eyes to last until the end of their lives. Right? (Yes.) Hasn't God thought it through very thoroughly? But when Satan, the devil, does things, it never considers any of these. It does not care at all whether something will bring harm to people. It has done a lot of things to damage the ecological environment, and people have now seen some of it. The light is either too bright or too dim—it does not consider mankind's feelings at all.

God did these things to all aspects of the human body—vision, hearing, taste, breathing, feelings ... to maximize mankind's survival adaptability so that they can live—to live normally and continue to live. Such an existing living environment created by God is the living environment most suitable and beneficial to the survival of mankind. Some might think that this is not much and that it is all just very ordinary. Sounds, light, and air are things people feel they are born with, things they can enjoy from the moment of birth. But what God did behind their enjoyment of these things is something they need to know and understand. Regardless of whether you feel there is any need to understand or know these things, in short, when God created these things, He had expended thought, He had a plan, He had certain ideas. He did not put mankind in such a living environment simply, casually, or without any consideration. You may think that each one of these things I have spoken about is not a big deal, but in My view, each thing God supplied to mankind is necessary for the survival of humanity. There is God's action in this.

5) Airflow

What is the fifth thing? This thing is very much related to the life of every human being, and it is also something that the human body

cannot live without in this material world. This thing is airflow. "Airflow" is a word all people probably understand. So what is airflow? Try explaining in your own words. (Airflow is the flow of air.) You could say that. The flow of air is called "airflow." Are there any other explanations? What does the word "airflow" mean? Airflow is wind that the human eye cannot see. It is also a way in which gas moves. That is correct too. But what is airflow we're mainly talking about here? You'll understand as soon as I say it. The earth carries the mountains, the seas, and all things as it turns, and when it turns there is speed. Even if you can't feel any rotating, its rotation indeed exists. What does its rotation bring? What happens when a person runs? Is there wind by your ears when you run? (Yes.) That's it. If wind can be generated when you run, then how can there not be wind power when the earth rotates? When the earth rotates, all things are in motion. It is in motion and rotating at a certain speed, while all things on earth are also constantly propagating and developing. Therefore, moving at a certain speed will naturally bring airflow. Such is what airflow is. Will this airflow affect the human body to a certain extent? (Yes.) It will. If the entire earth is full of plains, then when the earth and all things rotate at a certain speed, the tiny human body would not be able to bear the force of the wind. Taiwan and Hong Kong both have typhoons. Those typhoons aren't that powerful, but when they hit, people can't stand still and find it hard to walk in the wind. It's difficult to even take a step. This is one of the ways airflow can affect mankind. If the entire earth is full of plains, the airflow that is generated when the earth rotates is not something the human body can withstand. It would be extremely difficult to handle. If that is the case, this airflow would not just bring mankind harm, but destruction. No one would be able to survive in such an environment. That is why God uses different geographical environments to resolve such airflows, to weaken such airflows by changing their direction, speed, and force through different environments. That is why people can see different geographical environments, such as mountains, mountain ranges, plains, hills, basins, valleys, plateaus, and rivers. God applies these different geographical environments to change an airflow's speed, direction and force, using such a method to reduce or manipulate it into an appropriate wind speed, wind direction, and wind force, so that humans can have a normal living environment. Doing something like this seems difficult for humans, but it is easy for God because He

observes all things. For Him to create an environment with a suitable airflow for mankind is too simple, too easy. Therefore, in such an environment created by God, each and every thing among all things is indispensable. There is value and necessity in all of their existence. However, Satan and corrupted mankind do not have such a philosophy. They keep destroying and developing, vainly dreaming of turning mountains into flat land, filling up canyons, and building skyscrapers on flat land to create concrete jungles. It is God's hope that mankind can live happily, grow happily, and spend each day happily in the most suitable environment He prepared for them. That is why God has never been careless when it comes to dealing with mankind's living environment. From temperature to air, from sound to light, God has made intricate plans and arrangements, so that mankind's living environment and their bodies would not be subject to any interference from natural conditions, and instead mankind would be able to live and multiply normally and live with all things normally in harmonious coexistence. This is all supplied by God to all things and mankind.

Can you see, from the way He dealt with these five basic conditions for human survival, God's supply of mankind? (Yes.) That is to say that God created all five of the most basic conditions for human survival. At the same time, God is also managing and controlling these things, and even now, after human beings have been in existence for thousands of years, God is still continuously changing their living environment, providing the best and most suitable living environment for mankind so that their lives can be maintained normally. When will this be maintained till? In other words, how long will God keep providing such an environment? Until God thoroughly completes His management work. Then, God will change mankind's living environment. It could be through the same methods, or it could be through different methods, but what people really need to know now is that God is continuously supplying mankind's needs, managing mankind's living environment, and preserving, protecting and maintaining mankind's living environment. It is because of such an environment that God's chosen people are able to live normally like this and accept God's salvation and chastisement and judgment. All things are continuing to exist because of God's rule, while all of mankind is continuing to move forward because of God's supply in this manner.

Has this part I just communicated brought you any new thoughts? Do you now sense the biggest difference between God and mankind?

Just who is the master of all things? Is it man? (No.) Then do you know what is the difference between how God and humans deal with all things? (God rules over and arranges all things, whereas man enjoys all of it.) Do you agree with those words? (Yes.) The biggest difference between God and mankind is that God rules over all things and supplies all things. God is the source of everything, and mankind enjoys all things while God supplies them. That is to say, man enjoys all things when he accepts the life God bestows on all things. Mankind enjoys the results of God's creation of all things, whereas God is the Master. Right? Then from the perspective of all things, what is the difference between God and mankind? God can see clearly the growth patterns of all things, and controls and dominates the growth patterns of all things. That is, all things are in God's eyes and within His scope of inspection. Can mankind see all things? (No.) What mankind sees is limited. You can't call that "all things"—it's just what they see before their eyes. If you climb this mountain, what you see is this mountain. You can't see what's on the other side of the mountain. If you go to the beach, you can see this side of the ocean, but you don't know what the other side of the ocean is like. If you arrive at this forest, you can see the plants in front of your eyes and around you, but you can't see what's further ahead. Humans cannot see places that are higher, farther and deeper. All they can see is what's in front of their eyes and within their line of sight. Even if humans know the pattern of four seasons in a year and the growth patterns of all things, they are unable to manage or dominate all things. On the other hand, the way God sees all things is like the way God would see a machine that He personally built. He would know each component extremely well. What are its principles, what are its patterns, and what is its purpose—God knows all of these things plainly and clearly. Hence God is God, and man is man! Even if man keeps researching science and the laws of all things, it is only within a limited range, whereas God controls everything. For man, that is infinite. If man researches something very small that God did, they could spend their entire life researching it without achieving any true results. That is why if you use knowledge and what you have learned to study God, you will never be able to know or understand God. But if you use the way of the truth and seeking God, and look at God from the perspective of getting to know God, then one day you will admit that God's actions and wisdom are everywhere, and you will also know just why God is called the Master of all things and the source of life for all

things. The more you have such knowledge, the more you will understand why God is called the Master of all things. All things and everything, including you, are constantly receiving God's steady flow of supply. You will also be able to clearly sense that in this world, and among this mankind, there is no one apart from God who can have such power and such essence to rule over, manage, and maintain the existence of all things. When you achieve such an understanding, you will truly admit that God is your God. When you reach this point, you have truly accepted God and let Him be your God and your Master. When you have such an understanding and your life reaches such a point, God will no longer test you and judge you, nor will He make any requirements of you, because you understand God, know His heart, and have truly accepted God in your heart. This is an important reason for communicating these topics about God's domination and management of all things. It is to give people more knowledge and understanding; not just to make you admit, but to give you more practical knowledge and understanding of God's actions.

2. The Daily Food and Drink God Prepares for Mankind

We had just spoken about a part of the overall environment, that is, the conditions necessary to human survival God prepared for mankind since He created the world. We just spoke about five things, and these five things are the overall environment. What we are going to talk about next is closely related to every human's life in the flesh. It is a necessary condition that corresponds more to and is more in line with a person's life in the flesh. This thing is food. God created man and placed him in a suitable living environment. Afterward, man needed food and water. Man had such a need, so God made such preparations for man. Therefore, you can see that each step of God's work and each thing He does is not just empty words, but is actually being carried out. Is food something people cannot be without in their daily lives? (Yes.) Is food more important than air? (They are equally important.) They are equally important. They are both conditions and things necessary for mankind's survival and preserving the continuation of human life. Is air more important or is water more important? Is temperature more important or is food more important? They are all important. People cannot choose because they can't be without any of them. This is a real problem, not something you can choose. You don't know, but God

knows. When you see these things, you will feel, "I can't be without food!" But if you were put there right after you had just been created, would you know that you need food? You wouldn't know, but God does. It is only when you become hungry and see that there are fruits on the trees and grains on the ground for you to eat that you realize, "Oh, I need food." It is only when you are thirsty and want to drink water that you realize, "I need water. Where can I find water?" You see a water spring before you, so you drink from it. You say, "This drink tastes very good. What is it?" It is water, and it was prepared for man by God. As for food, it doesn't matter if you eat three meals a day, two meals a day, or even more than that; in short, food is something humans cannot be without in their daily lives. It is one of the things necessary for maintaining the normal survival of the human body. So where does food mainly come from? First, it comes from the soil. Soil was first prepared for mankind by God. Soil is suitable for the survival of various plants, not just for trees or grass. God prepared for mankind seeds for all kinds of grains and various foods, as well as suitable soil and land for people to plant, thus giving them food. What kinds of foods are there? You should be clear on this. First, there are various types of grains. What is included in grains? Wheat, foxtail millet, proso millet, rice..., the ones that come with hulls. Cereal crops are also separated into many different varieties. There are many types of cereal crops from the south to the north, such as barley, wheat, oats, and buckwheat. Different species are suited to being grown in different regions. There are also various kinds of rice. The south has its own varieties of rice, which are longer and suited to people from the south because they are not too sticky. As the climate is hotter in the south, they have to eat varieties such as indica rice. It cannot be too sticky or else they won't be able to eat it and they'll lose their appetites. The rice eaten by people in the north is stickier. As the north is always colder, they have to eat stickier rice. In addition, there are various kinds of beans. These are grown above the ground. There are also those grown below the ground, such as potatoes, sweet potatoes, taro, and many more. These are the various grains, a necessity for people's daily food and drink. People use various grains to make noodles, steamed buns, rice, and rice noodles. People also eat potatoes and use potatoes and sweet potatoes to make staple foods. Taro, which is often eaten by people in the south, can also be a staple food. God has bestowed these various kinds of grains upon mankind in abundance. Why are there so many varieties? God's

intentions can be found therein: On the one hand, it is to suit the different soils and climates in the north, south, east and west; on the other hand, the various components and contents of these grains accord with the various components and contents of the human body. People can only maintain the various nutrients and components required for their bodies by eating these grains. Even though northern food and southern food are different, they have much more similarities than differences. These foods can all satisfy the normal needs of the human body and can maintain the normal survival of the human body. So, the reason why the species produced in various areas are very plentiful is that the human body needs what is supplied by such foods. They need what is supplied by the various foods grown from the soil to maintain the normal survival of the human body and achieve a normal human life. Understand? (Yes.) Potatoes grow in the north. The quality of potatoes in the north is very good. When people do not have grains to eat, potatoes can be a staple of their diet so they can maintain three meals a day. Potatoes can also be a food supply. Sweet potatoes aren't as good as potatoes in terms of quality, but can still be used by people as a food to maintain their three meals a day. When grains are not yet available, people can use sweet potatoes to fill their stomachs. Taro can be used in the same way. In short, God was very considerate to mankind. The various foods God bestowed upon people are not dull—they are very comprehensive. If people want to eat cereals they can eat cereals. Some might say, "I don't like eating noodles, I want to eat rice," and they can eat rice. There are all kinds of rice—long rice, short rice, and they can all satisfy people's tastes, right? Therefore, if people eat these grains—as long as they are not too picky or fussy with their food—they won't lack nutrition and are guaranteed to live healthily until an old age. That was the original idea God had in mind when He bestowed food upon mankind. The human body cannot be without these things—is that not reality? (Yes.) Mankind cannot resolve these real problems, but God had already prepared and thought it through. God had things prepared for mankind long ago, and prepared them in abundance. That is a fact.

God has given mankind more than just these—there are also vegetables. When you eat rice, if rice is all you eat, you might lack nutrition. If you then stir-fry a couple of small dishes or mix up a salad to go with the meal, then the vitamins in the vegetables and various trace elements or other nutrients will be able to supply the needs of the

human body in a very normal way. When people are not eating main meals they can also have some fruit, right? Sometimes, when people need more fluids or other nutrients or different flavors, there are also vegetables and fruits to supply them. As the soils and climates in the north, south, east and west are different, they also have different varieties of vegetables and fruits. Since the climate in the south is too hot, the majority of fruits and vegetables are of the cool type that can balance the cold and heat in people's bodies when they eat them. On the other hand, there are fewer varieties of vegetables and fruits in the north, but still enough for the people of the north to enjoy. Isn't that right? (Yes.) However, due to societal developments in recent years, due to the so-called social advancements, as well as improvements in transport and communications connecting the north and south and east and west, people in the north are also able to eat some fruits, local specialties or vegetables from the south, even all year round. That way, even though people are able to satisfy their appetites and material desires, their bodies are unwittingly subjected to different levels of harm. This is because among the food God prepared for mankind, there are foods and fruits and vegetables suitable for people in the south, as well as foods and fruits and vegetables suitable for people in the north. That is, if you were born in the south, eating things from the south is very suitable for you. God prepared these foods and fruits and vegetables because the south has a particular climate. The north has food that is needed for the bodies of people in the north. But because people have gluttonous appetites, they have been unwittingly swept up in the tide of societal developments, making them unwittingly violate such laws. Even though people feel their lives are now better, such a societal advancement brings a hidden harm to more people's bodies. This is not what God wants to see and was not what God originally intended when He brought all things and these foods, fruits and vegetables to mankind. This was completely caused by mankind violating the laws of nature and carrying out scientific developments, and has nothing to do with God.

What God bestowed upon mankind is rich and plentiful, with each place having their own local specialties. For instance, some places are rich in red dates (commonly known as jujubes), while others are rich in walnuts, peanuts, or other various kinds of nuts. These material things all supply nutrients needed by the human body. But God supplies mankind with things according to the season and time, and also

bestows the right quantity at the right time. Mankind covets physical enjoyment and is gluttonous, making it easy to violate and damage the normal laws of human growth from when He created mankind. As an example, let's look at cherries, which everyone should know about, right? When is cherry season? (June.) They are harvested around June. Under normal circumstances, when will they run out? (August.) People start eating them from the time they become available, from June until August, a period of two months. Cherries are only fresh for two months, but through scientific methods people are now able to extend that to 12 months, to even next year's cherry season. That means there are cherries all year round. Is this phenomenon normal? (No.) Then when is the best season to eat cherries? It's the period from June to August. Beyond this limit, no matter how fresh you keep them, they don't taste the same, nor are they what the human body needs. Once its expiration date has passed, no matter what chemical things you use, you will not be able to get it to the way it is when grown naturally. Plus, the harm that chemicals bring to humans is something no one can do anything to eliminate or change. Understand? What does the current market economy bring to people? People's lives seem to be better, transport in all directions has become really convenient, and people can eat all kinds of fruits in any of the four seasons of the year. People in the north are often able to eat bananas and any food, local specialty or fruit from the south. But this is not the life God wants to give mankind. This was brought on by mankind's scientific developments. What this market economy has brought to the human body is a violation of the normal laws of natural growth. What it has brought is harm and disaster, not happiness. Understand? (Yes.)

Take a look. Are grapes sold all four seasons of the year in the market? (Yes.) Grapes actually only stay fresh for a very short period of time after they are picked. If you keep them until the next June, can they still be called grapes? Can you call them garbage? They not only no longer have the original composition of grapes, but they also have more chemicals on them. After a year, they are not only not fresh, their nutrients are also long gone. When people eat grapes, they feel: "So happy! So pleasant! Would we have been able to eat grapes during this season 30 years ago? You couldn't eat it even if you wanted to. How great life is now!" Is this really happiness? If you are interested, you can go study grapes that have been preserved by chemicals and see just what their composition is and if this composition can bring any benefits

to humans. Think back to the Age of Law. When the Israelites were on the road after leaving Egypt, God gave them quail and manna. Did God allow people to preserve them? (No.) Some people were narrow-minded and were afraid that there wouldn't be more the next day, so they kept some aside. "Save it in case we need it later!" Then what happened? By the next day it had become rotten. God did not let them leave any behind as backup because God had made some preparations, which ensured that they would not starve. But people didn't have that confidence and always wanted to leave some aside because they thought: "God's actions are unreliable! You can't see it and you cannot touch it. It's still better to leave some aside for later. Have to be pre-emptive because no one will look after you if you don't figure out a way yourself!" As you can see, mankind does not have that confidence, nor do they have true faith in God. They're always leaving some aside for later and are never able to see all the care and thought behind what God prepared for mankind. They're just always unable to feel it, always mistrusting God, always thinking: "God's actions are unreliable! Who knows if God will give it to mankind or when He will give it! If I'm really hungry and God doesn't give it, then won't I starve? Won't I lack nutrition?" See how tiny man's confidence is!

Grains, fruits and vegetables, and all types of nuts are all vegetarian foods. Even though they are vegetarian foods, they have sufficient nutrients to satisfy the needs of the human body. However, God did not say: "Giving these to mankind is enough. Mankind can just eat these things." God did not stop there and instead prepared things that taste even more delicious for mankind. What are these things? It's the various kinds of meat and fish you want to see on your dining tables and eat every day. There are so many kinds of meat and fish. Fish all live in the water; the texture of their meat is different to that of meat grown on the land and they can provide different nutrients to mankind. The properties of fish can also adjust the cold and heat in human bodies, so they are extremely beneficial to mankind. But what tastes good cannot be overindulged. It's still the same saying: God bestows upon mankind the right quantity at the right time, so that people can normally and properly enjoy these things in accordance with the season and time. What does poultry include? Chicken, quail, pigeon, etc. Many people also eat duck and goose. Though God made preparations, for God's chosen people, God still had requirements and had set a certain range in the Age of Law. Now this range is based on individual taste

and personal understanding. These various kinds of meat provide the human body with different nutrients, which can replenish protein and iron, enrich the blood, strengthen muscles and bones, and provide more energy. Regardless of what methods people use to cook and eat them, in short, these things can on the one hand help people improve flavors and appetites, and on the other satisfy their stomachs. The most important thing is that they can supply the human body with their daily nutritional needs. These are the considerations God had when He prepared food for mankind. There are vegetarian foods as well as meats—isn't that rich and plentiful? (Yes.) But people should understand what God's original intentions were when God prepared all foods for mankind. Was it to let mankind greedily enjoy these material foods? What if people become indulged in the satisfaction of their material appetites? Wouldn't they become overnourished? Wouldn't overnourishment bring all sorts of ailments to the human body? It is certainly not good to betray the laws of nature created by God, which is why God apportions the right quantity at the right time and lets people enjoy different foods in accordance with different time periods and seasons. That's the best way. For example, after living through a very hot summer, people will accumulate quite a bit of heat, pathogenic dryness and dampness in their bodies. When autumn arrives, a lot of fruits will ripen, and when people eat some fruits their dampness will be removed. At the same time, cattle and sheep will have grown robust, so people should eat some meat as nourishment. After eating various kinds of meat, people's bodies will have energy and the heat to help them withstand the cold of the winter, and as a result they will be able to get through the winter peacefully. What time to prepare what things for mankind, and what time to let what things grow, bear fruit and ripen—all of this is controlled by God and was already arranged by God long ago, and very measuredly. It's just that mankind does not understand God's will. This is the topic about "how God prepared the food necessary for man's daily living."

Apart from all kinds of foods, God also supplies mankind with sources of water. People have to drink some water after eating. Is just eating fruit enough? People won't be able to stand only eating fruit, and besides, there is no fruit in some seasons. So how can mankind's water problem be resolved? By God preparing many water sources above the ground and below the ground, including lakes, rivers, and springs. These sources of water can be drunk from in situations where there

isn't any contamination, or human processing or damage. In regard to the sources of food for the lives of mankind's physical bodies, God has made very precise, very accurate and very suitable preparations, so that people's lives are rich and plentiful and not lacking in anything. This is something people can feel and see. Additionally, among all things, whether it is animals, plants, or all kinds of grass, God also created some plants that are necessary to resolve harm or illness to the human body. What do you do, for instance, if you get burned? Can you wash it with water? Can you just find a piece of cloth somewhere and wrap it up? It might fill up with pus or get infected that way. What do you do, for instance, if you get scalded accidentally by a flame or by hot water? Can you flush it with water? For instance, if you get a fever, catch a cold, suffer an injury from physical work, a stomach ailment from eating the wrong thing, or develop certain diseases due to living habits or emotional issues, such as vascular diseases, psychological conditions or diseases of the internal organs—there are corresponding plants to cure all of these. There are plants that improve blood circulation to remove stagnation, relieve pain, stanch bleeding, provide anesthesia, help people recover normal skin, eliminate blood stasis in the body, and eliminate toxins from the body. In short, they can all be used in daily life. They are of use to people and have been prepared by God for the human body in case of need. Some of these were allowed by God to be inadvertently discovered by man, while others were discovered from certain special phenomena or by certain people prepared by God. Following their discovery, mankind would pass them down, and then many people would know about them. This way, God's creation of these plants has value and meaning. In short, these things are all from God and were prepared and planted when He created a living environment for mankind. All of these things are very necessary. Doesn't it show that when God created the heavens and earth and all things, His considerations were better thought out than those of mankind? When you see all that God has done, are you able to feel God's practical side? God worked in secret. When man had not yet come into this world, before coming into touch with this mankind, God had already created all of this. Everything He did was for the sake of mankind, for the sake of their survival, and for the consideration of mankind's existence, so that mankind can live in this rich and plentiful material world God prepared for them, and so that they can live happily, not having to worry about food or clothes, and not lacking in anything. Mankind

continues to reproduce and survive in such an environment, but not many can comprehend that God had created everything for mankind. Instead, Satan has made it out to be created by nature.

Tell Me: Is there anything that God does, regardless of whether it is a big thing or a small thing, that has no value or meaning? Everything He does has value and meaning. Let's discuss this from a question people often talk about: Which came first, the chicken or the egg? How do you answer this? The chicken came first, that's for sure! Why did the chicken come first? Why couldn't the egg have come first? Doesn't the chicken hatch from the egg? Eggs hatch chickens, chickens incubate eggs. After incubating the egg for 21 days, the chicken hatches. That chicken then lays eggs, and chickens again hatch from the eggs. So did the chicken or the egg come first? (The chicken.) You answer "chicken" with certainty. Why is that so? (The Bible says God created birds and beasts.) That is based on the Bible. I want you to talk about your own knowledge to see if you have any actual knowledge of God's actions. Are you sure about your answer or not? (Because all things created by God reinforce and restrain each other, and mutually depend on each other. God created the chicken, which can lay eggs, and the hen needs to incubate the eggs. There is such a need and practicality.) Some brothers and sisters laughed. Why don't you talk about it? (God created the chicken, then gave it the ability to reproduce life.) What ability? (The ability to incubate eggs, and the ability to make life continue on.) Mm, this explanation is about right. Do any other brothers or sisters have an opinion? Freely speak up and communicate. This is the house of God. It's the church. If you have something to say, say it. (This is what I think: God created all things, and everything He created is good and perfect. The chicken is an organic creature and has the functions of breeding and incubating eggs. This is perfect. Therefore, the chicken came first, and then the egg. That's the order.) (First the chicken, and then the egg.) This is certain. It's not a very profound mystery, but people of the world see it as very profound and use philosophy for their reasoning. In the end, they still don't have a conclusion. It is like the case that man does not know the chicken was created by God. Man does not know this principle, and they also aren't clear on whether the egg or the chicken should come first. They don't know what should come first, so they're always unable to find the answer. Then tell Me: Should the chicken or the egg have come first? It is very normal that the chicken came first. If the egg came before the chicken, then that would be

abnormal! The chicken definitely came first. This is such a simple thing. It doesn't require you to be very knowledgeable. God created all of this. His initial intention was for man to enjoy it. Once there's the chicken the egg comes naturally. Isn't that obvious? If the egg was created first, wouldn't it still need the chicken to incubate it? Creating the chicken directly is so much easier. So God created the chicken directly, and the chicken could lay eggs and also incubate the baby chicks, while man could eat chicken too. Isn't that so convenient? The way God does things is succinct and not cumbersome. The egg also has an ancestor, and that's the chicken. What God created was a living thing! Corrupted mankind really is absurd and ridiculous, always getting entangled in these simple things, and in the end even coming up with a whole bunch of absurd fallacies. So childish! The relationship between the egg and the chicken is clear: The chicken came first. That's the most correct explanation, the most correct way to understand it, and the most correct answer. This is right.

At the start, we talked about mankind's living environment and what God did, prepared, and dealt with for this environment, as well as the relationships between all things God prepared for mankind and how God dealt with these relationships to prevent all things from causing harm to mankind. God also resolved the various elements brought by all things and the negative influences they had on mankind's environment, allowed all things to maximize their functions, brought mankind a favorable environment, and made every element beneficial, enabling mankind to adapt to such an environment and continue the cycle of reproduction and life normally. Next was the food needed by the human body—daily food and drink. This is also a necessary condition of mankind's survival. That is to say, the human body cannot live by just breathing, with just the sunlight or the wind, or just suitable temperatures. They also need to fill their stomachs. These things to fill their stomachs have also been entirely prepared by God for mankind—this is the source of mankind's food. After seeing these rich and plentiful produce—the sources of mankind's food and drink—can you say that God is the source of the supply for mankind and all things? You can absolutely say so. If God had only created trees and grass or just various living things when He created all things, and mankind could not eat any of them, would mankind have been able to survive until now? What if the various living things and plants among all things that God created were all for cattle and sheep to eat, or for zebras, deer

and various other kinds of animals—for instance, lions eat foods like zebras and deer, tigers eat foods such as lambs and pigs—but there was not a single thing suitable for humans to eat? Would that work? It would not. If it were like that then mankind would not have been able to continue surviving. What if humans only ate tree leaves? Would that work? Human stomachs would not be able to take it. You won't know if you don't try it, but once you do you'll know very well. Then could you eat the grass prepared for cattle and sheep? It might be okay if you just try a little bit, but if you keep eating it over the long run, you won't last long. Some things can be eaten by animals, but if humans eat them they will be poisoned. There are some poisonous things that animals can eat without affecting them, but humans can't do the same. God created human beings, so God knows best the principles and structure of the human body and what humans need. God is perfectly clear on its composition and content, what it needs, as well as how the internal organs of the human body function, absorb, eliminate, and metabolize. People are not clear on this and sometimes eat and supplement blindly. They supplement too much and end up causing an imbalance. If you eat these things God prepared for you, and eat and enjoy them normally, there will be nothing wrong with you. Even if sometimes you are in a bad mood and you have blood stasis, it doesn't matter. You just need to eat a type of plant and the stasis will clear up. God has prepared all of these things. In God's eyes, mankind is far above any other living thing. God prepared living environments for all kinds of plants and prepared food and living environments for all kinds of animals, but only mankind's requirements toward their own living environment are strictest and most intolerant of neglect. Otherwise, mankind would not be able to continue developing and reproducing and living normally. God knows this best in His heart. When God did this thing, He placed more importance on it than anything else. Perhaps you are unable to feel the importance of some insignificant thing you see and enjoy or something you feel you are born with and can enjoy, but God had already prepared it for you a long time ago. God has eliminated and resolved to the biggest extent possible all the negative factors that are unfavorable to mankind and can hurt the human body. What does this make clear? Does it make clear God's attitude toward mankind when He created them this time? What was that attitude? God's attitude was rigorous and serious, and He did not tolerate the interference of any factors or conditions or any enemy forces apart from God. From this,

you can see God's attitude when He created mankind and manages mankind this time. What is God's attitude? Through the living and survival environment mankind enjoys as well as their daily food and drink and daily needs, we can see God's attitude in maintaining the reproduction and living of mankind and the responsibility He has toward them, as well as God's determination to save mankind this time. Can we see the authenticity of God through these things? Can we see God's wondrousness? Can we see God's unfathomability? Can we see God's omnipotence? God simply uses His almighty and wise way to supply all of mankind, as well as to supply all things.

Speaking of which, after I have said so much, are you able to say that God is the source of life for all things? (Yes.) Absolutely! This is for certain. God's supply of all things is sufficient to show that God is the source of life for all things, because He is the source of supply that has enabled all things to exist, live, reproduce, and continue on. Apart from God there is no other. He supplies all needs of all things and all needs of mankind, regardless of whether it is the most basic needs, what people need daily, or the supply of the truth to people's spirits. From all perspectives, when it comes to God's identity and His status for mankind, only God Himself is the source of life for all things. This is absolutely certain. God is the Ruler, Master, and Supplier of this material world that people can see with their eyes and feel. For mankind, is this not God's identity? This is entirely true. So when you see birds flying in the sky, you should know that God created things that can fly. But there are living things that swim in the water, and they also survive in different ways. The trees and plants that live in the soil sprout in spring and bear fruit and lose leaves in autumn, and by winter all the leaves have fallen and they go through the winter. That's their way of survival. God created all things, each of which lives through different forms and different ways and uses different methods to exhibit its power and form of life. No matter what method, it is all under God's rule. What is the purpose of God ruling over all the different forms of life and living beings? Is it for the sake of mankind's survival? (Yes.) He controls all of the laws of life for the sake of mankind's survival. This shows just how important mankind's survival is for God. Can you see that now?

Mankind being able to survive and reproduce normally is of the utmost importance to God. Therefore, God constantly supplies mankind and all things. He supplies all things in different ways, and under

the circumstances of maintaining the survival of all things, He enables mankind to continue moving forward so as to maintain humanity's normal existence. These are the two aspects we are communicating today. What are these two aspects? (From the macro perspective, God created the living environment for mankind. That's the first aspect. Also, God prepared these material things that mankind needs and can see and touch.) We have communicated our main topic through these two aspects. What is our main topic? (God Is the Source of Life for All Things.) You should now have some understanding of why I communicated such content under this topic. Has there been any discussion unrelated to the main topic? None, right? Perhaps after hearing these things, some of you might gain some understanding and feel that these words are very important, but others might just have a bit of literal understanding and feel that these words don't matter. Regardless of how you present here understand this right now, over the course of your experience there will come a day when your understanding reaches a certain point, that is, when your knowledge of God's actions and God Himself reaches a certain point, you will use your own practical words to deliver a profound and true testimony of God's actions.

I think your understanding now is still quite simple and literal, but are you at least able to, after listening to Me communicate these two aspects, recognize what methods God uses to supply mankind or what things God supplies to mankind? Do you have a basic concept as well as a basic understanding? But are these two aspects I communicated related to the Bible? (No.) Are they related to God's judgment and chastisement in the Age of Kingdom? (No.) Then why did I communicate these two aspects? Is it because people must understand them to know God? (Yes.) It is very necessary to know these and it is also very necessary to understand these. Don't just be restricted to the Bible, and don't just be restricted to God's judgment and chastisement of man to understand everything about God. What is the purpose of Me jumping out of the scope of communicating the Bible and stepping out of God's words from the Age of Kingdom? It's to let people know that God is not just the God of His chosen people. You currently follow God, and He is your God, but for those outside of the people who follow God, is God their God? Is God the God of all people outside of those who follow Him? (Yes.) Then is God the God of all things? (Yes.) Then does God do His work and perform His actions merely on those who follow

Him? (No.) Its scope is the entire universe. From the small perspective, its scope is all of mankind and among all things. From the big perspective, it's the entire universe. So we can say God does His work and performs His actions among all mankind. This is sufficient to let people know all about God Himself. If you want to know God and truly get to know and understand Him, then don't just be restricted to the three stages of God's work, and don't just be restricted to the stories of the work God had once performed. If you try to know Him that way, then you are confining God to a certain limit. You're seeing God as too insignificant. What influences would such consequences bring to you? You would never be able to know God's wondrousness and supremacy, and you would never be able to know God's power and omnipotence and the scope of His authority. Such an understanding would influence your ability to accept the truth that God is the Ruler of all things, as well as your knowledge of God's true identity and status. In other words, if your understanding of God is limited in scope, what you can receive is also limited. That is why you must expand the scope and open your horizons. Whether it is the scope of God's work, God's management, and God's rule, or all things ruled over and managed by God, you should get to know it all and get to know God's actions therein. Through such a way of understanding, you will unconsciously feel that God is ruling over, managing and supplying all things among them. At the same time, you will also truly feel that you are a part of all things and a member of all things. As God supplies all things, you also accept God's rule and supply. This is a fact no one can deny. All things are subject to their own laws, which is under God's rule, and all things have their own rule of survival, which is also under God's rule, while mankind's fate and what they need are also closely related to God's rule and His supply. That is why, under God's dominion and rule, mankind and all things are interconnected, interdependent, and interwoven. This is the purpose and value of God's creation of all things. Do you understand this now? (Yes.) If you understand then let's finish up our communication here today. Goodbye!

February 2, 2014

GOD HIMSELF, THE UNIQUE IX

GOD IS THE SOURCE OF LIFE FOR ALL THINGS (III)

Over this period of time, we've spoken about many things related to knowing God and recently we talked about something very important on this topic: God Is the Source of Life for All Things. Last time we talked about a few aspects of the environment for survival that God created for mankind, as well as God preparing all sorts of sustenance necessary for people in their lives. In fact, what God does is not only to prepare an environment for people's survival nor is it only to prepare their daily sustenance, but it is to complete various aspects of a great deal of mysterious and necessary work for people's survival and for mankind's lives. These are all God's actions. These actions by God are not only limited to His preparation of an environment for people's survival and their daily sustenance—they have a much broader scope than that. Aside from these two types of work, He also prepares many environments and conditions for survival that are necessary for man's lives. This is another topic that we are going to discuss today, which is also related to God's actions. Otherwise, talking about it here would be meaningless. If people want to know God but they only have a literal and doctrinal understanding of "God," of that word, or of all aspects of what God has and is, that is not a true understanding. So what is the path for knowledge of God? It is knowing Him, knowing every aspect of Him through His actions. So, we must next have fellowship on God's actions when He created all things.

Ever since God created them, based on the laws that He determined, all things have been operating and have been continuing to develop regularly. Under His gaze, under His rule, all things have been developing regularly alongside the survival of humans. Not a single thing is able to change these laws, and not a single thing can destroy these laws. It is because of God's rule that all beings can multiply, and because of His rule and management that all beings can survive. This is to say that under God's rule, all beings come into existence, thrive, disappear, and reincarnate in an orderly fashion. When spring arrives, drizzling rain brings that feeling of spring and moistens the earth. The ground begins to thaw, grass germinates and pushes its way up through the soil and the trees gradually turn green. All these living things bring

fresh vitality to the earth. This is the sight of all beings coming into existence and thriving. All sorts of animals also come out of their burrows to feel the warmth of spring and start a new year. All beings bask in the heat during the summer and enjoy the warmth brought by the season. They grow rapidly; trees, grass, and all types of plants are growing very quickly, then they bloom and bear fruit. All beings are very busy during the summer, including humans. In the fall, rains bring autumn's coolness, and all types of living beings start to experience the harvest season. All beings bear fruit, and humans also begin to harvest all kinds of things because of the fall production of these beings, in order to prepare food for the winter. In the winter all beings gradually begin to rest in the coldness, to become quiet, and people also take a break during this season. These transitions from spring to summer to fall and to winter—these changes all occur according to the laws established by God. He leads all beings and humans using these laws and has established for mankind a rich and colorful way of life, preparing an environment for survival that has different temperatures and different seasons. Under these orderly environments for survival, humans can also survive and multiply in an orderly way. Humans cannot change these laws and not a single person or being can break them. No matter what radical changes occur in the world, these laws continue to exist and they exist because God does. It is because of God's rule and His management. With this type of orderly, larger environment, people's lives go forward within these laws and rules. These laws cultivated generation after generation of people and generation after generation of people have survived within these laws. People have enjoyed the beings and this orderly environment for survival created by God for generation after generation of humans. Even though people feel that these types of laws are innate, even though they are entirely dismissive of them, and even though they cannot feel that God is orchestrating these laws, that God is ruling over these laws, no matter what, God is always engaged in this unchanging work. His purpose in this unchanging work is for the survival of mankind, and so that humans may continue on.

1. God Sets Boundaries for All Things to Nurture All of Mankind

Today I'm going to talk about the topic of how these kinds of laws

that God brings to mankind and all beings nurture mankind. So what is this topic? It is how these types of laws that God has brought to all beings nurture man. This is a huge topic, so we can divide it into several parts and discuss them one at a time so that they can be clearly delineated for you. This way it'll be easier for you to grasp and you can gradually understand it.

First, when God created all things, He drew boundaries for mountains, plains, deserts, hills, rivers, and lakes. On the earth there are mountains, plains, deserts, hills, as well as various bodies of water—what are all of these? Aren't they different terrains? God drew boundaries between all these different terrains. When we speak of drawing boundaries, what does that mean? It means that mountains have their delineations, plains have their own delineations, deserts have a certain scope, and hills have a fixed area. There is also a fixed quantity of bodies of water such as rivers and lakes. That is, when God created all things He divided everything very clearly. God has already determined how many kilometers the radius of a mountain is, what its scope is. He has also determined how many kilometers the radius of a plain is and what its scope is. When creating all beings He also determined the scope of the desert as well as the scope of the hills and their proportions, and what they are bordered by—He also determined all of this. He determined the scope of rivers and lakes when He was creating them—they all have their boundaries. So what does it mean when we say “boundaries”? We just talked about how God's rule over all beings is establishing laws for all beings. For example, the scope and boundaries of mountains will not expand or decrease because of the rotation of the earth or the passing of time. This is fixed: This “fixed” is God's rule. As for the areas of the plains, what their scope is, what they are bounded by, this has been fixed by God. They have a boundary, and a bump won't just arbitrarily come up in the middle of a plain. The plain won't suddenly turn into a mountain—this won't happen. The laws and boundaries we just talked about refer to this. As for the desert, we won't mention the roles of the desert or any other terrain or geographical location here, only its boundaries. Under God's rule the scope of the desert won't expand either. This is because God has given it its law, its scope. How large its area is and what its role is, what it is bounded by, and where it's located—this has already been set by God. It won't exceed its scope, shift its position, and it won't just arbitrarily expand its area. Although the flows of waters such as rivers and lakes

are all orderly and continuous, they have never gone outside of their scope or gone beyond their boundaries. They all flow in one direction in an orderly way, flowing in the direction they are supposed to. So under the laws of God's rule, no river or lake will arbitrarily dry up, or arbitrarily change the direction or quantity of its flow due to the rotation of the earth or the passing of time. This is all within God's grasp, within His rule. That is to say, all beings created by God in this mankind's midst have their fixed places, areas, and scopes. That is, when God created all beings, their boundaries were established and these cannot be arbitrarily altered, renewed, or changed. What does "arbitrarily" refer to? It means that they will not randomly shift, expand, or change their original form due to the weather, temperature, or the rotational speed of the earth. For example, a mountain is of a certain height, its base is of a certain area, it has a certain altitude, and it has a certain amount of vegetation. This is all planned and calculated by God and its height or area won't just be arbitrarily changed. As for plains, the majority of humans reside in the plains, and no shifts in the climate will impact their areas or the value of their existence. Not even what is contained in these various terrains and geographical environments that were created by God will be arbitrarily changed. For example, what the components of the desert are, what mineral deposits are underground, how much sand it contains and the color of the sand, its thickness—these will not arbitrarily change. Why is it that they will not arbitrarily change? It is because of God's rule and His management. Within all of these different terrains and geographical environments created by God, He is managing everything in a planned and orderly way. So all of these geographical environments still exist several thousand years, tens of thousands of years after they were created by God. They are still playing each of their roles. Although during certain periods volcanoes erupt, during certain periods earthquakes occur, and there are major shifts of the land, God absolutely will not allow any type of terrain to lose its original function. It is only because of this management by God, His rule over and grasp of these laws, that all of this—all of this enjoyed by mankind and seen by mankind—can survive on the earth in an orderly way. So why does God manage all these various terrains that exist on the earth in this way? The purpose is so that the living things that survive in various geographical environments will all have a stable environment, and so that they are able to continue to live and multiply in that stable environment. All of these

beings—ones that are mobile and those that are immobile, those that breathe through their nostrils and those that don't—make up a unique environment for the survival of mankind. Only this kind of environment is able to nurture generation after generation of humans, and only this kind of environment can allow humans to continue to peacefully survive, generation after generation.

What have you seen from what I've just talked about? It is that God's laws in His dominion over all things are very important—very important! What is the precondition for all beings growing within these laws? It is because of God's rule. It is because of His rule that all beings carry out their own functions within His rule. For example, the mountains nurture the forests, the forests then in turn nurture and protect the various birds and beasts that live within them. The plains are a stage prepared for humans to plant crops as well as for various birds and beasts. They allow the majority of mankind to live on flat land and provide convenience in people's lives. And the plains also include the grasslands—huge swaths of grassland. The grasslands are the earth's vegetation. They protect the soil and nurture the cattle, sheep and horses that live on the grasslands. The desert also carries out its own function. It's not a place for humans to live; its role is to make humid climates drier. The flows of the rivers and lakes are convenient for people's drinking water and for the water needs of all beings. Wherever they flow, people will have water to drink. These are the boundaries drawn by God for the various terrains. Because of these boundaries that God has drawn, various terrains have produced different environments for survival, and these environments for survival have been convenient for various kinds of birds and beasts as well as brought a space for survival. From this the boundaries for the environments for survival of the various living beings have been developed. This is just what we're going to talk about next.

Second, what kind of environment do the birds and the beasts and the insects live within? Aside from establishing boundaries for the various geographical environments, God also drew boundaries for the various birds and beasts, fish, insects, and all the plants. He also established laws. Because of the differences between various geographical environments and because of the existence of different geographical environments, different types of birds and beasts, fish, insects, and plants have different environments for survival. The birds and the beasts and the insects live amongst the various plants, the fish

live in the water, and the plants grow in the land. What does the land include? Various areas such as the mountains, plains, and hills. So, the birds and the beasts have their own fixed homelands and won't wander all over the place. Their homelands are the forests and the mountains. If, one day, their homelands were destroyed, this order would be thrown into chaos. As soon as that order is thrown into chaos, what are the consequences? Who are the first to be hurt? (Mankind.) It is mankind! Within these laws and limits that God has established, have you seen any peculiar phenomena? For example, elephants just casually wandering around in the desert. Have you seen that? If that were the case, it would be a very strange phenomenon. This is because the environment that elephants live in is the forest, and the forest is the environment for living, for survival that God prepared for them. It has its own environment for survival and its own fixed home, so why would it go running around? Has anyone seen lions or tigers wandering around by the ocean? The homeland of the lions and tigers is the forest and the mountains. Has anyone seen whales or sharks from the ocean just hanging out in the desert? Whales and sharks make their homes in the ocean and they have no way to live on land. In humans' living environment, are there people who live alongside brown bears? Are there people who are always surrounded by peacocks or other birds, inside and outside of their homes? Has anyone seen cattle and sheep inside of forests? Has anyone seen eagles or wild geese playing with monkeys? If so, these would all be peculiar phenomena. This is the reason I speak of these things that are peculiar phenomena in your eyes. It's to have you understand that all beings created by God—no matter if they are fixed in one place or have breath and can walk—they all have their laws for survival. Long before God created these living beings He had prepared for them their own homelands, their own environments for survival. These living beings had their own fixed environments for survival, their own food, their own fixed homelands, their own fixed places suitable for their survival, places with temperatures suitable for their survival. That way they wouldn't wander around or undermine mankind's survival or impact their lives. This is how God manages all beings. It is to provide for mankind the best environment for survival. The living beings within all beings each have life-sustaining food within their own environments for survival. With that food, they are fixed within their native environment for survival; they are fixed in that environment. In that kind of environment, they

are still surviving, multiplying, and continuing on according to the laws God has established for them. Because of these types of laws, because of God's predestination, all beings interact harmoniously with mankind, and mankind and all beings are interdependent.

God created all beings and established boundaries for them, and among them nurtured all kinds of living things. As all beings were nurturing all kinds of living things, He also prepared different survival methods for humans, so you can see that human beings don't just have one way to survive. They also don't have just one type of environment for survival. We talked before about God preparing various types of food and water sources for humans, which is something that is critical for allowing mankind's life in the flesh to continue. However, among this mankind, not all people subsist on grains. People have different survival methods due to differences in geographical environments and terrains. These survival methods have all been prepared by God. So not all humans are primarily engaged in farming. That is, not all people get their food from growing crops. This is the third point that we're going to talk about: Boundaries have been developed from mankind's various lifestyles. So what other types of lifestyles do humans have? What other different types of food sources do humans have? There are several primary types:

The first is a hunting lifestyle. Everyone knows of it. Do any of you hunt for your living? You are all modern people—you don't know how to hunt, how to carry a gun. Your food sources are produced from the earth. What do people who live by hunting eat? (Game.) They eat the birds and the beasts of the forest. "Game" is a modern word. Hunters don't think of it as game; they think of it as food, as their daily sustenance. For example, they would be happy if they got a deer. "Great, this deer is enough food for the family for several days." When they get this deer it's just like a farmer getting crops from the soil. A farmer gets crops from the soil, and when he sees his crops he's happy and feels at ease. "For now there's something to eat; we don't need to fear going hungry." The family won't be hungry with crops to eat. His heart is at ease and he feels satisfied. And a hunter also feels at ease and satisfied when looking at what he's caught because he doesn't have to worry about food anymore. There's something to eat for the next meal, there's no need to go hungry. This is someone who hunts for a living. What kind of environments do people who subsist on hunting usually live in? They live in the mountain forests. The majority of them

do not farm or plant crops; they live in the mountain forests. Is there arable land in the mountain forests? It's not easy to find arable land, so they survive on various living things, various types of prey. This is the first lifestyle that's different from regular people.

The second type is a herding lifestyle. Those who herd for a living don't farm, so what do they do? Just herd? If anyone here is ethnically Mongolian, you can talk a bit about your nomadic lifestyle. (For the most part, we herd cattle and sheep for a living, no farming, and in the winter we slaughter and eat our livestock. Our main food is made up of beef and mutton, we drink milk tea, eat parched rice, and very few vegetables. Now all types of transportation are convenient and we have all sorts of vegetables and grains. Mongolians drink milk tea, and Tibetans drink butter tea. Although herders are busy all four seasons, they eat well. They do not lack milk, dairy products, or meat. They used to live in yurts but now they all build houses.) Mongolians primarily eat beef and mutton, drink milk, and ride horses to herd their animals. This is the herder lifestyle. The herder lifestyle isn't bad—they ride bulls and horses in the field with the wind in their hair, the sun on their faces, and they don't have the stress of modern lives. All day they just see the broad expanses of blue skies and grassy plains. People who tend herds for a living all live on grasslands and they are able to continue their nomadic lifestyles for generation after generation. Although life on the grasslands is a little lonely, it's also a very happy life. It's not a bad lifestyle!

The third type is a fishing lifestyle. There is a small portion of humans that live by the ocean or on small islands. They are surrounded by water, facing the ocean. This type of people fish for a living. What do these people who fish for a living rely on for food? What is the source of their food? It's all types of fish and seafood. When Hong Kong was just a little fishing village, the people who lived there would fish for a living. They didn't farm—they went fishing every day. Their primary food was various types of fish, meat, and seafood. They would also occasionally trade some fish for rice, flour, and daily necessities. People who subsist on fishing all live by the ocean, and some live on boats. This is a different lifestyle of people who live by the water. Those who live by the water rely on fishing; it is the source of their livelihood as well as their source of food.

Aside from those who farm for a living, there are primarily the three different lifestyles mentioned above. Aside from those who

subsist on herding, fishing, and hunting, the majority of people farm for a living. And what do people who farm for a living need? They need soil. Those who rely on farming for their livelihood primarily grow crops for generations. They get their food from the earth. Whether they plant vegetables, fruits or grains, they all get their daily necessities from the earth.

What are the basic conditions for these different human lifestyles? Don't they require basic maintenance of their environments for survival? That is to say, if hunters were to lose the mountain forests or the birds and the beasts, they would no longer have their livelihood. So if people who subsist on hunting lost the mountain forests and no longer had the birds and the beasts, they would no longer have a source for their livelihood. In which direction would that kind of ethnicity head; where would that kind of people go? The ability to survive or not is an unknown quantity and they could just disappear. And those who herd for their livelihood—they rely on the grasslands. What they truly depend on is not their livestock, but it is the environment in which their livestock survive—the grasslands. If there were no grasslands, where would they graze their livestock? What would the cattle and sheep eat? Without the livestock, what livelihood would the nomadic peoples have? They wouldn't have one. Without a source for their livelihood, where would a people go? Ongoing survival would become very difficult; they wouldn't have a future. With no water sources, rivers and lakes would dry up. Would all those fish that rely on water for their lives still exist? Those fish would not exist. Would those people who rely on the water and the fish for their livelihood continue to survive? If they didn't have food, if they didn't have the source of their livelihoods, those peoples would not be able to continue to survive. As soon as there is a problem with their livelihoods or their survival, those races would no longer continue. They wouldn't be able to survive—they could disappear, be obliterated from the earth. And if those who farm for their livelihood lost their soil, what would the outcome be? They wouldn't be able to plant things, they wouldn't be able to get their food from various plants. What would the outcome be? Without food, wouldn't people starve to death? If people starved to death, wouldn't that type of human be wiped out? So this is God's purpose in maintaining various ecological environments. He only has one purpose in maintaining various environments and ecosystems, maintaining the different living beings within each environment—it is to nurture all

kinds of people, to nurture people with lives in different geographical environments.

If all beings lost their own laws, they would no longer exist; if the laws of all beings were lost, then the living beings amongst all beings would not be able to continue on. Humans would also lose their environments for survival that they depend upon for survival. If humans lost all of that, they would not be able to continue to live and multiply generation after generation. The reason humans have survived until now is because God has supplied mankind with all beings to nurture them, to nurture mankind in different ways. It is only because God nurtures mankind in different ways that they have survived until now, that they have survived until the present day. With that type of fixed environment for survival that is favorable and orderly, all kinds of people on the earth, all kinds of races can survive within their own prescribed scopes. No one can go beyond these scopes or these boundaries because it is God that has delineated them. Why would God delineate them this way? This is really important for all of mankind—really important! God delineated the scope for each kind of living being and fixed the survival method for each type of human being. He also divided the different types of people and different races on the earth and fixed their scopes. This is what we want to discuss next.

Fourth, God drew boundaries between different races. On earth there are white people, black people, brown people, and yellow people. These are different types of people. God also fixed the scope for the lives of these different types of people, and without being aware of it, people live within their appropriate environment for survival under God's management. No one can step outside of this. For example, the white race—that is, white people—what areas do they mostly live within? They mostly live in European and American countries. Black people primarily live within Africa. And within what areas do brown people live? Primarily in Southeast Asia such as Thailand, India, Myanmar, Vietnam, and Laos. That is, Southeast Asian regions. Yellow people live primarily in Asia, that is, China, Japan, South Korea, and other similar countries. God has appropriately distributed all these different types of races so that these different races are distributed across different parts of the world. In these different parts of the world, God long since prepared an environment for survival suitable for each different race of human. Within these types of environment for survival, God has prepared for them the soil's color and components.

The components in white people's bodies and black people's bodies are not the same, and are also different from the components of people's bodies of other colors. When God created all beings, He had already prepared such an environment for survival. His purpose in that was so that when that type of people started to multiply, when they started to increase in number, they could be fixed within that scope. Before God created human beings He had already thought it all out—He'd give a certain area to white people to allow them to develop and survive. So when God was creating the earth He already had a plan, He had intention and purpose in what He was putting into that piece of land, and what would be nurtured on that piece of land. For example, God long ago prepared what mountains, how many plains, how many water sources, what kinds of birds and beasts, what fish, and what plants would be on that land. When preparing an environment for survival for a type of human being, for a race, God considered many aspects of issues: the geographical environment, the components of the soil, the types of birds and beasts, the size of the various types of fish, the components in the fish, different water qualities, as well as all the different types of plants.... God had long ago prepared all of that. That type of environment is a native environment for survival that God created and prepared for white people.

You should be able to see that when God created all beings, He put a lot of thought into it. He did things with a plan. Now you can see that, right? (God's considerations for various types of people were very thoughtful. For the environment for survival for different types of humans, He prepared the kinds of birds and beasts and the kinds of fish, how many mountains and how many plains there would be. All of it was considered very thoughtfully and precisely.) For example, what food do white people primarily eat? (It's mainly high protein foods—different types of meat, dairy products, and wheat-based foods.) The foods that white people eat are very different from the foods that Asian people eat. The staple foods that white people eat are primarily meat, eggs, milk, and poultry. Grains such as bread and rice are generally non-staple foods that are put to the side of the plate. Even when eating salad, which is made up of vegetables, they put some roasted beef or chicken in it. Even if they eat some wheat-based foods, they add cheese, eggs, or meat to it. That is to say, their staple foods aren't primarily made up of wheat-based foods or rice; they eat quite a lot of meat and cheese. They often drink ice water because they eat

really high-calorie foods. When they eat a meal, before the food is served everyone drinks a glass of ice water first, so white people are really robust. These are the sources for their lives, their environments for living prepared for them by God, allowing them to have that kind of lifestyle. That lifestyle is different from the lifestyles of people of other colors. There is no right or wrong in this lifestyle—it is inborn, predestined by God and because of God's rule and His arrangements. This type of race has a certain lifestyle and certain sources for their livelihood which is because of their race, as well as because of the environment for survival prepared for them by God. You could say that the environment for survival God prepared for white people and the daily food they obtain from that environment is rich and plentiful.

God also prepared the necessary environments for survival for other races. There are also black people—where are black people located? They are primarily located in central and southern Africa. What did God prepare for them in that type of environment for living? Tropical rainforests, all sorts of birds and beasts, also deserts, and all kinds of plants that go along with them. They have sources for water, their livelihoods, and food. God was not biased against them. No matter what they have ever done, their survival has never been an issue. They also occupy a certain location and a certain area in a part of the world.

Now let's talk a bit about yellow people. Yellow people are primarily located in the Orient. What are the differences between the environments and geographical positions of the Orient and the Occident? In the Orient, the majority of the land is fertile, and it is rich in materials and mineral deposits. That is, all sorts of above-ground and underground resources are plentiful. And for this group of people, for this race, God also prepared the corresponding soil, climate, and the various geographical environments that are suitable for them. Although there are great differences between that geographical environment and the environment in the Occident, people's necessary food, livelihoods, and sources for survival were prepared by God. It's just a different environment for living than white people have in the Occident. But what is the one thing that I need to call to your attention, that I need to tell you? The number of the Eastern race is relatively high, so God added a lot of elements in that piece of land that are different from the West. In that part of the world, He added a lot of different landscapes and all kinds of abundant materials. Natural resources there are very abundant; the terrain is also varied and diverse, adequate for nurturing

an enormous number of the Eastern race. Something that's different from the West is that in the East—from the south to the north, from the east to the west—the climate is better than the West. The four seasons are clearly delineated, temperatures are hospitable, natural resources are abundant, and the natural scenery and types of terrain are much better than in the West. Why did God do this? God created a very rational balance between white people and yellow people. What does this mean? Every aspect of what white people can enjoy is much better than what yellow people are able to enjoy. Their food and the things that they use are much better. However, God is not biased against any race. God gave yellow people a more beautiful and better environment for survival. This is the balance. So now you understand, right?

God has predestined which types of people live in which part of the world and humans cannot go outside of this scope. This is a marvelous thing! Even if there are wars or encroachments during different eras or at particular times, these wars, these encroachments absolutely cannot destroy the environments for survival that God has predestined for each race. That is, God has fixed a certain type of people in a certain part of the world and they cannot go outside of that scope. Even if people have some kind of ambition to change or expand their territory, without God's permission, this will be very difficult to achieve. It will be very difficult to succeed. For example, white people wanted to expand their territory and they colonized some other countries. The Germans invaded some countries, England occupied India. What was the outcome? In the end they failed. What do we see from this failure? What God has predestined is not permitted to be destroyed. So, no matter how great the momentum you may have seen in England's expansion, in the end the outcome is that they still had to withdraw and that land still belonged to India. Those who live on that land are still Indians, not the English. This is because it's something that God does not allow. Some of those who research history or politics have provided theses on this. They give reasons for why England failed, saying that it could be because a certain ethnicity could not be conquered, or it could be for some other human reason.... These are not real reasons. The real reason is because of God—He doesn't allow it. God has an ethnicity live on a certain land and settles them there, and if God doesn't allow them to move they will never be able to move. If God defines a scope for them, they will live within that scope. Mankind cannot break free or break out of these scopes. This is certain. No matter how great the

forces of the encroachers are or how weak those who are being encroached upon are, their success in the end is up to God. He has already predestined this and no one can change it. This is how God has distributed the various races. What work has God done to distribute the races? First, He prepared the larger geographical environment, the larger environment, allocating different locations for people, and then generation after generation survive there. This is settled—the scope for their survival is settled. And their diets, their lives, what they eat, what they drink, their livelihoods—God long since settled all of that. And when God was creating all beings, He made different preparations for different types of people: There are different soil compositions, different climates, different plants, and different geographical environments. Different places even have different birds and beasts, different waters have different types of fish and aquatic products, and even the types of insects are determined by God. For example, there are magpies in Asia but probably not in the United States. This is very special. And in the US the sparrows are different from the sparrows in mainland China. The things that grow on the American continent are all very large, very tall and very robust. The roots of the trees in the forest are all very shallow, but they grow very tall. They can even get as tall as over a hundred feet, but the trees in the forests in Asia are mostly not that tall. I'm sure you've all heard of aloe plants. In Japan they're very narrow, very thin, but the aloe plants in the US are really large. This is different. It's the same type of plant with the same name, but on the American continent it's relatively large—there really is a difference. The differences in these various aspects may not be seen or perceived by people, but when God was creating all beings, He delineated them and prepared different geographical environments, different terrains, and different living things for different races. Because God created the different types of people, He knows what each of them needs and what their lifestyles are. Thus, what God has created is very good. Now you should be clear on that.

After talking about some of these things, now do you have some familiarity with the main topic we just discussed? Do you have some understanding of it? There's a reason I've spoken about these things within the broader topic—now you should have a basic overview of it. You can tell Me how much you understood. (All of mankind has been nurtured only by the laws determined by God for all things. When God was determining these laws, He provided different races with different

environments, different lifestyles, different foods, and different climates and temperatures. This was so that all of mankind can settle on the earth and survive. From this I can see God's management plan and His meticulous arrangements as well as His wisdom and perfection.) (In order to nurture mankind, God has determined these laws for us and has prepared geographical environments as well as various types of foods. And in order for us to better survive within this type of environment He prepared different spaces to live in. From this I can see that God's work and plans are very precise, and I can see His love for us humans.) Does anyone have anything to add? (The laws and scopes determined by God cannot be changed at all by any person, event, or thing. It is all under His rule.) Looking from the perspective of the laws determined by God for the growth of all things, isn't all of mankind, no matter what type, living under God's provisions—aren't they all living under His nurturing? If these laws were destroyed or if God hadn't established these kinds of laws for mankind, what would their prospects be? After humans lost their basic environments for survival, would they have any source of food? It's possible that food sources would become a problem. If people lost their sources of food, that is, they can't get anything to eat, possibly they wouldn't be able to hold on for even a single month. People's survival would become a problem. So every single thing that God does for people's survival, for their continuing existence and multiplication is very important. Every single thing that God does among all things is closely related to and inseparable from people's survival. It is inseparable from their survival. If mankind's survival became a problem, could God's management continue on? Would God's management still exist? So God's management coexists with the survival of all mankind who He nurtures, and no matter what God prepares for all things and what He does for humans, this is all necessary for Him, and it is critical for mankind's survival. If these laws that God determined for all things were departed from, if these laws were broken or disrupted, all things would no longer be able to exist, mankind's environment for survival would not continue to exist, and neither would their daily sustenance, and neither would they. For this reason, God's management of mankind's salvation would no longer exist either. This is something that people must see clearly.

Everything that we've discussed, every single thing, every item is intimately linked to the survival of every single person. You might say,

“What You’re talking about is too big, we can’t see it,” and perhaps there are people who would say “What You’re talking about has nothing to do with me.” However, do not forget that you are living as just a part of all things; you are a member of all things within God’s rule. All things cannot be separated from God’s rule, and not a single person can separate themselves from His rule. Losing His rule and losing His provisions would mean that people’s lives, people’s lives in the flesh would disappear. This is the importance of God establishing environments for survival for mankind. It doesn’t matter what race you are or what piece of land you live on, be it in the West or the East—you cannot separate yourself from the environment for survival that God has established for mankind, and you cannot separate yourself from the nurturing and provisions of the environment for survival He has established for humans. No matter what your livelihood is, what you rely on to live, and what you rely on to sustain your life in the flesh, you cannot separate yourself from God’s rule and His management. Some people say: “I’m not a farmer, I don’t plant crops for a living. I don’t rely on the heavens for my food, so I can say that I am not surviving in the environment for survival established by God. That kind of environment hasn’t given me anything.” But this isn’t right. And why not? You say that you don’t plant crops for your living, but don’t you eat grains? Don’t you eat meat? Don’t you eat eggs? Don’t you eat vegetables and fruit? Everything that you eat, all of these things that you need, are inseparable from the environment for survival established by God for mankind. And the source of everything that mankind requires cannot be separated from all things created by God, these kinds of environments for survival. The water you drink, the clothing you wear, and all the things that you use—which of these is not obtained from among all things? Some people say: “There are some items that aren’t obtained from all things.” Like what? Give Me an example. Some say: “You see, plastic isn’t obtained from all things. It’s a chemical thing, a man-made thing.” But this isn’t right. Why not? Plastic is man-made, it is a chemical thing, but where did the original components of plastic come from? (They came from the things originally created by God.) The original components were obtained from materials created by God. The things that you enjoy, that you see, every single thing that you use are all obtained from all things which have been created by God. That is to say, no matter what race, no matter what livelihood, or in what type of environment for survival

people live, they cannot separate themselves from God's provisions. So are these things that we've discussed today related to our topic of "God Is the Source of Life for All Things"? So do the things we've discussed today fall under this larger topic? It's only because of this relationship that I've said all of this. Perhaps some of what I've talked about today is a bit abstract and it's a little difficult to discuss. However, I think that you probably understand it a little better now.

These last few times in fellowship, the range of the topics that we've had fellowship on is rather broad, and their scope is wide, so it takes some effort for you to take it all in. This is because these topics are things that haven't been encountered before in people's belief in God. Some people hear it as a mystery and some people hear it as a story—which perspective is right? From what perspective do you hear all of this? What have you gained from all of this? Someone tell Me. (I have recognized an aspect of God's authority and also seen His honor, and from that I can also see His love for mankind. Every single thing that He does contains His meticulous arrangements and plans for mankind. He loves and cherishes us so much that He has even thoughtfully provided us with our food.) (We have seen God's actions, as well as how methodically He has arranged all things and that all things have these laws, and through these words we can understand more of God's actions and His meticulous arrangements for saving mankind.) Through these times in fellowship, have you seen what the scope of God's management of all things is? (All of mankind, everything.) Is God the God of one race? Is He the God of one type of people? Is He the God of a small portion of mankind? (No, He's not.) Since that's not the case, in people's knowledge of God, if He were only the God of a small portion of mankind, or if you believe that God is only your God, is this perspective correct? Since God manages and rules over all things, people should see His actions, His wisdom, and His almightiness that are revealed in His rule over all things. This is something that people must know. If you say that God manages all beings, rules over all beings, and rules over all of mankind, but if you don't have any understanding of or insight into His rule over mankind, can you really acknowledge that He rules over all things? Can you? You may think in your heart, "I can, because I see that this life of mine is all ruled by God." But is God really that small? He's not! You only see God's salvation for you and His work in you, and from these things you see His rule. That is too small of a scope and it has an impact on your

genuine knowledge of God. It also limits your genuine knowledge of God's rule over all things. If you limit your knowledge to the scope of what God provides for you and His salvation for you, you will never be able to recognize that He rules over everything, that He rules over all things, and rules over all of mankind. When you fail to recognize all of this, can you truly recognize the fact that God rules over your fate? You can't. In your heart you will never be able to recognize that aspect—you will never be able to recognize that level. You understand, right? (Yes.) Actually, I know to what degree you are able to understand these topics, this content that I'm talking about, so why do I keep talking about it? It is because these topics are things that must be understood by every single follower of God, every single person who wants to be saved by God—they must know of these topics. Even though at this time, at this moment you don't understand them, someday, when your life and your experience of the truth reach a certain level, when your change in your life disposition reaches a certain level and your stature increases to a certain degree, these words—these topics that I'm communicating to you in fellowship—only then will they truly provide for and satisfy your pursuit of knowledge of God. So these words were to lay a foundation, to prepare you for your future understanding that God rules over all things and for your understanding of God Himself.

However much understanding of God there is in people's hearts determines how much of a position He holds in their hearts. However great the degree of knowledge of God is in their hearts is how great His status is in their hearts. If the God that you know is empty and vague, then the God in your heart is also empty and vague. If the God that you know is limited within your own scope, then he is a very small God—that God is not connected to the true God and has nothing to do with Him. Thus, knowing God's actual actions, knowing the reality of God and His omnipotence, knowing the true identity of God Himself, knowing what He has and is, knowing what He has demonstrated among all things—these are very important to every single person who pursues knowledge of God. These are inseparable from every person's life, from every person's practical life of pursuit of the truth. If you limit your understanding of God to just words, if you limit it to your own little experiences, God's grace that you count, or your little testimonies to God, then I say that your God absolutely is not the true God. He absolutely is not the true God Himself, and it can also be said that the God you believe in is not God. This is because the God that I am

speaking of is the One that rules over everything, that walks among everything, that manages everything. He is the One that holds the fate of all of mankind—the One that holds the fate of everything. The work and actions of the God that I am talking about are not just limited to a small portion of people. That is, it's not limited to just the people who currently follow Him. His actions are demonstrated among all things, in the survival of all things, and in the laws of change of all things. If you cannot see or recognize any actions of God among all things, then you cannot bear witness to any of His actions. If you cannot bear any witness for God, if you continue to speak of the small so-called God that you know, that God who is limited to your own ideas, and is within your narrow mind, if you continue to speak of that kind of God, then God will never praise your faith. When you bear witness for God, if you only use how you enjoy God's grace, accept God's discipline and His chastening, and enjoy His blessings in your witness for Him, that is hugely inadequate, and is far from satisfying Him. If you want to bear witness for God in a way that is in line with His will, bear witness for the true God Himself, then you must see what God has and is from His actions. You must see God's authority from His control of everything, and see the truth of how He provides for all of mankind. If you only acknowledge that your daily food and drink and your necessities in life come from God, but you don't see the truth that God provides for all of mankind by means of all things, that He leads all of mankind by means of His rule of all things, then you will never be able to bear witness for God. Now you understand all of this, right? What's My purpose in saying all of this? It's so that you don't take this lightly, so that you don't believe that these topics I've spoken about are irrelevant to your own personal entry into life, and so that you don't take these topics as just a type of knowledge or doctrine. If you listen to this with that kind of attitude, you won't gain a single thing. You will lose this great opportunity to know God. So you understand now?

What is My goal in talking about all of these things? My goal is to have people know God, to have people understand God's practical actions. Once you understand God and you know His actions, only then do you have the opportunity or the possibility to know Him. If, for example, you want to understand a person, how would you understand them? Would it be through looking at their outward appearance? Would it be through looking at what they wear, how they dress up? Would it be through looking at how they walk? Would it be through

looking at the scope of their knowledge? It certainly wouldn't be. So how do you understand a person? You make a judgment through a person's thoughts, through their speech and behavior, through what they express and what they reveal. This is how you know a person, how you understand a person. Likewise, if you want to know God, if you want to understand His practical side, His true side, you must know Him through His actions and through every single practical thing that He does. This is the best way, and it is the only way. So do you understand now? God manifests His actions among all things and among all things He rules over and has hold of the laws of all things. It is utterly necessary for people to understand and know God.

2. God Balances the Relationships Between All Things to Give Mankind a Stable Environment for Survival

We just talked about how God rules over the laws of all things as well as how He provides for and nurtures all of mankind through His laws for all beings and within those laws. This is one aspect. Next, we're going to talk about another aspect, which is one way that God has control of everything. This is how, after creating all things, He balanced the relationships between them. This is also quite a large topic for you. Balancing the relationships between all things—is this something that people can accomplish? Humans themselves cannot. People are only able to destroy. They cannot balance relationships between all things; they don't have such great authority or power. Only God Himself has the kind of power to do this kind of thing. God's purpose in doing this kind of thing—what is it for? Just the same, it is closely related to mankind's survival. Every single thing that God wants to do is necessary—there is nothing that He may or may not do. In order for Him to safeguard the survival of mankind and give people a favorable environment for survival, there are some indispensable, some important things that He must do to safeguard their survival.

From the literal meaning of the phrase “God balances all things,” it's a very broad topic; it first provides you with a concept so you know that balancing all things is precisely His mastery over all things. What does the word “balance” mean? First, “balance” refers to not allowing something to be out of balance. Everyone knows about scales. When using scales to weigh something, you put it on one side of the scale and

put weights on the other side. The final amount of the weights determines the weight of that thing—that's called balancing. In order to balance it, the weight of the two sides must be the same. God created many things among all things—He created things that are fixed, things that move, things that are living, and things that are breathing, as well as those that don't breathe. He created a great number of things—is it easy for all these things to achieve a relationship of interdependence, of mutual support and restriction, of interconnectedness? There certainly is a principle within all of this. Even though it's very complicated, it's not difficult for God. However, for people, it's very difficult to research. It seems like a very simple word—balance. However, if people researched it, if people needed to create balance, then those brilliant academics would all be working on it—human biologists, astronomers, physicists, chemists and even historians. What would the ultimate outcome of that research be? Its outcome would be nothing. This is because God's creation of all things is too incredible and mankind will never unlock its secrets. When God created all beings, He established principles between them, established different ways of survival for mutual restraint, complementarity, and sustenance. These various methods are very intricate; they are not simple or unidirectional. When people use their minds, their knowledge, and the phenomena they've seen to confirm or research the principles behind God's control over all things, these things are extremely difficult to discover. It's also very difficult to discover or gain any outcome. It can be said that it's very difficult for people to get results. It's very difficult to maintain balance by relying on human minds and knowledge to govern all beings created by God. Since people don't know the principles of survival of all beings, they don't know how to safeguard this type of balance. So, if people were to manage and govern all beings, they would be very likely to destroy this balance. As soon as it was destroyed, their environments for survival would be destroyed, and when that happened, it would be followed by a crisis for their survival. It would bring about a disaster. When humanity is living amidst disaster, what would lie in front of them? It would be an outcome that is difficult to guess, difficult to predict. This is just the kind of danger currently faced by the world.

Then how does God balance the relationships between all things? First, there are some places in the world that are covered with ice and snow year-round, while in some places, all four seasons are like spring. You'll never see a patch of ice or a snowflake. There's no winter—it's

always just like spring. This is one way—it's from the perspective of the larger climate. The second type is when people see mountains full of lush vegetation, where all kinds of plants are covering the ground; there are swaths of forest and when walking among them you can't even see the sun. In other mountains grass doesn't even grow—there is layer upon layer of barren, wild mountains. Looking from the outside, they are both mountains of dirt stacked up. One group of mountains is full of lush vegetation, and the other is devoid even of grass. This is the second kind. In the third kind, you might see endless grasslands, a field of waving green. Or you might see a desert as far as the eye can see; you don't see any living thing, much less any source of water, just the whistling of the wind along the sand. In the fourth kind, one place is covered by the sea, which is made up of vast areas of water, while in another place you are hard-pressed to find any springwater. In the fifth kind, in one land drizzling rain is frequent and it is foggy and humid, while in another land fiercely sunny days are very common and you won't see a single drop of rain. In the sixth, one kind of place is a plateau where the air is thin and it's difficult to breathe, and in another kind of place there are swamps and lowlands, which serve as habitats for various types of migratory birds. These are different types of climates, or the climates or environments that correspond to different geographical environments. That is to say, God balances mankind's basic environments for survival from the aspects of the larger environment, from the climate to the geographical environment, from the different components of the soil to the amount of the water sources in order to achieve a balance in the air, temperature and humidity of the environments that people survive in. With these contrasts of different geographical environments, people will have stable air and the temperature and humidity in different seasons will be stable. This allows people to continue to live in that kind of environment for survival as always. This is speaking from the perspective of the larger environment. First, the larger environment must be balanced. This is done through the utilization of different geographical locations and methods as well as transitions between different climates for mutual restraint in order to achieve the balance that God wants and that mankind requires. This is from the perspective of the larger environment.

Looking at the details, such as vegetation, how is it possible to have that achieve balance? That is, how can vegetation be allowed to continue to survive within a balanced environment for survival? It is by

managing the lifespan, growth rates, and reproduction rates of various types of plants to safeguard their environment for survival. Take the tiny grass as an example—there are spring shoots, summer blooms, and autumn fruit. The fruit falls to the ground and that grass dies. The next year, the seed from the fruit sprouts and continues according to the same laws. The lifespan of the grass is very short—it's alive from the spring to the fall, then it dies. Every seed falls to the ground, grows roots and sprouts, blooms and produces fruit—this process only occurs over the spring, summer, and fall, and all kinds of trees also have their own lifespan and different periods for sprouting and fruiting. Some trees die after just 30 to 50 years—they have a lifespan of 30 to 50 years, but their fruit falls to the ground, which then grows roots and sprouts, flowers and bears fruit, and lives for another 30 to 50 years. This is its rate of recurrence. An old tree dies and a young tree grows—this is why you always see trees growing in the forest. But they also have their proper cycle and process of birth and death. Some trees can live for over a thousand years, and some can even live for three thousand years. They are that type of plant. No matter what type of plant it is or how long its lifespan is, generally speaking, God manages its balance based on how long it lives, its ability to reproduce, its speed of reproduction as well as its amount and rate of reproduction. This allows them, from the grass to the trees, to be able to continue to thrive, to grow within a balanced ecological environment. So when you look at a forest on earth, no matter if it is trees or grass, it is continuously reproducing and growing according to its own laws. It doesn't need mankind's help; it doesn't need any additional work from mankind. Only because they have this kind of balance are they able to maintain their own environment for survival. Only because they have a suitable environment for survival can these forests, these grasslands continue to survive on earth. Their existence nurtures generation after generation of people as well as generation after generation of all sorts of living things with habitats in the forests and the grasslands—birds and beasts, insects, and all kinds of microorganisms.

God also controls the balance of all kinds of animals. How is this balance controlled? It's similar to plants—He manages their balance and determines their numbers based on their ability to reproduce, their quantity and rate of reproduction and the roles they play among the animals. For example, lions eat zebras, so if the number of lions exceeded the number of zebras, what would the fate of the zebras be?

They would become extinct. And if the quantity of reproduction of zebras was far less than that of lions, what would their fate be? They would also become extinct. So, the number of zebras must be far greater than the number of lions. This is because zebras don't only exist for themselves; they also exist for the lions. You could also say that every zebra is one part of the zebras, but it is also the food in a lion's mouth. Lions' speed of reproduction can never outstrip that of the zebras, so their numbers can never be greater than the zebras' numbers. Only in this way can the lions' food source be guaranteed. Even though lions are natural enemies of zebras, people frequently see them leisurely resting within the same area. Zebras will never be reduced in number or go extinct because the lions hunt and eat them, and lions will never increase their numbers because of their status as "king." This balance is something that God established long ago. That is, God established laws of balance between all animals so that they can achieve balance, and this is something that mankind is able to see. Are lions the only natural enemies of zebras? Crocodiles also eat zebras. Have you ever seen a crocodile eat a zebra? The sight of a crocodile eating a zebra is also brutal. Zebras seem to be a really helpless type of animal. They don't have the ferocity of lions, and when facing one, this formidable enemy, they can only run. They cannot even resist. When they cannot outrun the lion, they can only allow themselves to be eaten by it. This can be seen frequently in the animal world. What is your impression when you see this kind of thing? Do you feel sorry for the zebra? Do you detest the lion? The zebras look so beautiful! But the lions, they are always eyeing them greedily. And foolishly, the zebras don't run far. They see the lion there waiting for them, just casually waiting in the shade of a tree. Who knows when it will eat them. Do they know this in their hearts? They do, but they still won't leave that piece of land. This is a marvelous thing. This marvelous thing contains God's predestination, His rule. You feel sorry for that zebra but you are unable to save it, and you feel that lion is detestable but you cannot get rid of it. The zebra is food that God has prepared for the lion, but no matter how the lions eat them, the zebras will not be wiped out. The number of offspring that lions produce is really small, and they reproduce very slowly, so they cannot outnumber zebras. No matter how much they eat, their numbers will not be greater than those of the zebras. This is a type of balance.

What is God's goal in maintaining this kind of balance? This has to

do with people's environments for survival as well as mankind's survival. If zebras, or any similar prey of a lion—deer or other animals—reproduce too slowly and the number of lions sharply increases, what kind of danger would human beings face? Firstly, the chickens, ducks, geese, and dogs raised by people would become prey for the lions. This is because they live outside, so they would be the lions' first prey. Are those things enough for the lions to eat? Some households have two pigs. If a lion came down from the mountains and ate them, would it just leave after it was done? It would think: "There's nothing to eat on the mountains, I'll just stay here. This family has pigs—there will be a few humans now that I've eaten them. There's nothing for the next meal—isn't it all prepared? The people are just sitting inside—they can't stay in there forever!" As soon as the people come out, it will eat them with one snap of its jaws. People have no ability to resist. Wouldn't this be a tragic thing? Lions eating zebras is a normal phenomenon, but if a lion ate people, it would be a tragedy. This tragedy isn't something predestined by God, it's not within His rule, much less what He has brought for mankind. Rather, it is what people have brought upon themselves. So as God sees it, the balance between all things is crucial for the survival of mankind. Whether they are plants or animals, they cannot lose their proper balance. Plants, animals, mountains, and lakes have prepared for mankind a normal ecological environment. Only when people have this kind of ecological environment—a balanced one—is their survival secure. If the ability to reproduce of a tree or grass was not very good or its speed of reproduction was very slow, what would the soil do? Would the soil lose its moisture? If the soil lost its moisture, would it be a problem? If the soil lost its vegetation and its moisture, it would erode very quickly, and sand would form in its place. The soil would no longer be healthy and it would become sandy, and when the soil deteriorates, people's environment for survival is also destroyed. Along with this destruction would come disasters. Without this kind of ecological balance, without this type of ecological environment, people would frequently suffer from disasters due to these imbalances between all things. For example, an environmental imbalance leading to an increase in the number of frogs in a certain place—their ecological environment is destroyed, they all gather together, their numbers sharply increase and people even see frogs crossing the streets in cities, and large numbers of frogs on the roads. If large numbers of frogs occupied people's environment for

survival, what would that be called? A disaster. Why would it be called a disaster? These small animals that are beneficial for mankind are useful for people when they remain in a place that is suitable for them; they maintain the balance of people's environment for survival. As soon as they become a disaster, they will impact the orderliness of people's lives. All the things and all the elements that frogs bring along with them can influence people's quality of life. Even their physical organs can be attacked—this is one of the kinds of disasters.

Another type of disaster, which is something that humans have experienced frequently—is the appearance of great numbers of locusts. Isn't this a disaster? This is a frightening disaster. It doesn't matter how capable humans are—people can make airplanes, cannons, and atomic bombs—but when the locusts encroach on mankind, what solution do they have? Can they use cannons on them? Can they shoot them with machine guns? They can't. Then can they spray a pesticide to drive them out? That's not easy either. So, why would those tiny little locusts come? To eat grains. Wherever locusts go the crops are completely obliterated. They specifically eat crops and grains. Wherever they pass through, any grains are just gone! Under a locust invasion, in the blink of an eye, the food that farmers rely upon—a year's worth of grains—could be entirely consumed by the locusts. And what is the arrival of locusts for humans? It's not only an irritation—it's a disaster.

Locusts are a type of disaster, so what about mice? If mice reproduce too quickly and there aren't any owls or hawks to eat them, they will multiply very rapidly, faster than you can imagine. And if mice spread unchecked, can humans lead good lives? They can't. So what is that humans would face? (A pestilence.) Just a pestilence? Mice will eat anything! They'll even gnaw on wood. If there are two mice in one house, everyone in the entire household will be irritated. Sometimes they steal oil and eat it, sometimes they eat the grains and chew on clothing—this is the trouble that mice bring to people. They're just tiny little mice, but people have no way of dealing with them. They're even bullied by them. Sometimes they'll climb up onto the dish rack—can those dishes still be used? The dishes can't be used, disinfecting them doesn't work and even if you do disinfect them you won't feel at ease, so you just throw them out. And the things that they don't eat they just chew to shreds and turn them into a complete mess. They chew on clothing, shoes, wood, furniture—they chew on everything. There's no need to even speak of a whole group of mice—just a pair of mice is

enough to cause a disruption. If they were to become a disaster, the consequences are unthinkable.

So, if tiny little ants became a disaster, what would it be like? The damage they would do to mankind could not be ignored. Ants chewing on wood to the point that a house collapses is not a strange thing. Their strength cannot be overlooked. So, if termites or termite eggs are discovered inside of a wooden house, in the United States, this is a major event. You have to find a professional company with technical staff who have professional means of killing them. If you don't kill them, that house will be difficult to sell and it will be a huge problem. Did you hear about the colony of ants that ate a horse? There was a colony of ants swarming all over a large horse, and all that was left of the horse was a skeleton. Is that frightening or what? And when the horse rider saw that, where did he escape to? There was a lake nearby, so he ran toward the lake and swam to the other side. He survived that way. But after he had seen that, for the rest of his life he was unable to forget how those tiny little ants unexpectedly had such strength. They had nearly eaten him. If he hadn't had a horse, the ants surely would have first eaten him, and because there was water between them, the ants weren't able to make a bridge in time to go eat him. If the water hadn't been there both the horse and the person would have been eaten together. The strength of the ants can't be overlooked.

And if different kinds of birds turned into a disaster it would also be a frightening thing. That is, no matter what kinds of animals or living things they are, as soon as they lose their balance, they will grow, reproduce, and live within an abnormal scope, an irregular scope. That would bring unimaginable consequences to mankind. That would not only impact people's survival and lives, but it would also bring disaster to mankind, even to the point of people suffering complete annihilation, suffering the fate of extinction.

When God created all things, He used all sorts of methods and ways to balance them, to balance the living conditions for the mountains and lakes, to balance the living conditions for the plants and all kinds of animals, birds, insects—His goal was to allow all kinds of living beings to live and multiply within the laws that He had established. All beings cannot go outside of these laws and they cannot be broken. Only within this type of basic environment can humans safely survive and multiply, generation after generation. If any living creature goes beyond the quantity or scope established by God, or if it exceeds the

growth rate, frequency, or number under His rule, mankind's environment for survival would suffer varying degrees of destruction. And at the same time, mankind's survival would be threatened. If one type of living creature is too great in number, it will rob people of their food, destroy people's water sources, and ruin their homelands. That way, mankind's reproduction or state of survival would be immediately impacted. For example, water is very important for all things. If there are too many animals—if the numbers of mice, ants, locusts, and frogs are too great and they need to drink water—when there is an excessive number of animals, the amount of water they drink will also increase. As the amount of water they drink increases, within this fixed scope of sources of drinking water and aqueous areas, people's drinking water and water sources will be reduced, and they will lack water. If people's drinking water is destroyed, contaminated, or is decimated because all kinds of animals have increased in number, under that kind of harsh environment for survival, mankind's survival will be seriously threatened. If there are one type or several types of living beings that exceed their appropriate number, the air, temperature, humidity, and even the content of air within mankind's space for survival will be poisoned and destroyed to varying degrees. Similarly, under these circumstances, humans' survival and fate will still be subject to the threat of that type of environment. So, if people lose these balances, the air that they breathe will be ruined, the water that they drink will be contaminated, and the temperatures that they require will also change, be impacted to different degrees. If that happens, mankind's native environments for survival will be subject to enormous impacts and challenges. Under this type of circumstance where humans' basic environments for survival have been destroyed, what would mankind's fate and prospects be? It's a very serious problem!

Because God knows what all things are to mankind, the role of every type of thing that He created, what kind of impact it has on people, and how great of a benefit it brings to mankind—in God's heart there is a plan for all of this and He manages every single aspect of all things that He created, so for humans, every single thing that He does is very important—it is all necessary. So whether you see some ecological phenomena among all things, or some natural laws among all things, you will no longer be doubtful of the necessity of every single thing that was created by God. You will no longer use ignorant words to make arbitrary judgments on God's arrangements of all things and His

various ways of providing for mankind. You also will not make arbitrary conclusions on God's laws for all things that He created. Isn't this the case?

What is all of this that we've just talked about? Think about it. God has His own intention in every single thing that He does. Even though humans cannot see that intention, it is always very much related to mankind's survival. It is inseparably related to it—it is indispensable. This is because God has never done anything that is futile. For every single thing that He does, His plan is within its theories and principles, which contain His wisdom. The goal behind that plan and intention is for the protection of mankind, to help mankind avert disaster, encroachment by any living thing, and any kind of harm to humans by all things. So from God's actions that we've seen from this topic that we are discussing, could we say that God provides for mankind in another way? Could we say that God is feeding and shepherding mankind in this way? You could definitely say that. Now you should understand, is there a strong relationship between this topic and the title of our fellowship, "God Is the Source of Life for All Things"? (Yes.) There is a strong relationship, and this topic is one aspect of that. Before talking about these topics, people only had some vague imagination of God, God Himself and His actions—they did not have a true understanding of these things. However, when people are told about His actions and the things He has done, they can understand and comprehend the principles of what God does and they can gain clarity on it, right? (Yes.) Even though in God's heart, His theories, principles, and rules are very complicated when He does anything, when He created all things, and when He rules over all things, if one single thing is taken to share with you in fellowship, won't you be able to understand in your hearts that these are God's actions, and are very concrete? (Yes.) Then how is your current understanding of God different from before? It is different in its essence. What you understood before was too hollow, too vague, and what you understand now contains a great deal of concrete evidence to hold up to God's actions, to compare to what God has and is. So, all that I have said is great material for your understanding of God.

That's all for today's gathering. Goodbye! Have a good evening! (Goodbye, Almighty God.)

GOD HIMSELF, THE UNIQUE X

GOD IS THE SOURCE OF LIFE FOR ALL THINGS (IV)

Today, we are communing a special topic. For each and every one of you, there are only two main things that you need to know, experience and understand—and what are these two things? The first is people's personal entry into life, and the second relates to knowing God. Today I give you a choice: Choose one. Would you like to hear about a topic that relates to people's personal life experience, or would you like to hear one about knowing God Himself? And why do I give you such a choice? Because, today, I have in mind to commune some new things to you about knowing God. But, irrespective, I'll first let you choose between the two things that I just spoke of. (I choose the one about knowing God.) (We think that communing the knowledge of God is better, too.) Do you think what we've been communing recently about knowing God is attainable? (When God held the first communion, we didn't feel it was. After that, God held several more communions, and when we went back over the first communion, in the environments created by God, the brothers and sisters paid attention to experiencing in this area.) It's fair to say that it is beyond most people's reach. You might not be convinced by these words. Why do I say this? Because when you were listening to what I was saying before, regardless of how I said it, or with what words, when you heard it, literally and theoretically you were aware of what I was saying, but a very serious issue with you was, you didn't understand why I said these things, why I spoke of these topics. This is the crux of the issue. And so, though hearing these things added to and enriched your understanding of God and His deeds, why are you still having trouble knowing God? The reason is this: After hearing what I said, most of you don't understand why I said this, and what connection it has to knowing God. Is this not so? What does your inability to understand its connection to knowing God relate to? Have you ever thought about this? Perhaps you haven't. The reason you don't understand these things is because your life experience is too superficial. If people's knowledge and experience of God's words remain at a very shallow level, then most of their knowledge of God will be vague and abstract—it will be rudimental, doctrinal, and theoretical. In theory, it

appears or sounds logical and reasonable, but the knowledge of God that comes out of most people's mouths is empty. And why do I say that it is empty? Because, in fact, in your hearts you are not clear about whether the words about knowing God that come from your mouths are right or not, whether they are accurate or not. And so, even though most people have heard a lot of information and topics about knowing God, their knowledge of God has yet to go beyond theory and vague and abstract doctrine.

So how can this problem be solved? Have you ever thought about that? If someone doesn't pursue the truth, can they be possessed of reality? (They can't.) Right. They certainly cannot. If someone doesn't pursue the truth, then they are unquestionably without reality, and so they definitely have no knowledge or experience of God's words. And can those who do not know God's words know God? Absolutely not! The two are interconnected. Thus, most people say, "How could knowing God be so hard? Why is it so difficult? Why can I say nothing of the knowledge of God?" When you speak of knowing yourself you can go on for hours, but when it comes to knowing God you're lost for words. Even when you can say a little, it is forced, and sounds dull—it even sounds awkward to you when you hear yourself saying it. This is the source. If you feel that knowing God is too difficult, that it's very strenuous for you, that you have nothing to speak of—nothing real to commune and provide to others, and to provide to yourself—then this proves that you are not someone who has experienced God's words. What are God's words? Are God's words not the expression of what God has and is? If you have not experienced God's words, could you have any knowledge of what God has and is? Surely not, right? These things are all interconnected. If you have no experience of God's words, then you cannot grasp God's will, and won't know what His disposition is, what He likes, what He loathes, what His requirements are for man, what His attitude toward those who are good is, and toward those who are evil—all of this will certainly be ambiguous and obscure to you. If you believe in God amid such obscurity, when you say you are one of those who pursues the truth and follows God, are these words realistic? They are not! So, now, make your choice: Which topic do you choose today? (Entry into life and one's personal experience of life.) (We choose entry into life.) Which area of topics do you lack about entry into life? Is your heart telling you anything? You still don't know, do you? What topic do the other brothers and sisters choose? Do you wish

to hear about the knowledge of God, or about life experience? (We wish to hear about knowing God.) (Knowing God.) Alright, most of you have chosen knowing God. So let us continue to commune about the knowledge of God.

You're all eager to hear the topic we'll be communing today, right? The topic we're communing today also relates to the topic of "God is the source of life for all things" that we've been talking about recently. We've held several talks about "God is the source of life for all things," the aim of which was to use different means and perspectives to inform people how God rules over all things, by what means He rules over all things, and by what principles He manages all things, so that they might exist on this planet that God created. We also talked a lot about how God provides for mankind: by what means God provides to mankind, what kind of living environment He provides to mankind, and by what means and impetus He provides a stable living environment for man. Although I did not speak directly of the relationship between God's dominion over all things, His administration of all things, and His management, I indirectly spoke of why He administers all things in this way, and why He provides to and nourishes mankind in this way—all of which relates to God's management. The content we spoke of was very wide-ranging: from the macro environment to much smaller things like people's basic necessities and diet; from how God rules over all things and makes them operate in an orderly fashion, to the right and proper living environment He created for the people of every color, and so on. This extensive content all relates to how man lives in the flesh. Which is to say, it all relates to things of the material world that are visible to the naked eye, and which people can feel, for example, mountains, rivers, oceans, plains.... These are all things that can be seen and touched. When I talk of air and temperature, you can use your breath to directly feel the existence of air, and your body to sense whether the temperature is high or low. The trees, grass, and the birds and beasts in the forests, the things that fly in the sky, and walk the land, and the various little animals that emerge from burrows, can all be seen with people's own eyes and heard with their own ears. Though the scope of such things is vast, among all things they represent only the material world. To people, what are the things that they can see? They are material things. Material things are what people can see and feel, which is to say, when you touch them, you will sense them, and when your eyes see them, your brain will present you with an

image, a picture. They are things that are real and actual; to you they are not abstract, but have a shape and form; they may be square, or round, or tall or short, big or small; and each gives you a different impression. All these things represent that part of all things which is the material world. And so, what do the “all things” in “God’s dominion over all things” include to God? They don’t just include the things that people can see and touch, but, moreover, that which is invisible and impalpable. This is one of the true meanings of God’s dominion over all things. Even though these things are invisible and impalpable to people, they are also facts that actually exist. To God, as long as they can be observed by His eyes and are within the scope of His sovereignty, they actually exist. Even though, to mankind, they are abstract and unimaginable—and even though, moreover, they are invisible and impalpable—to God they actually and really exist. Such is the other world of all the things that God rules over, and it is another part of the scope of all the things that He rules over. This is the topic that we’re communing today—how God rules and administers the spiritual world. Since this topic covers how God rules and manages all things, it relates to the world outside of the material world—the spiritual world—and thus it is of the utmost necessity for us to understand it. Only after having communed and understood this content can people genuinely understand the true meaning of the words “God is the source of life for all things.” And the aim of this topic is to complete the theme of “God rules over all things, and God manages all things.” Perhaps, when you hear this topic, it may feel strange or unbelievable to you—but regardless of how you feel, since the spiritual world is one part of all the things ruled by God, you must learn something of this topic. After you do, you will have a deeper appreciation, understanding and knowledge of the words “God is the source of life for all things.”

1. How God Rules and Administers the Spiritual World

For the material world, if people don’t understand certain things or phenomena they can open a book and search for the relevant information, or else they can use various channels to find out their origins and the story behind them. But when it comes to the other world that we are talking about today—the spiritual world that exists outside of the material world—people have absolutely no means or

channels of learning about the inside story and truth of it. Why do I say this? Because, in the world of mankind, everything of the material world is inseparable from the physical existence of man, and because people feel that everything in the material world is inseparable from their physical living and physical life, most people are only aware of, or see, the material things before their eyes, the things that are visible to them. Yet when it comes to the spiritual world—which is to say, everything that is of that other world—it is fair to say that most people do not believe. That is because it is invisible to them, and they believe there is no need to understand it, or to know anything about it, to say nothing of how this spiritual world is a completely different world to the material world. To God, it is open, but to mankind it is hidden and not open, and so people have difficulty in finding a channel through which to understand the various aspects of this world. The things I am going to say about the spiritual world only concern God's administration and sovereignty. Of course, they also relate to man's outcome and destination—but I am not revealing mysteries, nor am I telling you any of the secrets that you wish to find out, for this concerns God's sovereignty, God's administration, and God's provision, and as such I shall only speak of the part that it is necessary for you to know.

First, let Me ask you a question: In your mind, what is the spiritual world? Broadly speaking, it is a world outside the material world, one that is invisible and impalpable to people. But in your imagination, what kind of world ought the spiritual world to be? Perhaps, as a result of not being able to see it, you are incapable of imagining it. But when you hear legends about it, you'll still think, you won't be able to stop yourselves. And why do I say this? There is something that happens to a lot of people when they're young: When someone tells them a frightening story—about ghosts, souls—they're scared out of their wits. And why are they scared? Because they're imagining those things; even though they can't see them, they feel that they're all around their room, in somewhere hidden, or somewhere dark, and they're so scared that they don't dare sleep. Especially at night, they don't dare be alone in the room, or alone in the courtyard. That is the spiritual world of your imagination, and it's a world that people think is frightening. Everyone has some imagination, and everyone can feel something.

Let's start with the spiritual world. What is the spiritual world? Let

Me give you a short and simple explanation. The spiritual world is an important place, one that is different from the material world. And why do I say that it is important? We're going to talk about this in detail. The existence of the spiritual world is inextricably linked to the material world of mankind. It plays a major role in the cycle of human life and death in God's dominion over all things; this is its role, and one of the reasons why its existence is important. Because it is a place that is indiscernible to the five senses, no one can accurately judge whether it exists or not. The goings on of the spiritual world are intimately connected to the existence of mankind, as a result of which the way mankind lives is also hugely influenced by the spiritual world. Does this relate to God's sovereignty? It does. When I say this, you understand why I am discussing this topic: Because it concerns God's sovereignty, and His administration. In a world such as this—one which is invisible to people—its every heavenly edict, decree, and administrative system is far higher than the laws and systems of any country of the material world, and no being that lives in this world would dare to contravene or arrogate them. Does this relate to God's sovereignty and administration? In this world, there are clear administrative decrees, clear heavenly edicts, and clear statutes. At different levels and in different areas, bailiffs strictly abide by their duty and observe rules and regulations, for they know what the consequence of violating a heavenly edict is, they are clearly aware of how God punishes evil and rewards good, and of how He administers all things, how He rules all things, and, moreover, they clearly see how God carries out His heavenly edicts and statutes. Are these different from the material world inhabited by mankind? They are hugely different. It is a world that is completely different to the material world. Since there are heavenly edicts, and statutes, it concerns God's sovereignty, administration, and, moreover, God's disposition and what He has and is. Having heard this, do you not feel that it is highly necessary for Me to speak of this topic? Do you not wish to learn the secrets within? Such is the concept of the spiritual world. Although it coexists with the material world, and is simultaneously subject to God's administration and sovereignty, God's administration and sovereignty of this world are far stricter than that of the material world. When it comes to details, we should begin with how the spiritual world is responsible for the work of mankind's cycle of life and death, for this work is a major part of the work of the beings of the spiritual world.

Among mankind, I categorize all people into three types. The first type is the unbelievers, who are those without religious beliefs. They are called unbelievers. The overwhelming majority of unbelievers only believe in money, they only pursue their own interests, they are materialistic, and they only believe in the material world, not the cycle of life and death, or any sayings about deities and ghosts. I categorize them as the unbelievers, and they are the first type. The second type is the various people of faith apart from the unbelievers. Among mankind, I divide these people of faith into several major types: The first are Jewish, the second are Catholic, the third are Christian, the fourth are Muslim, and the fifth are Buddhist—there are five types. These are the various types of people of faith. The third type are those who believe in God, which relates to you. This kind of believers are those who follow God today. These people are divided into two types: God's chosen people and service-doers. Right! These main types have been clearly differentiated. So now, in your minds you are able to clearly differentiate the types and rankings of humans. The first are the unbelievers—I've said what the unbelievers are. Many unbelievers only believe in the Old Man in the Sky; they believe that the wind, rain, and thunder are all controlled by this Old Man in the Sky, whom they rely on for the planting of crops and the harvest—yet at the mention of the belief in God they become unwilling. Can this be called belief in God? Such people are included in the unbelievers. Those who don't believe in God and only believe in the Old Man in the Sky are all unbelievers; all those who don't believe in God, or follow God, are unbelievers. The second type are those who belong to the five major religions and who believe in a vague God. The third type are those who believe in the practical God who has become flesh during the last days—those who follow God today. And why have I divided all humans into these types? (Because they have a different destination and end.) That's one aspect. Because, when these different races and types of people return to the spiritual world, they will each have a different place to go, they will be subject to different laws of the cycle of life and death, and this is the reason why I have categorized humans into these major types.

1) The Cycle of Life and Death of the Unbelievers

Let us begin with the cycle of life and death of the unbelievers.

After a person dies, they are taken away by a bailiff from the spiritual world. And what of them is taken away? Not their flesh, but their soul. When their soul is taken away, they arrive at a place that is an agency of the spiritual world, one which specially receives the souls of people who have just died. (Note: The first place they go after anyone dies is strange to the soul.) When they are taken to this place, an official carries out the first checks, confirming their name, address, age, and what they did with their life. Everything they did in their life is recorded in a book and verified for accuracy. After it has all been checked, the person's behavior and actions throughout their life are used to determine whether they will be punished or continue being reincarnated as a person, which is the first stage. Is this first stage frightening? It's not too frightening, because the only thing that has happened is the person has arrived at a dark and unfamiliar place. That's not too scary.

In the second stage, if this person has done many bad things throughout their life, if they have committed many wicked deeds, then they will be taken to a place of punishment to be punished. That will be the place they will be taken to, a place expressly for the punishment of people. The specifics of how they are punished depend on the sins they committed, and on how many wicked things they did before they died—which is the first situation that happens in the second stage. Because of the things they did and the evil they committed before they died, when they are reincarnated following their punishment—when they are once more born into the material world—some people will continue to be human, and some will become animals. Which is to say, after a person returns to the spiritual world, they are punished because of the evil they have committed; moreover, because of the wicked things they have done, in their next reincarnation they do not become human, but an animal. The scope of animals that they might become includes cows, horses, pigs, and dogs. Some people might become a bird in the sky, or a duck or goose.... After they have been reincarnated as an animal, when they die they return to the spiritual world, and, as before, based on their behavior before they die the spiritual world will decide whether or not they are reincarnated as a person.

Most people commit too much evil, their sins are too grievous, and so when they are reincarnated they become an animal seven to twelve times. Seven to twelve times—Isn't that frightful? What's frightening to you? A person becoming an animal, that's frightening. And for a

person, what's most painful about becoming an animal? Having no language, having only simple thoughts, only being able to do the things that animals do and eat the things that animals eat, having the simple mindset and body language of an animal, not being able to walk upright, not being able to communicate with humans, and none of the behavior and activities of humans bearing any relation to animals. Which is to say, among all things, being an animal makes you the lowest of all living things, and is much more painful than being a human. This is one aspect of the spiritual world's punishment of those who have done much evil and committed great sins. When it comes to the severity of the punishment, this is decided by the kind of animal that they become. For example, is being a pig better than being a dog? Does a pig live better or worse than a dog? Worse, surely. If people become a cow or a horse, will they live better or worse than a pig? (Better.) It looks as if, given a choice, you have taste. Will it be more comfortable if someone becomes a cat? It will be a lot more comfortable than becoming a horse or cow. If you had a choice between animals, you'd choose becoming a cat, and that's more comfortable, because you could laze away most of your time in sleep. Becoming a cow or horse is more laborious, and so if people are reincarnated as a cow or horse, they have to work hard—which seems like a harsh punishment. Becoming a dog is a little better than a cow or horse, because a dog has a closer relationship with its master. What's more, today, a lot of people keep a dog and after three or five years it has learned to understand a lot of what they say! Because a dog can understand many of its master's words, it has a good understanding of its master, and it can adapt to its master's mood and requirements, therefore the master treats the dog better, and the dog eats better and drinks better, and when it is in pain it is looked after more—so does the dog not enjoy a happy life? Thus, being a dog is better than a cow or horse. In this, the severity of a person's punishment determines how many times they are reincarnated as an animal, and as which type of animal they are reincarnated. You understand, yes?

Because they committed so many sins while they were alive, some people will be punished by being reincarnated as an animal seven to twelve times. Having been punished for enough number of times, when they return to the spiritual world they are taken somewhere else. The various souls in this place have already been punished, and are of the type who are preparing to be reincarnated as human. This place

categorizes each soul into a type according to what kind of family they will be born into, what kind of role they will play once they have been reincarnated, and so on. For example, some people will become singers when they come to this world, and so they are placed among the singers; some will become businesspeople when they come to this world, and so they are placed among the businesspeople; and if someone is to become a scientific researcher when they become human, then they are placed among the scientific researchers. After they are classified, each is sent out according to a different time and appointed date, just like how people send e-mails today. In this will be completed one cycle of life and death, and it's very dramatic. From the day that a person arrives at the spiritual world up until when their punishment ends, they may be reincarnated as an animal many times, and then they prepare to be reincarnated as a human; this is a complete process.

And will those who have finished being punished, and will no longer be reincarnated as animals, be quickly sent to the material world to become human? Or how long will it be before they can come among man? What is the frequency with which these people become human?^[a] There are temporal restrictions to this. Everything that happens in the spiritual world is subject to the appropriate temporal restrictions and rules—which, if I explain with numbers, you'll understand. For those who are reincarnated within a short period of time, when they die their rebirth as a human will be prepared. The shortest time is three days. For some people, it is three months, for some it is three years, for some it is thirty years, for some it is three hundred years, for some it is even three thousand years, and so on. So what can be said about these temporal rules, and what are their specifics? A soul's arrival in the material world, the world of man, is based on need: It is according to the role that this soul is to play in this world. When people are reincarnated as an ordinary person, most of them are reincarnated very soon, because the world of man has a pressing need for such ordinary people, and so three days later they are sent out again to a family that is completely different to the one they were in before they died. But there are some who must play a special role in this world. "Special" means that there isn't a great demand for these people in the world of man;

Footnotes:

a. The original text omits "with which these people become human."

not many people are needed to play such a role, and so it may be three hundred years before they are reincarnated.^[a] Which is to say, this soul will only come once every three hundred years, or even once every three thousand years. And why is it so? Because for three hundred years or three thousand years, such a role is not required in the world of man, and so they are kept somewhere in the spiritual world. Take Confucius, for example. He had a profound impact on traditional Chinese culture. You all probably know him; his arrival had a deep effect on the culture, knowledge, tradition, and thinking of the people of that time. But a person such as this is not needed in every era, and so he had to remain in the spiritual world, waiting there for three hundred or three thousand years before being reincarnated. Because the world of man was not in need of someone like this, he had to wait idly, for there were very few roles such as his, there was little for him to do, and so he had to be kept somewhere in the spiritual world for most of the time, idle, and be sent out when the world of man had need of him. Such are the spiritual realm's temporal rules for the frequency with which most people are reincarnated. Whether they are someone ordinary or special, the spiritual world has appropriate rules and correct practices for the processing of people's reincarnation, and these rules and practices come from God, they are sent down from God, and not decided or controlled by any bailiff or being in the spiritual world. Now you understand, yes?

For any soul, the role they play after being reincarnated—what their role is in this life—what family they are born into, and what their life is like are closely related to their past life. All kinds of people come into the world of man, and the roles they play are different, as are the tasks they carry out. And what tasks are these? Some people come to repay a debt: If they owed others too much money in their previous life, they repay a debt. Some people, meanwhile, have come to collect a debt: They were scammed out of too many things, and too much money in their previous life, and so after they arrive in the spiritual world, the spiritual world will give them justice and allow them to collect their debt in this life. Some people have come to pay a debt of gratitude: During their previous life—before they died—someone was kind to them, and in this life they have been given a great opportunity to be

Footnotes:

a. The original text omits “before they are reincarnated.”

reincarnated and so they are reborn to repay this debt of gratitude. Others, meanwhile, have been reborn into this life to claim a life. And whose life do they claim? The person who killed them in their previous life. In sum, every person's present life bears a strong relationship to their previous life, it is inseparably connected. Which is to say, every person's present life is hugely affected by their previous life. For example, before he died Zhang cheated Li out of a large amount of money. So does Zhang owe Li a debt? If he does, is it natural that Li should collect his debt from Zhang? And so, after they die, there is a debt to be settled between them, and when they are reincarnated and Zhang becomes human, how does Li collect his debt from him? One means is that Li collects his debt by being reborn as Zhang's son, with Zhang as his father. This would be what happens in this life, in the present life. Li's father Zhang earns lots of money, and it is squandered by his son, Li. No matter how much money Zhang earns, his son Li "helps" him by spending it. No matter how much Zhang earns, it is never enough, and his son, meanwhile, for some reason always ends up spending his father's money through different ways and means. Zhang is mystified: "What's going on? Why has my son always been a hoodoo? Why is it that other people's sons are so good? Why does my son have no ambition, why is he so useless and incapable of earning any money, why do I always have to support him? Since I have to support him I will, but why is it that no matter how much money I give him, he always needs more? Why can't he do an honest day's work? Why is he a loafer, eating, drinking, whoring, betting—doing it all? What on earth is going on?" Zhang then thinks for a while: "Is it because I owed him something in the past life? Ah, it could be that I had a debt to him in the past life. Well then, I'll pay it off! This won't end until I pay it in full!" The day may come when Li really has recouped his debt, and when he's forty or fifty, there will be a day when he suddenly comes to his senses: "I haven't done a single good thing during the first half of my life! I've squandered all the money my father earned—I should be a good person! I'll steel myself: I'll be someone who is honest, and lives properly, and I'll never bring grief to my father again!" Why does he think this? Why does he suddenly change for the better? Is there a reason for this? What is the reason? In fact, it is because he has collected his debt; the debt has been repaid. In this, there is cause and effect. The story began long, long ago, before the two of them were born, and thus this story of their past life has been brought to their

present life, and neither can blame the other. No matter what Zhang taught his son, his son never listened, and never did an honest day's work—but on the day the debt was repaid, there was no need to teach him; his son naturally understood. This is a simple example, and there are, without doubt, many other such examples. And what does it tell people? (That they should be good.) That they should do no evil, and there will be retribution for their evildoings! Most unbelievers, you can see, commit much evil, and their evildoings have been met with retribution, right? But is this retribution arbitrary? All that is met with retribution has a background and a reason. Do you think nothing will happen to you after you've cheated someone out of money? Do you think that, after having tricked them out of money, there will be no consequences for you after you've taken their money? That would be impossible: What goes around comes around—this is totally correct! Which is to say that regardless of who they are, or whether or not they believe that there is a God, every person must take responsibility for their behavior, and bear the consequences of their actions. With regard to this simple example—Zhang being punished, and Li being repaid—is it fair? It is fair. When people do things like that, there is that kind of result. And is it divorced from the administration of the spiritual world? It is inseparable from the administration of the spiritual world. Despite being unbelievers, those who do not believe in God, their existence is subject to such heavenly edicts and decrees from which no one can escape; no matter how high their position in the world of man, no one can avoid this reality.

Those who have no faith often believe that everything that can be seen exists, while everything that can't be seen, or which is very far from people, doesn't. They prefer to believe that there is no "cycle of life and death," and there is no "punishment," and so they sin and commit evil without compunction—after which they are punished, or reincarnated as an animal. Most of the various people among the unbelievers fall into this vicious circle. And why is that? Because they do not know that the spiritual world is strict in its administration of all living beings. Whether you believe or not, this fact exists, for not a single person or object can escape the scope of what is observed by God's eyes, and not a single person or object can escape the rules and limitations of the heavenly edicts and God's decrees. And so I tell each of you this simple example; regardless of whether or not you believe in God, it is unacceptable to sin and commit evil, there are consequences, and this

is absolute. When someone who cheated another out of money is so punished, such punishment is fair and reasonable, and righteous. Commonly-seen behavior such as this is penalized by the spiritual world, is punished by the decrees and heavenly edicts of God, and so grievously criminal and wicked behavior—raping and looting, fraud and deception, theft and robbery, murder and arson, and so on—is even more subject to an array of punishments of varying severity. And what do these punishments of varying severity include? Some of them employ time to establish the level of severity, some do so through differing methodologies, and others do so through where people go when they are reincarnated. For example, some people are foul-mouthed. What does being “foul-mouthed” refer to? It means often swearing at others and using malicious language, language that curses people. What does malicious language signify? It signifies that someone has a foul heart. Malicious language that curses people often comes from the mouths of such people, and such malicious language is accompanied by severe consequences. After these people have died and received the appropriate punishment, they may be reborn as mutes. Some people are very calculating when they’re alive, they often take advantage of others, their little schemes are particularly well-planned, and they do much that harms others. When they’re reborn, it could be as a half-wit or someone who is mentally disabled. Some people often peep into the privacy of others; their eyes see much that they should not have been privy to, and they know much that they ought not to know, and so when they are reborn, they may be blind. Some people are very nimble when they’re alive, they often fight, and do much that is evil, and thus when they are reborn they may be disabled, lame or missing an arm, or else they might be a hunchback, or wryneck, they might walk with a limp, or have one leg shorter than the other, and so on. In this, they are subjected to different punishments based on the level of evil they committed while alive. And what say you, why are people skew-eyed? Are there many such people? There are a lot of them around today. Some people are skew-eyed because in their past life they made too much use of their eyes, they did too many bad things, and so when they are born into this life their eyes are skewed, and in serious cases they are even blind. Do you think people who are skew-eyed are nice to look at? Do they leave a good impression? See how they have good facial structure, their skin is clear and pale, they have big eyes and double eyelids—but unfortunately one of their eyes is skewed. What do

they look like? Does this not have a total impact on the person's demeanor? And with this impact, what kind of life do they have? When they meet others, they think to themselves: "Oh, I'm skew-eyed! I mustn't look at people so much, I don't want them to see my eyes. I must speak with my head bowed, I can't look at them face-to-face." Their skewed eyes influence how they look at things, and their ability to look at people face-to-face. In this, have they not lost the use of their eyes? And so, have the excesses of their previous life not been redressed? Thus, in the next life, they won't dare to do anything as bad. This is retribution!

Some people get on well with others before they die, they do many good things for those around them, for their loved ones, friends, colleagues, or the people connected to them. They help others, they give charity and care to others, or assist them financially, others think very highly of them, and when such people return to the spiritual world they are not punished. For an unbeliever to not be punished in any way means they were a very good person. Instead of believing in the existence of God, they only believe in the Old Man in the Sky. They only believe that there is a spirit above them watching everything they do—that's all they believe in. And what is the result? They're much better-behaved. These people are kindhearted and charitable, and when they ultimately return to the spiritual world, the spiritual world will treat them very well and they will soon be reincarnated and reborn. And what kind of family will they arrive in? Although it won't be rich, family life will be peaceful, there will be harmony among its members, they will pass serene, happy days, everyone will be joyous, and they will have a good life. When the person reaches adulthood, they will give birth to many sons and daughters, and have a large extended family, their children will be talented and enjoy success, and they and their family will enjoy good fortune—and such an outcome is hugely connected to the person's past life. Which is to say, a person's whole life, right through to after they die and where they go when they are reincarnated, whether they are male or female, what their mission is, what they will go through in life, their setbacks, what blessings they enjoy, who they will meet, what will happen to them—no one can predict this, avoid it, or hide from it. Which is to say, after your life has been set, in what happens to you, however you try and avoid it, by whatever means you try and avoid it, you have no way of violating the life course set out for you by

God in the spiritual world. For when you are reincarnated, your life's fate has already been set. Whether it be good or bad, everyone should face up to this, and should keep going forward; this is an issue that no one who lives in this world can avoid, and no issue is more real. Right, you've understood all this, yes?

Having understood this, do you see that God has very exacting and rigorous checks and administration for the cycle of life and death of the unbelievers? Firstly, God has established various heavenly edicts, decrees, and systems in the spiritual realm, and after the declaration of these heavenly edicts, decrees, and systems, they are strictly carried out, as set by God, by beings in various official positions in the spiritual world, and no one dares violate them. And so, in the cycle of life and death of mankind in the world of man, whether someone is reincarnated as an animal or a person, there are laws for both. Because these laws come from God, no one dares break them, nor is anyone able to break them. It is only because of such sovereignty of God, and because there are such laws, that the material world that people see is regular and orderly; it is only because of such sovereignty of God that mankind is able to coexist peacefully with the other world that is completely invisible to mankind, and able to live in harmony with it—all of which is inextricable from God's sovereignty. After a soul's fleshly life dies, the soul still has life, and so what would happen if it were without God's administration? The soul would wander all over the place, intruding everywhere, and would even harm the living things in the world of mankind. Such harm would not only be toward mankind, but could also be toward plants and animals—but the first to be harmed would be people. Were this to happen—if such a soul were without administration, and really harmed people, and really did wicked things—then there would also be proper handling of this soul in the spiritual world: If things were serious, the soul would soon cease to exist, it would be destroyed; if possible, it would be placed somewhere and then reincarnated. Which is to say, the spiritual world's administration of various souls is ordered, and carried out according to steps and rules. It is only because of such administration that the material world of man has not fallen into chaos, that the mankind of the material world is possessed of a normal mentality, normal rationality, and an ordered fleshly life. Only after mankind has such a normal life will those who live in the flesh be able to continue thriving and reproducing throughout the generations.

What do you think of the words you've just heard? Are they new to you? And what do you feel after I have said these words today? Apart from that they're novel, do you feel anything else? Tell Me. (People should be well-behaved, and I see God is great and fearful.) (I feel more reverential toward God, in the future I'll be more cautious when something happens to me, I'll be more well-behaved in what I say and do.) (Having just heard God's communion about how God deals with the end of various types of people, in one regard I feel that God's disposition does not allow any offense, and that I should revere Him; and in another regard, I'm aware of what kind of people God likes, and what kind He doesn't, and so I want to be one of those that God likes.) Do you see that God is principled in His actions in this area? What are the principles by which He acts? (He sets people's end according to all that they do.) This is about the various ends for the unbelievers that we just talked of. When it comes to the unbelievers, is the principle behind God's actions that of rewarding the good and punishing the wicked? Do you see that there is a principle to God's actions? You should be able to see that there is. The unbelievers don't actually believe in God, they do not obey God's orchestrations, and they are unaware of God's sovereignty, much less do they acknowledge God. More seriously, they profane against God, and curse Him, and are hostile toward those who believe in God. Though these people have such an attitude toward God, God's administration of them still doesn't deviate from His principles; He administers them in an orderly way in accordance to His principles and His disposition. How does God regard their hostility? As ignorance! And so He has caused these people—the majority of the unbelievers—to have once been reincarnated as animals. So what say you, are the unbelievers in the eyes of God? (Livestock.) In God's eyes, they are of this type, they are livestock. God administers livestock, and He administers mankind, and He has the same principles for this kind of people. Even in God's administration of these people and His actions toward them, there can still be seen God's disposition and the laws for His dominion over all things. And so, do you see God's sovereignty in the principles by which He administers the unbelievers that I just spoke of? Do you see God's righteous disposition? (We do.) You see God's sovereignty, and you see His disposition. Which is to say, no matter which of all things He deals with, God acts according to His own principles and disposition. This is God's substance. He wouldn't casually break with

the decrees or heavenly edicts that He set because He regards this kind of people as livestock; God acts according to principles, without the slightest disarray, His actions are totally unaffected by any factor, and no matter what He does, it is all in abidance with His own principles. This is decided by the fact that God has the substance of God Himself, which is a unique substance not possessed by any created being. God is conscientious and responsible in His handling of, approach to, management of, administration of, and ruling of every object, person, and living thing among all the things He created, and He has never been careless in this. To those who are good, He is gracious and kind; to those who are wicked, He inflicts remorseless punishment; and for the various living beings, He makes appropriate arrangements in a timely and regular manner according to the different requirements of the world of mankind at different times, such that these various living beings are reincarnated according to the roles they play in an orderly manner, and move between the material world and spiritual world in an orderly way. This is what should be understood and known by mankind.

The death of a living being—the termination of a physical life—signifies that the living being has gone from the material world into the spiritual world, while the birth of a new physical life signifies that a living being has come from the spiritual world to the material world and begun to undertake its role, to play its role. Whether it be the departure or arrival of a being, both are inseparable from the work of the spiritual world. When someone comes into the material world, suitable arrangements and definitions have already been made by God in the spiritual world for the family they go to, the era they arrive in, the hour on which they arrive, and the role they play. And so this person's entire life—the things they do, and the paths they take—proceeds according to the arrangements of the spiritual world, without the slightest fault. The time when a physical life terminates, meanwhile, and the manner and place in which it terminates, are clear and discernable to the spiritual world. God rules the material world, and He rules the spiritual world, and He will not delay a soul's normal cycle of life and death, nor could He commit any errors in the arrangements of a soul's cycle of life and death. Each of the bailiffs in the official posts of the spiritual world carries out their tasks, and does that which they ought to do, according to the instructions and rules of God. And so, in the world of mankind, every material phenomenon beheld by man is

orderly, and contains no chaos. All of this is because of God's orderly rule of all things, as well as because God's authority rules over everything, and all that He rules over includes the material world that man lives in, and, moreover, the invisible spiritual world behind mankind. And so, if mankind wishes to have a good life, and wishes to live in nice surroundings, in addition to being provided with the entire visible material world, man must also be provided with the spiritual world, which no one can see, which governs every living being on behalf of mankind, and which is orderly. Thus, when it is said that God is the source of life for all things, have we not added to our awareness and understanding of "all things"?

2) The Cycle of Life and Death of the Various People of Faith

We just discussed the cycle of life and death of the first category, the unbelievers. Now, let us discuss that of the second category, the various people of faith. "The cycle of life and death of the various people of faith" is also a very important topic, and it is expedient that you have some understanding of it. First, let us speak of which faiths the "faith" in "people of faith" refers to: It means Judaism, Christianity, Catholicism, Islam, and Buddhism, these five major religions. In addition to the unbelievers, the people who believe in these five religions occupy a large proportion of the world's population. Among these five religions, those who have made a career out of their belief—followers who work full-time for their faith—are few, yet these religions have many believers. Their believers go to a different place when they die. "Different" from who? From the unbelievers, the people of no faith, that we were just talking about. After they die, the believers of these five religions go somewhere else, somewhere different from the unbelievers. The spiritual world will also make a judgment about them based on all they did before they died, following which they will be processed accordingly. But why are these people placed somewhere else to be processed? There is an important reason for this. And what is this reason? I'll tell you using an example.

Take Buddhism: Let Me tell you a fact. A Buddhist is, firstly, someone who has converted to Buddhism, and they are someone who knows what their belief is. When a Buddhist cuts their hair and becomes a monk or a nun, this means that they have separated

themselves from the secular world and left the clamor of the world of man far behind. Every day they chant the sutras and eat only vegetarian food, they live ascetic lives, and they pass their days accompanied by the cold, weak light of the butter lamp. They spend their whole lives in this way. When their physical life finishes, they make a summary of their life, but in their hearts they don't know where they'll go after they die, who they'll meet, and what end they will have—in their hearts they are not clear about these things. They have done nothing more than blindly spend their whole life accompanied by a faith, after which they depart from the world accompanied by blind wishes and ideals. Such is the termination of their physical life when they leave the world of the living, and when their physical life has finished, they return to their original place in the spiritual world. Whether this person is reincarnated to return to earth and continue their self-cultivation depends on their behavior and self-cultivation prior to their death. If they did nothing wrong during their lifetime, they will quickly be reincarnated and sent back to earth again, where they will once again shave their head and become a monk or nun. They become a monk or nun three to seven times: As per the first time's procedure, their physical body self-cultivates, after which they die and return to the spiritual world, where they are examined, after which—if there are no problems—they can return once more to the world of man, and continue their self-cultivation, which is to say they can once more convert to Buddhism and continue their self-cultivation. After being reincarnated three to seven times, they will once more return to the spiritual world, to where they go each time their physical life finishes. If their various qualifications and behavior in the human world are in keeping with the heavenly edicts of the spiritual world, then from this point onward they will remain there; they will no longer be reincarnated as human, nor will there be any risk of them being punished for evildoing on earth. They will never again experience this process. Instead, as per their circumstances, they will take up a position in the spiritual realm, which is what Buddhists refer to as the achievement of immortality. Now you understand, yes? And what does the “achievement of immortality” in Buddhism refer to? It means becoming an official of the spiritual world, and there being no further chance of reincarnation or punishment. More than that, it means no longer suffering the aggravation of being human after being reincarnated. So is there still any chance of them being reincarnated as an

animal? Absolutely not. And what does this mean? That they remain to take up a role in the spiritual world and are no longer reincarnated as a person. This is one example of achieving immortality.

And what about those who do not achieve immortality? Upon their return to the spiritual world, they are examined and verified by the relevant bailiff, and found to have not diligently self-cultivated or been conscientious in chanting the sutras as prescribed by Buddhism; instead, they committed much evil, and did much that was wicked. When they return to the spiritual world, a judgment is made about their evildoing, following which they are punished. In this, there are no exceptions. So, when will this kind of person achieve immortality? At the life when they do no evil—when, after returning to the spiritual world, it is seen that they did nothing wrong before they died. OK! They continue being reincarnated, they carry on chanting the sutras, they pass their days with the cold, weak light of the butter lamp, they don't kill any living thing, don't eat meat, and don't partake in the world of man, leaving its troubles far behind, and having no disputes with others. During this process, they do no evil, following which they return to the spiritual world, and after all of their actions and behavior have been examined, they are once more sent out into the world of man, in a cycle that goes on three to seven times. If there are no upsets during this, then their achievement of immortality will remain unaffected, and they will be successful. This is a feature of the cycle of life and death of all people of faith: They are able to achieve immortality, and to take up a position in the spiritual world. This is what makes them different to the unbelievers. Firstly, when they are alive on earth, what is the conduct of those who are able to assume a position in the spiritual world? They must commit absolutely no evil: They must not commit murder, arson, rape, or loot; if they commit fraud, deception, theft, or robbery, then they cannot achieve immortality. Which is to say, if they have any connection or affiliation with evildoing, they will not be able to escape the punishment of the spiritual world. The spiritual world makes suitable arrangements for Buddhists who achieve immortality: They may be assigned to administer those who appear to believe in Buddhism, and the Old Man in the Sky, and the Buddhists will be given a jurisdiction, they may administer the unbelievers, or else they may be a very minor bailiff. Such allocation is according to the nature of these souls. This is an example of Buddhism.

Among the five religions we have spoken of, Christianity is somewhat special. And what's special about Christianity? These are people who believe in the true God. How can those who believe in the true God be listed here? Because Christianity merely acknowledges that there is a God, and they oppose God and are hostile to Him. They have once more nailed Christ to the cross, and placed themselves in enmity to God's work of the last days, with the result that they are revealed and reduced to a faith group. Since Christianity is a kind of faith, then it is, without doubt, only related to faith—it is a kind of ceremony, a kind of denomination, a kind of religion, and something separate from the faith of those who truly follow God. The reason why I have listed it among the five major religions is because Christianity has been reduced to the same level as Judaism, Buddhism, and Islam. Most Christians don't believe there is a God, or that He rules over all things, much less do they believe in His existence. Instead, they merely employ the Scriptures to talk about theology, using theology to teach people to be kind, to endure suffering, and to do good things. That's what kind of religion Christianity is: It only concentrates on theological theories, it bears absolutely no relation to God's work of managing and saving man, it is a religion of those who follow God that is not acknowledged by God. But God also has a principle to His approach to them. He does not casually handle and deal with them at will, in the same way as with the unbelievers. His approach to them is the same as the Buddhists: If, while they're alive, a Christian has self-discipline, is able to strictly abide by the Ten Commandments and the other commandments, and abide by the laws in the demands they make of their own behavior—and if they can do this their whole life—then they will also have to spend the same amount of time going through the cycles of life and death before they can truly attain the so-called rapture. After achieving this rapture, they remain in the spiritual world, where they take up a position and become one of its bailiffs. Likewise, if they commit evil on earth, if they are sinful and commit too many sins, then it is unavoidable that they will be punished and disciplined with varying severity. In Buddhism, achieving immortality means entering Nirvana, but what do they call it in Christianity? It is called "entering heaven" and being "raptured." Those who are truly raptured also go through the cycle of life and death three to seven times, after which, having died, they come to the spiritual world, as if they had fallen asleep. If they are up to standard they can remain to

take up a role, and, unlike the people on earth, will not be reincarnated in a simple way, or according to convention.

Among all these religions, the end that they speak of and strive for is the same as the attainment of immortality in Buddhism—it's just that it is achieved by different means. They are all of a kind. For the people of these religions who are able to strictly abide by religious precepts in their behavior, for this portion of people, God gives them a suitable destination, a suitable place to go to, and handles them appropriately. All of this is reasonable, but it is not as people imagine. Now, having heard what happens to Christians, how do you feel? Are you aggrieved for them? Do you sympathize with them? (A little.) There's nothing that can be done—they have only themselves to blame. Why do I say this? God's work is true, God is alive and real, and His work is aimed at all mankind and every person—so why don't the Christians accept this? Why do they manically oppose and persecute God? They're lucky even to have an end such as this, so why do you feel sorry for them? For them to be handled in this way shows great tolerance. Based on the extent to which they oppose God, they should be destroyed—yet God does not do this, and merely handles Christianity the same as an ordinary religion. So is there any need to go into detail about the other religions? What is the ethos of all these religions? For people to be kind, and commit no evil. Suffer more hardships, do no evil, say nice things, do good deeds, don't swear at others, don't jump to conclusions about others, distance yourself from disputes, do good things, be a good person—most religious teachings are like this. And so, if these people of faith—these people of various religions and denominations—are able to strictly abide by religious precepts, then they won't commit great errors or sins during the time that they're on earth, and after being reincarnated three to seven times, then by and large these people, the people who are able to strictly abide by religious precepts, will remain to take up a role in the spiritual world. And are there a lot of such people? It's not easy to do good, or to abide by religious rules and laws. Buddhism doesn't let people eat meat—could you do that? If you had to wear gray robes and chant sutras in a Buddhist temple all day, could you do it? It wouldn't be easy. Christianity has the Ten Commandments and the other commandments, are these commandments and laws easy to abide by? They are not! Take not swearing at others: People are incapable of abiding by this rule, yes? Unable to stop themselves, they swear—and after swearing they can't take it back, so what do they do?

At night they confess their sins! They can't stop themselves from swearing at others, and after doing so there is still hate in their hearts, and they even go so far as to plan when they're going to harm them. In sum, for those who live among this dead dogma, it is not easy to not sin or commit evil. And so, in every religion, only a few people are able to attain immortality. You think that because so many people follow these religions, many will be able to remain to take up a role in the spiritual realm! But there aren't that many, only a few are able to achieve this. That's generally it for the cycle of life and death of people of faith. What sets them apart is that they can achieve immortality, which is their difference to the unbelievers.

3) The Cycle of Life and Death of the People Who Follow God

Next, let us speak of the cycle of life and death of those who follow God. This concerns you, so pay attention. First, think about what categories the people who believe in God can be divided into. There are two: God's chosen people and service-doers. First we'll talk about God's chosen people, of which there are but a few. What does "God's chosen people" refer to? After God created all things and there was mankind, God selected a group of people who followed Him, and simply called them "God's chosen people." There is a special scope and significance to God's selection of these people. The scope is that each time God does important work they must come—which is the first of the things that make them special. And what is their significance? Their selection by God means that they hold great significance. Which is to say, God wishes to make these people complete, and make them perfect, and after His work of management has finished, He will gain these people. Is this significance not great? Thus, these chosen people are of great importance to God, for they are those whom God intends to gain. Whereas the service-doers—well, let's depart from God's predestination, and first talk of their origins. The literal meaning of "service-doer" is one who serves. Those who serve are transient; they do not do so long-term, or forever, but are hired or recruited temporarily. Most of them are chosen from among the unbelievers. When they come to earth is when it is decreed that they will assume the role of service-doers in God's work. They may have been an animal in their previous life, but they may also have been one of the unbelievers. Such are the origins of

the service-doers.

Let us return to God's chosen people. When they die, God's chosen people go somewhere completely different from the unbelievers and the various people of faith. It is a place where they are accompanied by angels and God's messengers, and one which is personally administered by God. Although, in this place, God's chosen people are not able to behold God with their own eyes, it is unlike anywhere else in the spiritual realm; it is a place where this portion of people go after they die. When they die, they too are subject to a stringent investigation by God's messengers. And what is investigated? God's messengers investigate the paths taken by these people throughout their lives in their belief in God, whether or not, during that time, they ever opposed God, or cursed Him, and whether or not they committed grievous sins or evil. This investigation settles the question of whether the person leaves or stays. What does "leave" refer to? And what does "stay" refer to? "Leave" refers to whether, based on their behavior, they remain among the ranks of God's chosen ones. "Stay" refers that they can remain among the people who are made complete by God during the last days. For those who stay, God has special arrangements. During each period of His work, God will send such people to act as apostles or to do the work of reviving the churches, or tending to them. But the people who are capable of such work are not reincarnated as frequently as the unbelievers, who are reborn time and time again; instead, they are returned to earth according to the needs and steps of God's work, and are not those who are reincarnated often. So are there any rules to when they are reincarnated? Do they come once every few years? Do they come with such frequency? They do not. What is this based on? It is based on God's work, on the steps of His work, and His needs, and there are no rules. What is the only one rule? It is that when God does the final stage of His work during the last days, these chosen people will all come among man. When they all come, this will be the last time that they are reincarnated. And why is that? This is based on the outcome to be achieved during God's last stage of work—for during this last stage of work, God will make these chosen people entirely complete. What does this mean? If, during this final phase, these people are made complete, and made perfect, then they will not be reincarnated as before; the process of being human will come to a complete finish, as will the process of reincarnation. This relates to those who will stay. So where do those who can't stay go? Those who can't stay have

somewhere appropriate to go. Firstly—as with the others—as a result of their evildoing, the mistakes they have made, and the sins they have committed, they too are punished. After they have been punished, God sends them out among the unbelievers; as befits the circumstances, He will arrange for them to be among the unbelievers, or else among the various people of faith. Which is to say, they have two choices: One is to perhaps live among the people of a certain religion following punishment, and the other is to perhaps become an unbeliever. If they become an unbeliever, then they will lose all opportunity. Whereas if they become a person of faith—if, for example, they become a Christian—they still have the chance to return among the ranks of God’s chosen people; there are very complex relationships to this. In short, if one of God’s chosen people does something that offends God, they will be punished just like everybody else. Take Paul, for example, whom we previously talked about. Paul is an example of those who are punished. Are you getting an idea of what I’m talking about? Is the scope of God’s chosen people fixed? (Mostly it is.) Most of it is fixed, but a small part of it is not fixed. Why is that? Because they have committed evil. Here, I have referred to the most obvious example: committing evil. When they commit evil, God does not want them, and when God doesn’t want them, He throws them among various races and types of people, which leaves them without hope, and makes it difficult for them to return. This all relates to the cycle of life and death of God’s chosen people.

Next is the cycle of life and death of the service-doers. We just talked about the service-doers; what are their origins? (Some were unbelievers, some were animals.) These service-doers were reincarnated from unbelievers and animals. With the arrival of the last stage of work, God has selected from the unbelievers a group of such people, and it is a group that is special. God’s aim in choosing such people is for them to serve His work. “Service” is not a very elegant-sounding word, nor is it something that anyone would be disposed to, but we should look at whom it is aimed at. There is a special significance to the existence of God’s service-doers. No one else could play their role, for they were chosen by God, and this is where the significance of their existence lies. And what is the role of these service-doers? To serve God’s chosen people. In the main, their role is to serve God’s work, to cooperate with God’s work, and to cooperate with God’s completion of His chosen people. Regardless of

whether they are laboring, carrying out some work, or undertaking certain tasks, what is God's requirement of these people? Is He very demanding in His requirements of them? (He asks that they be loyal.) Service-doers also have to be loyal. Regardless of your origins, or why God chose you, you must be loyal: You must be loyal to God, to what God commissions of you, as well as to the work you are responsible for and the duty you perform. If service-doers are capable of being loyal, and satisfying God, then what will their end be? They will be able to remain. Is it a blessing to be a service-doer who remains? What does it mean to remain? What does this blessing mean? In status, they seem unlike God's chosen people, they seem different. In fact, however, is what they enjoy in this life not the same as God's chosen people? At the very least, in this life it is the same. You don't deny this, yes? God's utterances, God's grace, God's provision, God's blessings—who does not enjoy these things? Everyone enjoys such abundance. The identity of a service-doer is service-doer, but to God, they are one among all the things that He created—it's simply that their role is that of service-doer. So what say you, as one of God's creatures, is there a difference between a service-doer and God's chosen people? In effect, there is not. Nominally speaking, there is a difference, in substance there is a difference, in terms of the role they play there is a difference, but God does not discriminate against these people. So why are these people defined as service-doers? You should understand this. The service-doers come from among the unbelievers. The mention of the unbelievers tells us that their past is bad: They are all atheists, in their past they were atheists, they did not believe in God, and they were hostile to God, the truth, and positive things. They did not believe in God and did not believe there is a God, so are they capable of understanding God's words? It is fair to say that, to a large extent, they are not. Just as animals are incapable of understanding human words, the service-doers don't understand what God is saying, what He requires, why He makes such requirements—these things are incomprehensible to them, they remain unenlightened. And for this reason, these people are not possessed of the life that we talked of. Without life, can people understand the truth? Are they equipped with the truth? Are they equipped with the experience and knowledge of God's words? Certainly not. Such are the origins of the service-doers. But since God makes these people service-doers, there are still standards to His requirements of them; He does not look down upon

them, and He is not perfunctory toward them. Even though they don't understand His words, and are without life, God is still kind to them, and there are still standards to His requirements of them. You just spoke of these standards: Being loyal to God, and doing what He says. In your service you must serve where needed, and must serve to the very end. If you can serve to the very end, if you can be a loyal service-doer, are able to serve right up to the very end, and are able to perfectly complete the commission given to you by God, then you will live a life of value, and so you will be able to remain. If you put in a bit more effort, if you try harder, are able to double your endeavors to know God, can speak a little of the knowledge of God, can bear testimony to God, and moreover, if you can understand something of God's will, can cooperate in God's work, and be somewhat mindful of God's will, then you, this service-doer, will have a change in fortune. And what will this change in fortune be? You will no longer simply be able to remain. Based on your conduct and your personal aspirations and pursuit, God will make you one of the chosen ones. This will be your change in fortune. For service-doers, what is the best thing about this? It is that they can become one of God's chosen people. And what does it mean if they become one of God's chosen people? It means they are no longer reincarnated as an animal like an unbeliever. Is that good? It is, and it's good news. Which is to say, service-doers can be molded. It is not that case that for a service-doer, when God destines you to serve, you will do so forever; that is not necessarily so. Based on your individual conduct, God will handle you differently, and reply to you differently.

But there are service-doers who are unable to serve until the very end; during their service, there are those who give up halfway and forsake God, there are those who do many bad things, and even those who cause tremendous harm and do tremendous damage to God's work, there are even service-doers who curse God, and so on—and what do these irremediable consequences mean? Any such evil acts will mean the termination of their service. Which is to say, because your conduct during your service has been too poor, because you have overstepped yourself, when God sees that your service is not up to snuff He will strip you of your eligibility to serve, He will not let you serve, He will remove you from before His eyes, and from the house of God. Is it not that you don't want to serve? Do you not always wish to do evil? Are you not always unfaithful? Well then, there's an easy solution:

You'll be stripped of your eligibility to serve. To God, stripping a service-doer of their eligibility to serve means that this service-doer's end has been proclaimed, and so, they will no longer be eligible to serve God, God has no further need of their service, and no matter what nice things they say these words will be in vain. When things have gotten to this point, this situation will have become irremediable; service-doers such as this will have no way back. And how does God deal with service-doers such as this? Does He merely stop them from serving? No. Does He merely prevent them from remaining? Or does He put them to one side, and wait for them to turn around? He does not. God is not so loving of the service-doers, truly. And so if a person has this kind of attitude in their service to God, God will, as a result of this attitude, strip them of their eligibility to serve, and will once more throw them back among the unbelievers. And what is the fate of a service-doer who has been thrown back among the unbelievers? It is the same as that of the unbelievers: being reincarnated as an animal and receiving the unbelievers' punishment in the spiritual world. And God won't take a personal interest in their punishment, for they no longer have any relevance to God's work. This is not only the end of their life of faith in God, but also the end of their own fate, the proclamation of their fate, and so if service-doers serve poorly, they will have to bear the consequences themselves. If a service-doer is incapable of serving to the very end, or is stripped of their eligibility to serve midway, then they will be thrown among the unbelievers—and if they are thrown among the unbelievers they will be dealt with in the same way as livestock, in the same way as people without intellect or rationality. When I put it like that, you understand, yes?

Such is God's handling of the cycle of life and death of His chosen people and the service-doers. How do you feel after having heard this? Have I ever spoken of the topic that I just talked about, the topic of God's chosen people and the service-doers? I actually have, but you don't remember. God is righteous toward His chosen people and the service-doers. In all regards He is righteous, of this there is no doubt. Perhaps, there are people who will say: "Well then why is God so tolerant toward the chosen ones? And why is He only a little forbearing toward the service-doers?" Does anyone wish to stand up for the service-doers? "Can God give the service-doers more time, and be more forbearing and tolerant toward them?" Are these words right? (No, they're not.) And why aren't they right? (Because we've

actually been shown favor just by being made service-doers.) Service-doers have actually been shown favor just by being allowed to serve! Without the term “service-doers,” and without the work of service-doers, where would these service-doers be? Among the unbelievers, living and dying with the livestock. What great graces they enjoy today, being allowed to come before God, and come to the house of God! This is a tremendous grace! If God did not give you the opportunity to serve, you would never have the chance to come before God. To say the least, even if you are someone who is a Buddhist and has achieved immortality, at most you’re a gofer in the spiritual world; you will never meet God, or hear His voice, or hear His words, or feel His love and blessings for you, and you couldn’t possibly ever come face-to-face with Him. The only thing before Buddhists are simple tasks. They can’t possibly know God, and merely blindly comply and obey, whereas the service-doers gain so much during this stage of work! Firstly, they are able to come face-to-face with God, to hear His voice, to hear His words, and to experience the graces and blessings that He gives people. Moreover, they are able to enjoy the words and truths given by God. They really gain so much! So much! So if, as a service-doer, you can’t even make the right effort, would God still keep you? He doesn’t even ask much of you! God cannot keep you; you do nothing that He asks properly, you haven’t adhered to your duty—and so, without doubt, God cannot keep you. Such is God’s righteous disposition. God doesn’t mollycoddle you, but neither does He discriminate against you. Such are the principles by which God acts. God acts like this toward all people and creatures.

When it comes to the spiritual world, if the various beings in it do something wrong, if they do not do their job correctly, God also has corresponding heavenly edicts and decrees to deal with them—this is absolute. So during God’s several-thousand-year management work, some bailiffs who did wrong have been exterminated, some, today, are still being detained and punished. This is what must be faced by every being in the spiritual world. If they do something wrong or commit evil, they are punished—which is exactly the same as God’s approach to His chosen people and the service-doers. And so, whether it is in the spiritual world or the material world, the principles by which God acts do not change. Regardless of whether you can see God’s actions or not, their principles do not change. Throughout, God has had the same principles in His approach to all things and in His handling of all

things. This is immutable. God will be kind toward those among the unbelievers who live relatively properly, and will save opportunities for those in each religion who behave well and do no evil, allowing them to play their role in all the things managed by God, and do that which they ought to do. Similarly, among those who follow God, His chosen people, God does not discriminate against any person according to these principles of His. He is kind toward everyone who is able to sincerely follow Him, and loves everyone who sincerely follows Him. It's just that for these several types of people—the unbelievers, the various people of faith, and God's chosen people—what He bestows upon them is different. Take the unbelievers: Although they don't believe in God, and God sees them as livestock, among all things each of them has food to eat, a place of their own, and a normal cycle of life and death. Those who do evil are punished, and those who do good are blessed and receive God's kindness. That's how it is. For the people of faith, if they are able to strictly abide by the religious precepts rebirth after rebirth, then after all these rebirths God will ultimately make His proclamation to them. Similarly, for everyone sitting here today, whether they be one of God's chosen people or a service-doer, God will also bring them into line and determine their end in accordance with the regulations and administrative decrees that He has set. Look, among these several types of people—the various types of people of faith, who belong to various religions—has God given them living space? Where is Judaism? Has God interfered in their faith? Not at all. And what about Christianity? He has not interfered in the least. He allows them to abide by their own procedures, and does not talk to them, or give them any enlightenment, and, moreover, does not reveal anything to them: "If you think it's right, then believe in this way!" The Catholics believe in Mary, and that it was through Mary that the news was passed on to Jesus; such is their form of belief. And has God ever corrected their faith? God gives them free rein, He pays them no heed, and He gives them a certain space in which to live. And toward the Muslims and Buddhists, is He also like that? He has set boundaries for them, too, and allows them to live within their own living space, without interfering in their respective faiths. All is well-ordered. And what do you see in all this? That God is possessed of authority, but He does not abuse His authority. God arranges all things in perfect order, and is methodical, and in this lies His wisdom and omnipotence.

Today we talked of a new and special topic, one concerning

matters of the spiritual world, which is one aspect of God's administration of and dominion over the spiritual world. When you didn't understand these things, you may have said: "Everything to do with this is a mystery, and has nothing to do with our entry into life; these things are divorced from how people actually live, and we don't need to understand them, nor do we wish to hear of them. They have absolutely no connection to knowing God." Now, do you think there is a problem with such thinking? Is it right? Such thinking is not right, and has serious problems. That is because, if you wish to understand how God rules over all things, you cannot simply and only understand what you can see and what is obtainable by your thinking. You must also understand some of the other world that is invisible to you, but which is inextricably linked to this world that you can see. This concerns God's sovereignty, it concerns the topic of "God is the source of life for all things"; it is information about that. Without this information, there would be flaws and deficiencies in people's knowledge of how God is the source of life for all things. Thus, what we have spoken of today can be said to have rounded off what we talked about before, as well as the content of "God is the source of life for all things." Having understood this, are you now able to know God through this content? And what is more important? Today, I have passed on a very important piece of information to you: the secret of the service-doers. I know that you really like hearing about topics like this, that you really care about these things, so do you feel satisfied with what I talked about today? (Yes, we do.) You may not have a strong impression of other things, but you have a particularly strong impression of the sayings about the service-doers, for this topic touches the soul of every one of you.

2. God's Requirements of Mankind

1) The Identity and Status of God Himself

We have come to the end of the topic of "God is the source of life for all things," as well as that of "God is the unique God Himself." Having done so, we need to make a summary. What kind of summary? One about God Himself. Since it is about God Himself, then it must relate to every aspect of God, as well as to people's form of belief in God. And so, first I have to ask you: Having heard the preaching, who is the God in your mind's eye? (The Creator.) The God in your mind's eye

is the Creator. Is there anything else? God is the Lord of all things; God is the One who rules over all things, and who administers all things. He created all that there is, He administers all that there is, and He also rules over all that there is and provides to all that there is. This is the status of God, and the identity of God. For all things and all that there is, God's true identity is the Creator, and the Ruler of all things. Such is the identity possessed by God, and He is unique among all things. None of God's creatures—whether they be among mankind, or in the spiritual world—can use any means or excuse to impersonate or replace God's identity and status, for there is only one among all things who is possessed of this identity, power, authority, and the ability to rule over all things: our unique God Himself. He lives and moves among all things; He can rise to the highest place, above all things; He can humble Himself by becoming a man, becoming one among those who are of flesh and blood, coming face-to-face with people and sharing weal and woe with them; at the same time, He commands all that there is, and decides the fate of all that there is, and what direction it moves in; moreover, He guides the fate of all mankind, and the direction of mankind. A God such as this should be worshiped, obeyed, and known by all living beings. And so, regardless of which group and type among mankind you belong to, believing in God, following God, revering God, accepting God's rule, and accepting God's arrangements for your fate is the only choice, and the necessary choice, for any person, for any living being. In God's uniqueness, people see that His authority, His righteous disposition, His substance, and the means by which He provides to all things are all unique; His uniqueness determines the true identity of God Himself, and it determines His status. And so, among all creatures, if any living being in the spiritual world or among mankind wished to stand in God's stead, it would be impossible, as would be trying to impersonate God. This is fact. What are the requirements of mankind of a Creator and Ruler such as this, who is possessed of the identity, the power, and the status of God Himself? This should be clear to all of you here today, and should be remembered by you, and it is very important to both God and man!

2) Mankind's Various Attitudes Toward God

How people behave toward God decides their fate, and decides how God behaves toward and deals with them. At this point I'm going

to give some examples of how people behave toward God. Let's hear something of whether the manners and attitudes with which they behave toward God are correct or not. Let us consider the conduct of the following seven types of people:

a. There is one type of person whose attitude toward God is particularly absurd. They think God is like a Bodhisattva or holy being of human lore, and needs people to bow three times when they meet and light incense after they have eaten. And thus when, in their hearts, they are thankful to God for His grace, and grateful to God, they often have such an impulse. They so wish that the God they believe in today can, like the holy being they yearn for in their hearts, accept the behavior toward Him in which they bow three times when they meet, and light incense after eating.

b. Some people see God as a living Buddha capable of removing all the living from suffering, and saving them; they see God as a living Buddha capable of taking them away from the sea of affliction. These people's belief in God is the worship of God as a Buddha. Although they do not light incense, kowtow, or give offerings, in their hearts their God is just such a Buddha, and only asks that they are kind and charitable, that they kill no living thing, don't swear at others, live a life that appears honest, and do nothing bad—just these things. This is the God in their hearts.

c. Some people worship God as someone great or famous. For example, by whatever means this great person likes to speak, with whatever intonation he speaks, what words and vocabulary he uses, his tone, his hand gestures, his opinions and actions, his bearing—they copy all of them, and these are things that they must come to fully engender in the course of their belief in God.

d. Some people see God as a monarch, they feel He is above all else, and no one dares to offend Him—and if they do, they will be penalized. They worship such a monarch because monarchs hold a certain place in their hearts. The thoughts, manner, authority and nature of the monarchs—even their interests and personal life—all become something these people must understand, issues and matters that they are concerned about, and so they worship God as a monarch. Such a form of belief is ridiculous.

e. Some people have particular faith in the existence of God, one that is profound and unwavering. Because their knowledge of God is so superficial and they don't have much experience of the words of God,

they worship Him as an idol. This idol is the God in their hearts, it is something that they must fear and bow down to, and which they must follow and imitate. They see God as an idol, one that they must follow their whole life. They copy the tone with which God speaks, and externally they copy those whom God likes. They often do things that appear naive, pure, and honest, and they even follow this idol like a partner or companion that they can never part with. Such is their form of belief.

f. There are some people who, despite having read many of God's words and heard much preaching, feel in their hearts that the only principle of their behavior toward God is that they should always be obsequious and fawning, or else should praise God and commend Him in a way that is unrealistic. They believe that God is a God who requires them to behave in such a way, and they believe that if they do not do so, then at any time they may provoke His anger or sin against Him, and that as a result of sinning God will punish them. Such is the God in their hearts.

g. And then there's the majority of people, who find spiritual sustenance in God. Because they live in this world, they are without peace or happiness, and nowhere do they find comfort. After they find God, when they have seen and heard His words, in their hearts they are secretly joyful and elated. And why is that? They believe that they have finally found somewhere that will bring them happiness, that they have finally found a God who will give them spiritual sustenance. That is because, after they have accepted God and began following Him, they become happy, their lives are fulfilled, they are no longer like the unbelievers, who sleepwalk through life like animals, and they feel they have something to look forward to in life. Thus, they think that this God can satisfy their spiritual needs and bring great happiness in both mind and spirit. Without realizing it, they become unable to leave this God who gives them spiritual sustenance, who brings happiness to their spirit and whole family. They believe that the belief in God need do nothing more than bring them spiritual sustenance.

Do the attitudes toward God of these various types of people exist among you? (They do.) If, in their belief in God, someone's heart contains any of these attitudes, are they able to truly come before God? If someone has any of these attitudes in their heart, do they believe in God? Do they believe in the unique God Himself? Since you do not believe in the unique God Himself, who do you believe in? If what you

believe in is not the unique God Himself, it is possible you believe in an idol, or a great man, or a Bodhisattva, that you worship the Buddha in your heart. Moreover, it's possible that you believe in an ordinary person. In sum, because of people's various forms of belief and attitudes toward God, people place the God of their own cognition in their hearts, they impose their imagination upon God, they place their attitudes and imaginings about God side-by-side with the unique God Himself, and then they hold them up to be feted. What does it mean when people have such improper attitudes toward God? It means that they have rejected the true God Himself and worship a false God, and it means that at the same time as believing in God, they reject God, and oppose Him, and that they deny the existence of the true God. If people keep holding onto such forms of belief, what will be the consequence for them? With such forms of belief, are they able to draw ever closer to fulfilling God's requirements? On the contrary, because of their conceptions and imaginings, people will become ever further from God's way, for the direction they seek is the opposite of the direction God requires of them. Have you ever heard of the story "going south by driving the chariot north"? This may well be a case of going south by driving the chariot north. If people believe in God in such a ludicrous way, then the harder you try, the further you will run from God. And so I admonish you this: Before you get going, you must first discern whether you are going in the right direction. Be targeted in your efforts, and be sure to ask yourselves, "Is the God I believe in the Ruler of all things? Is this God I believe in merely someone that gives me spiritual sustenance? Is He my idol? What does this God I believe in ask of me? Does God approve of everything I do? Is everything I do and pursue in the pursuit of knowing God? Is it in line with God's requirements of me? Is the path I walk recognized and approved of by God? Is God satisfied with my faith?" You should often and repeatedly ask yourselves these questions. If you wish to pursue the knowledge of God, then you must have a clear consciousness and clear objectives before you can satisfy God.

Is it possible that, as a result of His tolerance, God would grudgingly accept these improper attitudes that I have just spoken of? Could God commend these people's attitudes? What are God's requirements of mankind and those who follow Him? Are you clear about what attitude He requires of people? Today, I've said so much, I've spoken a lot about the topic of God Himself, as well as about God's

deeds and what He has and is. Now do you know what God wishes to gain from people? Do you know what God wants from you? Speak up. If your knowledge from experiences and practice is still lacking or very superficial, you can say something about your knowledge of these words. Do you have a summary knowledge? What does God ask of man? (Loyalty, obedience.) What else, apart from loyalty and obedience? The other brothers and sisters can also speak. (During these several communions, God's made a point of requiring that we know God, know His deeds, know that He is the source of life for all things, and He asked that we know His status and identity, and know our duty as creatures of God. He had clear words for what we should devote all our efforts to, what He requires of us, what kind of people He likes, and what kind He detests.) And what is the final outcome when God asks that people know Him? (They know that God is the Creator, and that people are created beings.) When they achieve such a knowledge, what changes are there in people's attitude toward God, their behavior and method of implementation, or their life disposition? Have you ever thought about this? Could it be said that, after knowing God, and understanding Him, they become a good person? (Belief in God is not the pursuit of being a good person.) And so what kind of person must they be? (They must be a qualified creature of God.) (They must be honest.) Is there anything else? (They must be someone who submits to God's orchestrations, who is able to truly worship and love God.) (They must possess a conscience and sense, and be able to truly obey God.) And what else? (After truly and correctly knowing God, we are able to behave toward God as God, we will forever know that God is God, that we are created beings, we should worship God, and stick to our position.) Very good! Let's hear from some others. (God's communions enable us to know God's authority in ruling over all things, they allow us to acknowledge that He is the Ruler of all things, so that we can submit to the environments that God arranges for us each day, and can truly submit to the duty given to us by God.) (We know God, and are ultimately able to be people who truly obey God, revere God, and shun evil.) That's right!

3) The Attitude God Requires That Mankind Should Have Toward Him

In fact, God is not very demanding of mankind—or at least, He is

not as demanding as people imagine. Without God's utterances, or any expression of His disposition, deeds, or words, then knowing God would be extremely difficult for you, for people would have to infer God's meaning and intentions, which is very hard for them. But with regard to the final stage of His work, God has spoken many words, done a great amount of work, and made many requirements of man. In His words, and His great amount of work, He has informed people of what He likes, what He loathes, and what kind of people they should be. After understanding these things, in their hearts people should have an accurate definition of God's requirements, for they do not believe in God amid vagueness and abstractness, and they no longer believe in the vague God, or follow God amid vagueness and abstractness, and nothingness; instead, people are able to hear God's utterances, they are able to understand the standards of His requirements, and attain them, and God uses the language of mankind to tell people all that they should know and understand. Today, if people are still unaware of God's requirements of them, what God is, why they believe in God, and how they should believe in God and behave toward Him, then in this there is a problem. Just now each of you spoke of one area; you are aware of some things, whether these things be specific or general—but I wish to tell you the correct, complete, and specific requirements of God toward mankind. They're just a few words, and very simple. You may already know these words. God's correct requirements of mankind and those who follow Him are as follows. God requires five things of those who follow Him: true belief, loyal following, absolute obedience, true knowledge, and heartfelt reverence.

In these five things, God requires that people no longer question Him, nor follow Him using their imagination or vague and abstract viewpoints; they must not follow God with any imaginings or conceptions. God requires that every one of those who follow Him do so loyally, not half-heartedly or noncommittally. When God makes any requirements of you, or tests you, judges you, deals with and prunes you, or disciplines and smites you, you should be absolutely obedient to Him. You should not ask the cause, or make conditions, much less should you speak of the reason. Your obedience must be absolute. Knowing God is the area in which people are most lacking. They often impose upon God sayings, utterances, and words that are unrelated to Him, believing that these words are the most accurate definition of the knowledge of God. Little do they know that these sayings, which come

from people's imagination, their own reasoning, and their own intellect, bear not the slightest relation to God's substance. And so, I want to tell you that, in the knowledge in people desired by God, God does not merely ask that you recognize God and His words, but that your knowledge of God is correct. Even if you can only say one sentence, or are only aware of a little bit, this little bit of awareness is correct and true, and compatible with the substance of God Himself. For God detests people's praise and commendation of Him that is unrealistic and ill-considered. More than that, He hates it when people treat Him like the air. He hates it when, during discussion of topics about God, people speak flippantly, talking at will and without hesitation, talking however they see fit; moreover, He hates those who believe they know God, and are boastful about the knowledge of God, discussing topics about God without constraint or reservation. The last of those five requirements was heartfelt reverence. This is God's ultimate requirement of all those who follow Him. When someone has the correct and true knowledge of God, they are able to truly revere God and shun evil. This reverence comes from the depths of their heart, and it is willing, and not because God has pressed them. God does not ask that you make a gift of any nice attitude, or conduct, or outward behavior to Him; instead, He asks that you revere Him and fear Him from the depths of your heart. This reverence is attained as a result of changes in your life disposition, because you have knowledge of God, because you have an understanding of God's deeds, because of your understanding of God's substance, and because you have acknowledged the fact that you are one of God's creatures. And so, My aim in using the word "heartfelt" to define reverence here is so that mankind understands that people's reverence for God should come from the bottom of their hearts.

Now consider those five requirements: Are there any among you capable of attaining the first three? By which I mean true belief, loyal following, and absolute obedience. Are there any among you who are capable of these things? I know that if I said all five, then there would unquestionably be none among you who are—but I've reduced it to three. Have a think about whether you've achieved them or not. Is "true belief" easy to attain? (No, it isn't.) It's not easy, for people often question God. Is "loyal following" easy to achieve? (No, it isn't.) What does this "loyal" refer to? (Not being half-hearted but wholehearted.) Yes, not being half-hearted, but wholehearted. You've hit the nail on

the head! So are you capable of achieving this requirement? You've got to try harder—at the moment you've yet to achieve this requirement! What about "absolute obedience"—have you achieved that? (No.) You haven't achieved that, either. You are often disobedient, and rebellious, you often don't listen, or wish to obey, or want to hear. These are the three most fundamental requirements achieved by people following their entry into life, and they have yet to be achieved in you. So, at the moment, do you have great potential? Today, having heard Me say these words, do you feel anxious? (Yes!) It's right that you feel anxious—I feel anxious on your behalves! I won't go into the other two requirements; without doubt, no one is capable of achieving them. You're anxious. So have you determined your objectives? What objectives, toward what direction, should you pursue, and devote your efforts? Do you have an objective? (Yes.) What is your objective? Tell Me. (To pursue the truth, to pursue the knowledge of God within His words, and to ultimately achieve reverence and obedience toward God.) Let Me speak plainly: When you achieve these five requirements, you will have satisfied God. Each of them is an indicator, an indicator of people's entry into life having reached maturity, and the final objective of this. Even if I only picked a single one of these requirements to speak of in detail and require of you, it wouldn't be easy to achieve; people must endure a degree of hardship and put in a certain amount of effort. And what kind of mentality should you have? It should be the same as a cancer patient waiting to go onto the operating table. And why do I say this? If you wish to believe in God, and wish to gain God and gain His satisfaction, then if you don't endure a degree of pain or put in a certain amount of effort, you will not be able to achieve these things. You have heard much preaching, but having heard it does not mean this preaching is yours; you must absorb it and transform it into something that belongs to you, you must assimilate it into your life, and bring it into your existence, allowing these words and preaching to guide the way you live, and bring existential value and meaning to your life—and then it will have been worth you hearing these words. If the words I speak do not bring any upturn in your lives, or any value to your existence, then there is no point in you listening to them. You understand this, yes? Having understood that, then what is left is up to you. You must get to work! You must be earnest in all things! Don't be at sixes and sevens—time is flying by! Most among you have already believed for over ten years.

Look back on these over ten years of belief: How much have you gained? And how many decades of this life do you have left? There's not long; whatever you do, do not say that in His work God waits for you, and saves opportunities for you. God will absolutely not turn back and do the same work. Can you reverse your last ten years? With every day that passes and every step you take, the days that you have are shortened by a day, lessened by a day, yes? Time waits for no man! You will only gain from the belief in God if you approach it as the greatest thing in your life, more important than food, clothes, or anything else! If you only believe when you have the time, and are incapable of devoting your entire attention to your belief, if you always make do, and are at sixes and sevens, then you will gain nothing. You understand this, yes? We'll finish here for today! See you next time! (Thanks be to God!)

February 15, 2014

AFTERWORD

Even though these words are not all the expressions of God, they are enough for people to achieve the purposes of knowing God and a change in disposition. Perhaps there are some who think that because God's work in the Chinese mainland has ended, this proves that He has finished uttering all the words that He should, and that He cannot possibly have any new utterances as these are all the words God can say. Moreover, there are people who believe that The Word Appears in the Flesh contains all the expressions of God in the Age of Kingdom, and that receiving this book is equivalent to receiving God's all, or that this book will lead mankind in the future as the Bible did. I trust that the people who hold these views are not in the minority, because people always like to impose limitations upon God. Even though they all proclaim that God is omnipotent and all-encompassing, people's nature still makes it easy for them to delimit God within a certain scope. At the same time that each person is getting to know God, they are also resisting and delimiting Him.

God's work in the Age of Kingdom has only just begun. All of God's utterances in this book were only targeted at those who followed Him at that time, and they are merely a portion of the expressions of God in His current incarnation, and they do not represent God's everything. Moreover, it cannot be said that it is all of the work that God incarnate is going to do this time around. God will target His words to people of different ethnicities and backgrounds, and He will conquer all of mankind and end the old era, so how could He wrap it up after expressing such a small portion of His words? It's just that God's work is divided into different time periods and different steps. He is working in accordance with His plan and expressing His words in accordance with His steps. How could man possibly fathom God's omnipotence and wisdom? The fact that I am explaining here is this: What God is and has is forever inexhaustible and limitless. God is the source of life and all things. God cannot be fathomed by any created being. Lastly, I must still remind everybody: Do not delimit God in books, words, or His past utterances again. There is only one word for the characteristic of God's work—new. He does not like to take old paths or repeat His work, and moreover He does not want people to worship Him by delimiting Him within a certain scope. This is God's disposition.



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and know God's work of the last days, please contact us**

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